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CORPUS INSCRIPTIONUM INDICARUM

VOL. IV

INSCRIPTIONS  
OF THE  
KALACHURI-CHEDI ERA  
PART II

CORPUS INSCRIPTIONUM INDICARUM

VOL. III

INSCRIPTIONS

OF THE

KALACHURI-CHENI ERA

PART II





DEPARTMENT OF ARCHAEOLOGY, INDIA

CORPUS INSCRIPTIONUM INDICARUM

VOL. IV

INSCRIPTIONS  
OF THE  
KALACHURI-CHEDI ERA

EDITED BY

VASUDEV VISHNU MIRASHI, M.A.

Formerly Principal and Professor of Sanskrit, Morris College,  
Nagpur, and Vidarbha Mahavidyalaya, Amaravati; formerly  
Head of the Department of Sanskrit, Pali and Prakrit in the  
University of Nagpur

IN TWO PARTS

PART II



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WITH 42 PLATES

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OF THE

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PLATE II

PART II

PLATE II

GOVERNMENT OF INDIA

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# CONTENTS

## PART II\*

List of Plates	.. .. .	Page ix
Additions and Corrections	.. .. .	xi

### TEXTS AND TRANSLATIONS

No.	Plate	Inscriptions of the Kalachuris of Sarayūpāra	Page
73	LXI	Kasiā Stone Inscription .. .. .	375
74	LXII	Kahla Plates of Sōḍhadēva : (Vikrama) Year 1135 .. .. .	382
Inscriptions of the Kalachuris of Ratanpur			
75	LXIII	Raipur Plate of Pṛithvidēva I : (Kalachuri) Year 821 .. .. .	398
76	LXIV	Amōdā Plates of Pṛithvidēva I : (Kalachuri) Year 831 .. .. .	401
77	LXV A	Ratanpur Stone Inscription of Jājalladēva I: (Kalachuri) Year 866 .. .. .	409
78-81	LXV B	Pāli Stone Inscriptions of Jājalladēva I .. .. .	417
82	LXVI	Shēorinārāyaṇ Plates of Ratnadēva II: (Kalachuri) Year 878 .. .. .	419
83	LXVII	Sarkho Plates of Ratnadēva II : (Kalachuri) Year 880 .. .. .	423
84	LXVIII	Akaltarā Stone Inscription of Ratnadēva II .. .. .	430
85	LXIX	Raipur Museum Stone Inscription of Pṛithvidēva II .. .. .	436
86	LXX	Daikōni Plates of Pṛithvidēva II: (Kalachuri) Year 890 .. .. .	443
87	(No Plate)	Kugdā Stone Inscription of Pṛithvidēva II: Kalachuri Year 893 .. .. .	446
88	LXXI	Rājim Stone Inscription of Pṛithvidēva II: Kalachuri Year 896 .. .. .	450
89	LXXII	Bilaigarh Plates of Pṛithvidēva II: (Kalachuri) Year 896 .. .. .	458
90	LXXIII	Kōni Stone Inscription of Pṛithvidēva II : (Kalachuri) Year 900 .. .. .	463
91	LXXIV	Amōdā Plates (First Set) of Pṛithvidēva II : (Kalachuri) Year 900 .. .. .	474
92	LXXV	Ghōṭiā Plates of Pṛithvidēva II : (Kalachuri) Year 1000 (?900) .. .. .	478
✓ 93	LXXVI	Ratanpur Stone Inscription of Pṛithvidēva II : (Vikrama) Year 1207 .. .. .	483
94	LXXVII	Amōdā Plates (Second Set) of Pṛithvidēva II : (Kalachuri) Year 905 .. .. .	491
✓ 95	(No Plate)	Ratanpur Stone Inscription of Pṛithvidēva II : Kalachuri Year 910 .. .. .	495

\* [Part I of this Volume contains the Introduction dealing with the epoch of the Kalachuri-Chādi era, the political history of the dynasties that used the era, administration, religious, social and economic conditions, literature and coins, and the texts and translations of the inscriptions, inter alia, of the Abhīras, the Mahārājas of Valkeha, the kings of Māhishmati, the Traikūṭakas, the Early Gurjaras, the Sēndrakas, the Early Chālukyas of Gujarat, the dynasty of Harisēbandra, and the Kalachuris of Tripuri.]



No.	Plate		Page
✓ 96	LXXVIII	Ratanpur Stone Inscription of Prithvidēva II : (Kalachuri) Year 915 .. .. .	501
97	LXXIX	Mallār Stone Inscription of Jājalladēva II : (Kalachuri) Year 919 .. .. .	512
98	LXXX	Shēorinārāyaṇ Stone Inscription of Jājalladēva II : Chēdi Year 919 .. .. .	519
99	LXXXI	Amōdā Plates of Jājalladēva II: (Kalachuri) Year 91[9] ..	528
100	LXXXII	Kharōd Stone Inscription of Ratnadēva III : Chēdi Year 933 .. .. .	533
101	LXXXIII	Pendṛābandh Plates of Pratāpamalla : (Kalachuri) Year 965 .. .. .	543
102	LXXXIV	Bilāigarh Plates of Pratāpamalla : (Kalachuri) Year 969 ..	549
103-4	LXXXV	Ratanpur Stone Inscriptions of Vāhara : (Vikrama) Year 1552	554
105	LXXXVI	Kosgain Stone Inscription (No. I) of Vāhara ..	557
106	LXXXVII	Kosgain Stone Inscription (No. II) of Vāhara : (Vikrama) Year 1570 .. .. .	563

#### Inscriptions of the Kalachuris of Raipur

107	LXXXVIII	Raipur Stone Inscription of Brahmadēva : (Vikrama) Year 1458 .. .. .	569
108	LXXXIX	Khalāri Stone Inscription of Haribrahmadēva : (Vikrama) Year 1470 .. .. .	575

#### Miscellaneous Inscriptions

109	XC	Chhapri Statue Inscriptions of Gōpāladēva: (Kalachuri) Year 840 .. .. .	580
110	XCI	Shēorinārāyaṇ Statue Inscription : Kalachuri Year 898 ..	582
111-112	XCI	Bōriā Statue Inscriptions of Jasarājadēva : (Kalachuri) Year 910 .. .. .	585
113	XCI	Amarakaṇṭak Statue Inscription : (Kalachuri) Year 922 ..	586
114	XCI	Pujārīpālī Stone Inscription of Gopāladēva ..	588
115	XCV	Sāhaspur Statue Inscription of Yaśōrāja : (Kalachuri) Year 934 .. .. .	595
116	XCVI A	Tahankāpār Plate of Pamparājadēva : (Kalachuri) Year 965 .. .. .	596
117	XCVI B	Tahankāpār Plate of Pamparājadēva : (Kalachuri) Year 966 ..	599

#### Additional Inscriptions

118	XCVII	Kalachhala Plate of Īśvararāta .. .. .	603
✓ 119	XCVIII	Ēraṇ Stone Pillar Inscription of Śrīdharavarman ..	605
120	XCIX	Nagardhan Plates of Svāmīrāja : (Kalachuri) Year 322 ..	611
121	C	Prince of Wales Museum Plates of Dadda III : (Kalachuri) Year 427 .. .. .	617
122	CI	Pāragaon Plates of Ratnadēva II : Kalachuri Year 885 ..	622
123	CII	Pāragaon Plates of Prithvidēva II : (Kalachuri) Year 897 ..	626

## APPENDIX

## Supplementary Inscriptions

No.		Page
1	Piāwan Rock Inscription of Gāṅgēyadēva: (Kalachuri) Year 789 .. ..	632
2	Jabalpur Second Plate of Yaśaḥkarṇa: (Kalachuri) Year 529 (?) .. ..	633
3	Karaṇbēl Stone Inscription of Jāyasimha .. ..	636
4	Kumbhī Plates of Vijayasimha: (Kalachuri) Year 932 .. ..	645
5	Gopālpur Stone Inscription of Vijayasimha .. ..	652
Index	.. ..	661







## LIST OF PLATES IN PART II

Plate		
LXI	Kasiā Stone Inscription .. .. .	Between pages 378 & 379
LXII	Kahla Plates (with Seal) of Sōḍhadēva : (Vikrama)	
	Year 1135 .. .. .	„ „ 386 & 387
LXIII	Raipur Plates of Pṛithvidēva I : (Kalachuri) Year	
	821 .. .. .	Facing page 400
LXIV	Amōdā Plates of Pṛithvidēva I : (Kalachuri) Year	
	831 .. .. .	„ „ 404
LXV A	Ratanpur Stone Inscription of Jājalladēva I :	
	(Kalachuri) Year 866 .. .. .	
B	Pāli Stone Inscription of Jājalladēva I .. .. .	412
LXVI	Shēorinārāyaṇ Plates (with Seal) of Ratnadēva	
	II : (Kalachuri) Year 878 .. .. .	422
LXVII	Sarkho Plates of Ratnadēva II : (Kalachuri) Year	
	880 .. .. .	426
LXVIII	Akaltarā Stone Inscription of Ratnadēva II .. .. .	432
LXIX	Raipur Museum Stone Inscription of Pṛithvidēva	
	II .. .. .	440
LXX	Daikōni Plates (with Seal) of Pṛithvidēva II :	
	(Kalachuri) Year 890 .. .. .	444
LXXI	Rājim Stone Inscription of Pṛithvidēva II : Kala-	
	churi Year 896 .. .. .	454
LXXII	Bilaigarh Plates (with Seal) of Pṛithvidēva II :	
	(Kalachuri) Year 896 .. .. .	460
LXXIII	Kōni Stone Inscription of Pṛithvidēva II : (Kala-	
	churi) Year 900 .. .. .	468
LXXIV	Amōdā Plates (First Set) (with Seal) of Pṛithvi-	
	dēva II : (Kalachuri) Year 900 .. .. .	476
LXXV	Ghōṛiā Plates (with Seal) of Pṛithvidēva II : (Kala-	
	churi) Year 1000 (?900) .. .. .	482
LXXVI	Ratanpur Stone Inscription of Pṛithvidēva II :	
	(Vikrama) Year 1207 .. .. .	486
LXXVII	Amōdā Plates (Second Set) (with Seal) of Pṛithvi-	
	dēva II : (Kalachuri) Year 905 .. .. .	494
LXXVIII	Ratanpur Stone Inscription of Pṛithvidēva II :	
	(Kalachuri) Year 915 .. .. .	504
LXXIX	Mallār Stone Inscription of Jājalladēva II : (Kala-	
	churi) Year 919 .. .. .	514
LXXX	Shēorinārāyaṇ Stone Inscription of Jājalladēva II :	
	Chēdi Year 919 .. .. .	522
LXXXI	Amōdā Plates of Jājalladēva II : (Kalachuri) Year	
	919 .. .. .	530
LXXXII	Kharōd Stone Inscription of Ratnadēva III : Chēdi	
	Year 933 .. .. .	536



Plate			
LXXXIII	Peṇḍrābandh Plates (with Seal) of Pratāpamalla : (Kalachuri) Year 965	.. .. .	Between pages 546 & 547
LXXXIV	Bilaigarh Plates of Pratāpamalla : (Kalachuri) Year 969	.. .. .	Facing page 552
LXXXV	Ratanpur Stone Inscriptions of Vāhara : (Vikrama) Year 1552	.. .. .	" " 556
LXXXVI	Kosgain Stone Inscription (No. I) of Vāhara	.. .. .	" " 560
LXXXVII	Kosgain Stone Inscription (No. II) of Vāhara : (Vikrama) Year 1570	.. .. .	" " 566
LXXXVIII	Raipur Stone Inscription of Brahmadēva : (Vik- rama) Year 1458	.. .. .	" " 572
LXXXIX	Khalāri Stone Inscription of Haribrahmadēva (Vik- rama) Year 1470	.. .. .	" " 578
XC	Chhapri Statue Inscriptions of Gōpālādēva : (Kala- churi) Year 840	.. .. .	" " 582
XCI	Shēorinārāyaṇ Statue Inscription : Kalachuri Year 898	.. .. .	" " 584
XCII	Bōriā Statue Inscriptions of Jasarājādēva : (Kala- churi) Year 910	.. .. .	" " 586
XCIII	Amarakaṇṭak Statue Inscription : (Kalachuri) Year 922	.. .. .	" " 588
XCIV	Pujāripālī Stone Inscription of Gōpālādēva	.. .. .	" " 592
XCV	Sāhaspur Statue Inscription of Yaśōrāja : (Kalachuri) Year 934	.. .. .	" " 596
XCVI A	Tahankāpār Plate of Pamparājādēva ; (Kalachuri) Year 965		
B	Tahankāpār Plate of Pamparājādēva : (Kalachuri) Year 966	.. .. .	" " 598
XCVII	Kalachhala Plate of Īśvararāta	.. .. .	" " 604
XCVIII	Ēraṇ Stone Pillar Inscription of Śrīdharavarman	.. .. .	" " 610
XCIX	Nagardhān Plates (with Seal) of Svāmīrāja : (Kala- churi) Year 322	.. .. .	Between pages 616 & 617
C	Prince of Wales Museum Plates of Dadda III : (Kalachuri) Year 427	.. .. .	Facing page 620
CI	Pāragaon Plates (with Seal) of Ratnadēva II : Kala- churi Year 885	.. .. .	Between pages 624 & 625
CII	Pāragaon Plates (with Seal) of Pṛithvidēva II : (Kalachuri) Year 897	.. .. .	" " 628 & 629



# ADDITIONS AND CORRECTIONS

## TEXTS AND TRANSLATIONS

- Page 378, Text-line 10—For क्षितीशो भवत् read क्षितीशोभवत्.
- „ 383, foot-note 2, line 1—For *Ayōmukha-Krath-ākramaṇa* read *Ayōmukha-jaya-Krath-ākramaṇa*.
- „ 384, line 10—For *Sugalladēvi* read *Sūgalladēvi*.
- „ 385, line 6—For *Vaṇiāpātāka* read *Vaṇiāpātaka*.
- „ 396, line 23—For *Parāśara* read *Pārāśara*.
- „ 396, f. n. 1, line 1—For *Śūdra* read the *Śūdras*.
- „ 397, line 6—Insert a comma after *all*.
- „ 400, f. n. 20—For *Vasantīlakā* read *Vasantatīlakā*.
- „ 401, para. 3, line 8—For *Uttarāyaṇa* read *Uttarāyaṇa*.
- „ 402, para. 2, line 8—For *Vaṅkṣīvar* read *Vaṅkṣvara*.
- „ 404, line 12—For *is* read *as*.
- „ 406, f. n. 8—Insert *like* after *look*.
- „ 408, line 2 from the bottom—After *Rigveda* insert who has emigrated from *Hastiyāmaṭhi*.
- „ 409, line 8—Insert a comma after *indeed*.
- „ 409, line 9—Insert the Mayor of Ratnapura after *Yāsa*.
- „ 410, line 11—Insert a comma after *who*.
- „ 410, line 20—For *Prithivīvara* read *Prithivīdēvēśvara*.
- „ 411, para. 2, line 4—For *capital* read *kingdom*.
- „ 415, line 37—Insert *in battle* after *enemies*.
- „ 417, line 9—For *groups* read *group*.
- „ 417, line 18—Insert a comma after *(family)*.
- „ 417, f. n. 2, line 2—Insert a comma after *temple*.
- „ 418, para. 1, line 16—For *discovery the of* read *discovery of the*.
- „ 423—For the numbers 1 and 2 of the foot-notes, substitute 2 and 1 respectively.
- „ 424, para. 2, line 1—For *grand-father* read *grandfather*.
- „ 427, Text-line 24—Insert a *visarga* before कर्त्तव्या—.
- „ 429, line 12—For *countries* read *continents*, and for *country* read *continent*.
- „ 434, Translation of v. 10, line 2—For *Parvati* read *Pārvatī*.
- „ 435, f. n. 1, line 4—For *Sikhigab* read *Sikhinab*.
- „ 440, f. n. 13—For *Sikhariṇi* read *Sikhariṇī*.
- „ 441, Text-line 26—For *प्रह्लाद* read *प्रह्लाद*.
- „ 442, Translation of verse 21, line 1—For *liket he* read *like the*.
- „ 443, para. 5, line 3—For *Śivadēva* read *Śivadāsa*.
- „ 451, line 6—For l. 14 read l. 6.
- „ 451, line 16—For *Ṭhakkurāṇi* read *Ṭhakkurājñi*.
- „ 452, f. n. 1, line 1—For *means* read *mean*.
- „ 453, para 1, line 1—Insert a comma after *Vaḍahara*.
- „ 454, line 2—For पौष पैर्भुज- read पौषपैर्भुज-.
- „ 455, f. n. 6, line 4—For *Anwashtubb* read *Anushtubb*.
- „ 457, Translation of verse 20, line 2—For *god* read *gods*.
- „ 457, Translation of line 17—After *Jasānanda*, insert son of the *Mahāpaṇḍita*, the illustrious *Ṭhakkura Jasōdhara*.
- „ 458, para. 5, lines 10—11—Omit the Sarkho plates . . . and.
- „ 460, para. 1, line 3—Insert a comma after *granted*.
- „ 460, Text-line 7—Insert a *visarga* after राज.
- „ 466, para. 3, line 5—Insert a comma after *Chhattisgarh*.
- „ 467, line 3—*Khijjīṅga* was the capital of the *Bhañja* kings. It is identical modern *Khiching* in the former *Mayurbhanj* State. *Daṇḍapura* is probably identical with *Dantan*. See above, p. 411.
- „ 468, Text-line 15—For the note-reference 21 read 12.
- „ 471, Translation of verse 15, line 3—For *Pṛthivīdēva* (I) read *Pṛithivīdēva* (I).



- Page 474, Title of the inscription—For **PLATE** read **PLATES**.
- „ 474, f. n. 1, line 1—Insert a comma after 76, and for date read dated.
- „ 478, Translation of verses 15—16, line 2—Insert a comma after maṇḍala and taxes.
- „ 482, Text-line 34—For चादोकेनो read चादाकेनो—.
- „ 482, foot-note 9—For चाद्राकेणो read चादाकेणो—.
- „ 483, Page-title—For 1297 read 1207.
- „ 484, line 7—For jibāmūḍya read upadhmāṇya.
- „ 487, Text-line 17—For पु पवन्ता— read पुपवन्ता.
- „ 496, para. 3, line 8—Insert a comma after Harigaṇa and Vallabharāja.
- „ 499, Text-line 20—Insert [ before ॥२४॥] and दघद—.
- „ 513, para. 2, line 6—For Kosandhi read Kōsandhi.
- „ 513, Text-line 2—For विभ्रमदद— read विभ्रमपद—.
- „ 513, f. n. 1, line 2—For Archanānata read Ārchanānata.
- „ 514, foot-note 11, line 3—For आत्रेयाचनानस— read —आत्रेयाचनानस—.
- „ 516, Translation of verse 3, line 1—Delete the comma after born.
- „ 519, para. 3, line 3—For Chhituka read Chhīrūka.
- „ 521, 2—Insert at Vaṇārī after a beautiful tank.
- „ 524, Text-line 27—For वेदि सम्बत् read वेदिसम्बत्.
- „ 527, Translation of verse 36, line 1—For Āmaṇḍēva read Āmaṇḍāḍēva.
- „ 533, para. 1, line 7—Insert a comma after Jājalladēva II.
- „ 542, f. n. 2—For i.e., (Vishnu) read (i.e., Vishnu).
- „ 543, line 16 from the bottom—For well -preserved read well preserved.
- „ 550, para. 3, line 3—For 24th June read 9th July.
- „ 576, para. 4, last line—For Ratnapāla read Ratnadēva.
- „ 582, Translation of C—Insert Rāṇaka before Gōpālādēva.
- „ 582, line 13, Title of the inscription—For (Kalachuri) read Kalachuri.
- „ 583, para. 3, line 1—For Samvat read Sainvat.
- „ 599, para. 3, line 4—Bōpadēva should be in thick Roman type.
- „ 621, Translation of line 1—Insert the prosperous before Bharukachchha.
- „ 628, Text—line 6—For मंडलपतीन् read मंडलपतीन्.
- „ 636, para. 1, line 4—For Jāuli read Jāulī.
- „ 634, line 5—For Joyasimha read Jayasimha.
- „ 634, footnote 1, line 3—For स्वच्छा read स्वेच्छा—.
- „ 636, Text-line 16—Delete the visarga after (त्रम्).

## PLATES

- Plate XCI—Title—For (KALACHURI) read KALACHURI.
- „ CI—Title—For (KALACHURI) read KALACHURI.







## INSCRIPTIONS OF THE KALACHURIS OF SARAYUPARA

No. 73; PLATE LXI

### KASIA STONE INSCRIPTION

THE stone slab which bears the subjoined inscription was discovered by Mr. A. C. L. Carlleyle in 1875-76 at the Buddhist ruins near Kasiā (lat. 26° 45' N., long. 83° 55' E.), the ancient Kuśānagara, where Gautama Buddha entered the *Mahāparinirvāṇa*.<sup>1</sup> "The exact spot where the discovery was made was on the south side of the doorway of the brick-shrine in which the large blackstone image of the Buddha, locally known as Māthā Kūar was originally enshrined".<sup>2</sup> The inscription was first noticed by Dr. Kielhorn, from estampages supplied to him, in his *Epigraphic Notes in Nachrichten von der Königl. Gesellschaft der Wissenschaften zu Göttingen Phil.-historische Klasse*, 1903, pp. 300-303. It was next edited from the original stone, with a lithograph and a translation, by Rai Bahadur Daya Ram Sahni in the *Epigraphia Indica*, Vol. XVIII, pp. 128 ff. It is edited here from excellent estampages which I owe to the kindness of the Curator of the Lucknow Museum, where the slab has since been deposited.

The slab which is of the blue stone variety from the Gaya district measures 3' ½" in breadth and 1' 3½" in height. The inscription is fragmentary. The extant writing covers a space 2' 10½" broad by 1' 2½" high, and contains 24 lines. Nothing is of course lost at the top. On the proper right and particularly on the left, especially in ll. 10-24, a large number of letters have been completely damaged owing to the peeling off of the surface of the stone. Besides, one or two lines have been damaged at the bottom, which is much to be regretted; for the lost portion must have contained some more historical information as well as particulars about the object of the inscription. The size of the letters varies from ⅜" to ⅝". The letters are larger and more sparsely written in the first five lines. They gradually decrease in size and are more compressed in subsequent lines.

The characters are of the Nāgarī alphabet. R.B. Sahni assigned the inscription to the 11th or 12th century A.C. In my opinion it is somewhat earlier as it shows the following palæographic characteristics:—(1) The *mātrā* for the medial *ē* and one of the constituents of the medial *ai*, *ō* and *au* appear as small curves added to the left of the top line of the consonant. They have not yet developed into full-fledged *prishṭhamātrās*; (2) the medial *u* is shown by a small serif at the bottom of the vertical; see, e.g., *sudhīḥ* and *sphuṭa*, both in l. 8; (3) the left limb of *dh* and *kh*, the tail of *h* and the vertical at the top of *ṭh* have not yet been developed as in the Nāgarī alphabet of the 12th century and the loop in the right limb of *kh* is open in some places; see, e.g., *-nidhīḥ*, l. 4, *khyāta*, l. 13, *śikhari*, l. 16, and *haṭhakṛit*, l. 3; (4) *ph* presents transitional forms; see, e.g., the archaic form in *muktā-phalaiḥ*, l. 20, and the later one in *sphuṭa*, l. 8. In many respects the present inscription resembles the Bilhāri stone inscription of Yuvarājādēva II. On the evidence of palæography I would, therefore, assign the record to the 10th cen. A. C. The language is Sanskrit,

<sup>1</sup> This identification is established beyond doubt by the discovery, in the *stūpa*, of a copper-plate inscription containing besides certain *sūtras* the words [*Parī*]nirvāṇachaityē tāmra-paṭṭa iti. Some *Mahāparinirvāṇa* clay seals have also been discovered there. For the excavations at Kasiā, see *A. R. A. S. I.* for 1910-11, pp. 63 ff. and for 1911-12, pp. 134 ff.

<sup>2</sup> *Ep. Ind.*, Vol. XVIII, p. 128. Hirananda Sastri, who excavated at Kasiā, thinks that the shrine was the chapel of a monastery; see *A. R. A. S. I.* for 1910-11, pp. 68 ff., and for 1911-12, pp. 138 ff.



and except for the opening obeisance to Rudra and Buddha, the preserved portion is wholly in verse. The number of verses wholly or partially preserved is thirty. As regards orthography we may note that *b* is everywhere written as *v*; *h* is replaced by *gh* in *Naghuṁsha-*, l. 9 and the *anusvāra* wrongly substituted by *ñ* in *vañṣa* and *vañṣē*, ll. 10, 11 and 12, by *m* in *samvidhāy-*, l. 5 and by *n* in *rājahans-iva*, l. 19.

The inscription opens with five invocatory verses, the first two of which are in honour of Śiva,<sup>1</sup> probably because the king who put up the inscription was a devotee of that deity. The third verse is in praise of the Buddhist goddess Tārā, while the next two invoke the blessings of the Buddha. With verse 6 begins the description of the pedigree of the ruling king. The first seven verses (6-12) describe his mythical ancestors. The god, who is the cause of the creation, preservation and destruction of the universe, first created Brahmā, who himself produced the seven Prajāpatis. One of them Atri, after performing very severe penance called *anuttara*<sup>2</sup>, brought forth the moon. His son was Budha who married Ilā. Their son was Purūravas with whom the heavenly damsel Urvaśī enjoyed pleasures for a long time. The genealogy is then carried on through Āyu, Nahusha, Yayāti, Yadu, Sahasrada and Haihaya to Kārtavīrya. The historical portion begins in verse 13 with the mention of the Kalachuri family, to which the reigning king belonged. The first historical person of that family mentioned in the present record is Śaṅkaragaṇa who is said to have pleased Śiva and obtained from him his own symbol. This was probably the emblem of the bull which figures on the seal of Sōḍhadēva<sup>3</sup> who probably belonged to a collateral branch of the same family. His son was Nannarāja, who, again, had a son named Lakshmaṇa (I). This last-mentioned prince is described in verse 17 as having established himself in the mountainous country called Śaivaya, which was the place of residence of the mythical king Śibi, the son of Uśinara. From him was born Śivarāja (I). The latter's son was Bhīmaṭa (I), who again had a son named Lakshmaṇarāja (II). We are told that the title *Rājaputra* befitted this prince more appropriately than hundreds of others. Lakshmaṇarāja (II)'s son was Śivarāja (II). The latter's son was described in verse 22, but his name is now lost. His wife was named Bhūdā. Next is mentioned Lakshmaṇarāja (III) who was probably a son of Bhūdā. He married a lady named Kāñchanā whose father's name, which occurred at the beginning of line 21, is now illegible. Their son was Bhīmaṭa (II). The mutilation of the last three lines makes it difficult to say if it was Bhīmaṭa II or one of his successors who put up the present record.

As the concluding portion of the inscription is completely effaced, it is not possible to say definitely what it was intended to record. But since it was found amidst the ruins of a shrine where a colossal image of the Buddha was discovered, it can be conjectured that the object of the present inscription was probably to record the construction of a monastery and the chapel attached to it.<sup>4</sup>

The preserved portion of the inscription contains no date, and as stated above, it is not possible to say how many princes, if any, succeeded Bhīmaṭa, the last named king in this record. The description of the ruling princes given here is again merely conventional and mentions no historical event. It has, of course, been suggested that the word *kīrti* in the beginning of line 17 may be the name of a king who was a contemporary of

<sup>1</sup> See below p. 380, n. 1.

<sup>2</sup> See below, p. 380, n. 4.

<sup>3</sup> See below, No. 74, Plate LXII.

<sup>4</sup> *A. R. A. S. I.* for 1910-11, pp. 68 ff.



Sivarāja I. Dr. H.C. Ray<sup>1</sup> has attempted to identify him with the Chandēlla king Kirtivarman (1098 A. C.), but this would necessitate our assigning the present record to the 13th century A. C. Such a late date is opposed by the palaeographic evidence set forth above. It is again very doubtful if *kīrti* in line 17 is at all a proper name. It is more probably used here in the ordinary sense of 'fame'.

There is only one place-name Śaivaya in the preserved portion. Kielhorn identified it with Seweya about a mile to the south of Kasiā, but as Sahni has pointed out, it is described in the present record as a mountainous district (*sikhari-vishaya*), while Seweya is situated on perfectly level ground. It is, however, quite likely that this branch of the Kalachuris was ruling over the adjoining country.

TEXT<sup>2</sup>

- 1 [अं] नमो रुद्धा(द्रा)य । नमो बु(वु)द्धाय । यज्ज्योतिः सूक्ष्ममेकं यदखिलकरणग्रामगो[ष्ठी]-  
विवादिजानासिव्यस्तगाढावृतिवितततमो[ग्रन्थि] विद्योतते च । व्यक्ताद्यैर्भूतिभेदैर्विलसति  
रमय[त्पू]रुषं [य] ७- - -
- 2 - पायात्त्रिपल्वं प्रभवभयभिदः शाश्वतं शङ्करस्य ॥<sup>3</sup>[१॥\*] दृष्ट्वा कोपपराङ्मुखीं गिरिसुतां  
सन्ध्याप्रणामेर्ष्या तत्काला(लो)चितचारुचाटुघटनापर्याकुल<sup>4</sup>स्तत्क्षणं(णम्)[१\*] पीलस्त्यो-  
ज्जितदोह्या<sup>5</sup> ७ ७ ७ - - -
- 3 ७- - त्वस्तया पायादः सुचिरं तथा हठकृताश्लेषोत्सवः शङ्करः ॥<sup>7</sup>[२॥\*] मूर्तिर्धम्ममयी कृपा-  
रसवहं चेतो विशुद्धा धियः ।<sup>8</sup> नेत्रे मैत्रगुणानुरागसुभगे शान्ताभिनीती करो । इत्येवं सुगतानु-  
शास[न] ७
- 4 - -<sup>9</sup> कर्त्तृश्रि(श्रि)यं स्वां तनुं वि(वि)भाणा भवतां सुखानि तनुतां तारा त्विलोकेश्वरी ॥[३॥]  
जयत्यसंजातविचित्रवासनागुणानुरागोज्ज्व(ज्ज्व)लधीस्तपोनिधिः । तत्रागतः स्तम्भितमारसुन्द-  
[रीमहो<sup>10</sup>]त्सवः सिद्धगणैर[भि]-
- 5 [ष्टुत\*] ॥<sup>11</sup>[४॥\*] श्रेयः सत्त्वो(त्त्वो)पकृतिपरमं पश्यता येन तत्तत्त्वप्राणैरप्यतिथिषु कृतं  
कीर्तितं यत्कथाभिः । [योगै]श्वर्या[ज्ज]गति सुव(व)हन् सन्निधाया<sup>12</sup>वतारान् कारुण्यैकप्र-  
[कृतिरभवद्यः स]दासौ मु[नी]-
- 6 [न्द्र] ॥<sup>13</sup>[५॥\*] यद्वी(द्वी)जं जगतां लयस्थितिविधौ यच्चैकमालम्ब(म्ब)नं देवो दंत्यनिषू-  
दनः स भगवान्(न्त्र)ह्याण[मग्रेसृजत्] । ते[ना]शु त्रिजगत्प्रपञ्चरचनाचातुर्यविमो(द्यो)-  
कसा [सप्तात्रि][प्रमु\*]खाः प्रजाधिपतयो ध्या-
- 7 [त्वा\*] समुत्पादिताः ॥<sup>14</sup>[६॥\*] तन्नात्रिस्त्रीणि दिव्यान्यकृत कृतधियामग्रणी[र्व]त्सराणाम-

<sup>1</sup> D. H. N. I., Vol. II, p. 750.

<sup>2</sup> From inked estampages.

<sup>3</sup> Metre: *Sragdharā*.

<sup>4</sup> स, which was at first omitted, is written below.

<sup>5</sup> Sahni read *पर्वकल*, but what appears like an *anusvara* on *la* is a fault in the stone.

<sup>6</sup> Sahni read *दोह्या*, but I see no curve over the last *akshara*.

<sup>7</sup> Metre of this and the following verse: *Sārdūlavikrīḍita*.

<sup>8</sup> This mark of punctuation is superfluous.

<sup>9</sup> Restore -नुशासनपरं व्यक्तश्रियं.

<sup>10</sup> These three *aksharas* are almost completely damaged. Sahni proposed to restore them as -रमहो-, but the metre requires the first *akshara* to be *guru*.

<sup>11</sup> Metre: *Vaiṣṭavī*.

<sup>12</sup> Read सन्निधाया-

<sup>13</sup> Metre: *Mandūkṛāntā*.

<sup>14</sup> Metre: *Sārdūlavikrīḍita*.

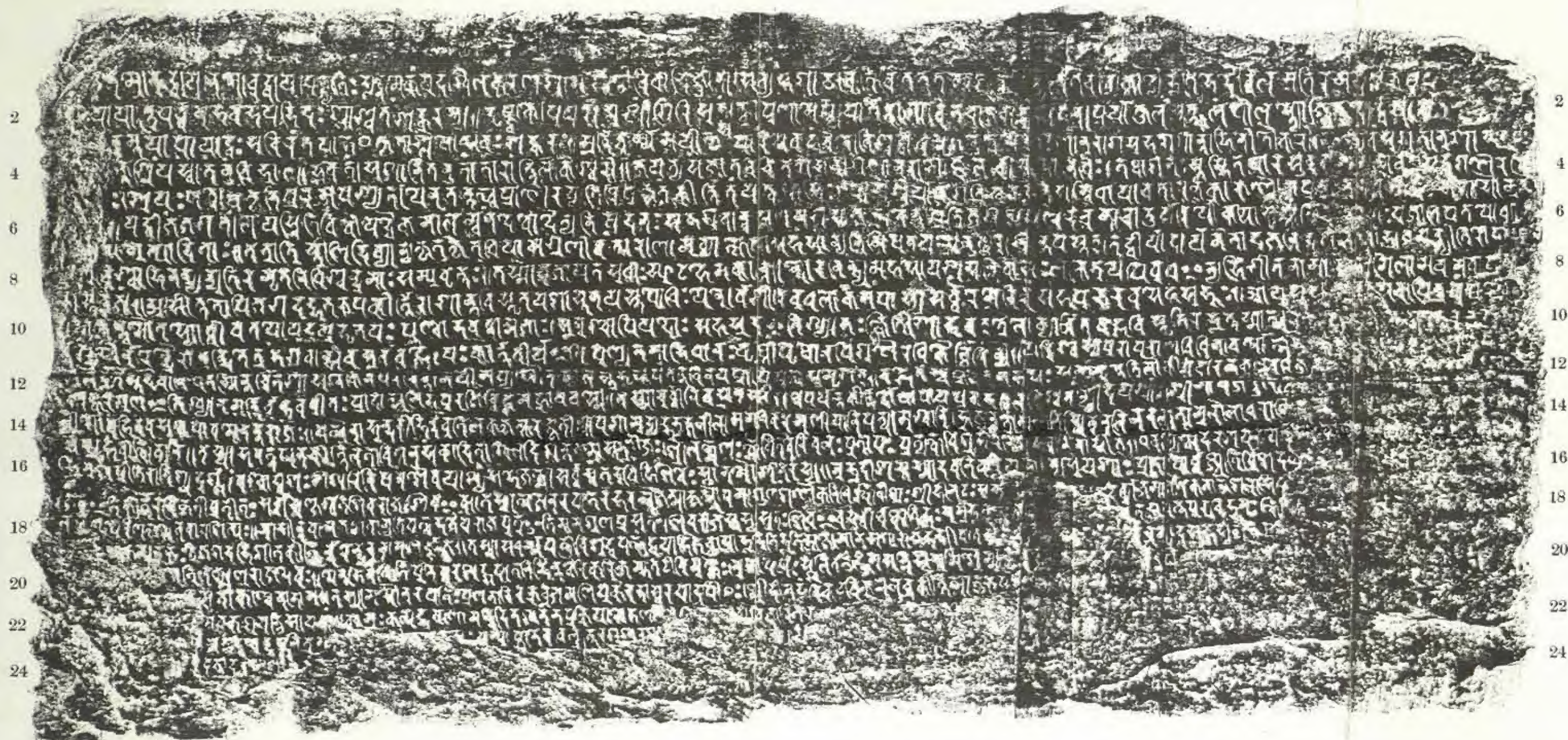


- व्याक्षेपात्सहस्रान्य(ण्य)निमिषनय[नो]नु[त्त]रा[ख्य]न्तपस्तत् । तद्दीर्यादार्य[ने]वादजनि दश-  
[दिशो] भ्राजय[न्यो](ञ्ज्यो)तिरोधः
- 8 --<sup>1</sup> विश्वाभिनन्दद्युतिरमृतनिधिश्चन्द्रमाः सम्प्रवृत्तः ॥<sup>2</sup>[७॥\*] तस्मादजायत सुधीः स्फुट-  
हेमकान्तिरिन्दोरनिन्दमहसो यशसान्निवासः [१\*] [लो]कत्रयेषि वु(बु)ध इत्यभिगीतनामा  
[प\*][ली]मिलामयमवाप [म\*]-
- 9 [नो]स्तनूजां(जाम्) ॥<sup>3</sup>[८॥\*] आसीत्ततोपि जगद्भुतरूपकीर्तिराशान्तविस्तृतयशास्तनय-  
स्तपोधिः [१\*] येनोर्व्वंशी विवु(बु)धलोकमपास्य सर्व्वं रेमे चिरं सह पुरुरवसेह सुधूः ॥  
[९॥\*] आयुस्त[स्य] [सुतः\*] स चापि<sup>4</sup> नधुं(हु)ध[ञ्चा][स्मा\*]-
- 10 [द्ययाति]स्त्वसौ तस्योर्व्वीपतयो यदुग्रभूतयः पञ्चाभवन्नात्मजाः । सूनृचापि यदोः सहस्रद इति  
ख्यातः क्षितीशो भवत् । त्रैलोक्याच्चितवङ्कश<sup>5</sup>विस्तृतिरभूत्तस्मात्पुन[ह्येह्यः ॥१०॥\*]<sup>6</sup> -- ७ -  
७ ७ ७ -
- 11 न्त<sup>7</sup>गुणैर्नरेन्द्रेरानन्दितेन भगवान्स व(व)भूव वङ्कशे<sup>8</sup> । यः कार्तवीर्य इति पुण्यतमाभिधानः पृथ्वीं  
पृथोरपि गुणैरधिकैर्विनिये ॥<sup>9</sup>[११॥\*] यद्विश्वस्य पुरा पुराणविधिना वर्त्मात्मभू - ७ -, ---  
७ ७ - ७ - ७ ७
- 12 ७ लैर्भूतैस्तदेवाधिपे [१\*] तस्मिन्निच्चितशासने किमपरं चिन्तामयीमप्यसौ तत्कालेस्त्रभृदापतन्नवि-  
नयप्राप्ति प्रजास्वमृशत् ॥<sup>10</sup>[१२॥\*] वङ्कशे<sup>8</sup> तस्य प्रथितमहसः सम्प्रवृत्ते त्रिलोकीचू<sup>11</sup>डारत्नं  
कलचुरिकु[लं\*] - ७ --- ७ --- [१\*] --
- 13 --<sup>12</sup>शङ्करगण इति ख्यातमूर्त्तिर्व्वं(र्व्वं)भूव प्रीतः प्रादात्स्वमिह पुरजिच्चिह्नमह्माय यस्मै ॥<sup>13</sup>  
[१३॥\*] तस्मादुर्व्वीनिवसनसरिन्नाथपर्यन्तकीर्तौर्दोषापायप्रसम्भवि[स\*]द्विश्ववन्द्योदयश्रीः [१]  
श्रीमान्(ञ्) जज्ञे रवि[रिव\*] ७ --- ७ --- ७ ---, --
- 14 [वासो?]प्रहितवसुधापावनो नन्नराजः ॥[१४॥\*] यत्सेनासुन्दरीभिर्नवतिलककृतालङ्कृतीन्या-  
पगाना<sup>14</sup>मुद्यद्भूभङ्गलीलासमधिकरमणीयानि पत्या मुखानि । भ्राजन्नेत्रोत्पलानि स्मितनलिनदला-  
ताम्रलोलाधराणि --- ७ --- ७ ७ ७ ७ ७ ७
- 15 [सस्]हं वीक्षितानि ॥<sup>15</sup>[१५॥\*] तस्यासपत्न्यनकीर्तिलतावितानसंछादिताखिलदिगन्ततनोस्त-  
नूजः । श्रीलक्ष्मणः क्षपितवैरिव(व)लः प्रतापः प्रत्यक्षविग्रहपरि[ग्र]हवानिवासीत् ॥<sup>16</sup>[१६॥\*]  
एकस्यैकोदरशयनयो - ७ --- ७ ---, --- ७ ७ ७

<sup>1</sup> Restore सोयं.<sup>2</sup> Metre: *Sragdharā*.<sup>3</sup> Metre of this and the following verse: *Vasantatilakā*.<sup>4</sup> Sahni read --स्ततोपि नधुंश्चा[स्माद्ययाति]स्त्वसौ, but the first three *aksharas* are clearly स चापि and the superscript letter in the sixth is ष.<sup>5</sup> Read वङ्कशे.<sup>6</sup> Metre: *Sārdūlavikrīḍita*.<sup>7</sup> The last two *aksharas* of l. 10 were probably --रन्--.<sup>8</sup> Read वङ्कशे.<sup>9</sup> Metre: *Vasantatilakā*.<sup>10</sup> Metre: *Sārdūlavikrīḍita*.<sup>11</sup> This and the following eight *aksharas*, though omitted in Sahni's transcript, are quite clear in the lithograph.<sup>12</sup> Restore राजा श्री--.<sup>13</sup> Metre of this and the following verse: *Mandākrāntā*.<sup>14</sup> This *akshara*, which was omitted at first, is written below the line.<sup>15</sup> Metre: *Sragdharā*.<sup>16</sup> Metre: *Vasantatilakā*.



## KASIA STONE INSCRIPTION









- 16 भिममुखप्रीतिराविद्य दुर्गं (गंम्) । पश्चादीशः शिखरिविषयं शैवयाह्वयं स भेजे क्षमासर्वस्वं  
तदपि हि शिवेः (वेः) स्थानमौशीनरस्य ॥<sup>1</sup>[१७॥\*] अभूदीशस्तस्मादवनिवलयस्यास्य सुयशाः  
प्रतापोर्वज्योतिर्विशद [इव\*] -- ० ० ० -- [1\*] ० ----- ०
- 17 [जित?] इति कीर्त्तरपि कृती प्रतीतः सर्वस्मिञ्जगति शिवराजः शिव इव ॥<sup>2</sup>[१८॥\*]  
तस्यात्मजो नरपतेरभवत्सुजन्मा कृत्स्नोपमागुणगणैकनिधिः क्षितीशः [1\*] श्रीभी[म]टः सुभ[ट\*]  
-- ० ० -- ० -- निर्व्यजिमाजंनकलाकुशलासिघा[रः\*]<sup>3</sup>[॥१९॥\*] -- ० -- ० ० ० -- ० ० -- ०  
-- [श्री\*].
- 18 ल[क्ष्मणः] परिणताखिलत्रापशिल्पः ॥(१) [आ]सीन्नृपात्मजशतान्यतिपत्य भेजे यं राजपुत्र  
इति नाम गुणप्रसूतं (तम्) ॥<sup>4</sup>[१२०॥\*] शिवराजस्तस्य सुतः शिव इव सर्वार्थकोविदः  
समभू[त][1\*] . . . . . तसपत्नपुरविभ्रमः क्षि[तो]<sup>5</sup>[॥२१॥\*] . . . . .  
19 . . . . कल्पतरुः [1\*] त्रिजगदभिगीतकीर्त्तिर्नरेन्द्रचूडामणिज्जं [जे] ॥[२२॥\*] तस्यास धर्म-  
पत्नी विशुद्धपक्षद्वया हितच्छाया [1\*] भूदेति भूतिभाजो मानसगा राजहन्सीव<sup>6</sup> ॥[२३॥\*]  
त[स्या] ० -- ० ० ० -- ० ० -- ० -- चन्द्रादसङ्गसु ० -- ० ० -- ० -- [1\*] -- ० -- ० ० ० --  
० ० -- ०
- 20 --, -- ० -- [जग]ति लक्ष्मणराजदेवः ॥<sup>8</sup>[२४॥\*] येनाहवक्षितेषु निष्ठुरस्वर्गपातनिभिन्नदैरि-  
रिक्मुभतटीविमुक्तः । मुक्ताफलैः स्खलितकुंकुमसन्निभास्रमिर्धर्म[ही] ० ० ० -- ० ० -- ० --  
[॥२५॥\*] . . . . . [1] . . .
- 21 . . . . . सुता काञ्चना नाम ॥<sup>9</sup>[२६॥\*] तस्यामसौ नरपतिः प्रणतारिचक्रचूडामणि-  
प्रकरभास्वरपादपीठः । श्रीभीमटं विकटविक्रमलब्ध (व्य) कीर्त्ति[मा\*]त्मानुरूप<sup>10</sup> ० ० -- ० ० -- ०  
-- <sup>11</sup>[॥२७॥\*] -- ० -- ० ० ० -- ० ० --, -- ० -- ० ० ० -- ० ० -- [1\*]
- 22 -- ० -- ० ० ० -- ० ० --, -- ० [यत्र?] कथयन्ति साय[कं](कम्) ॥<sup>12</sup>[२८॥\*] कामः कल्पद्रुमा-  
णामनुदिनखननप्रक्रियारोह[णाद्रिः] -- -- -- ० चिन्तावितर ० ० ० -- ० -- ० -- [1\*]  
-- -- -- ० -- ० ० ० ० ० ० -- ० -- ० --, -- -- -- ० -- ० ० ० ० ० -- ० -- ०
- 23 -- <sup>13</sup>[॥२९॥\*] -- -- -- ० वेन्द्रस्खलितम् ० ० -- ० -- ० --, सम्प्राप्तानेकवल्गुसुख[सु]-  
र [सु] -- ० -- ० -- [1\*] -- -- ० -- ० ० ० ० ० ० -- ० -- ० --, -- -- ० --  
० ० ० ० ० ० -- ० -- ० -- [॥३०॥\*]
- 24 . . . . . वृत्तादस्सार . . . . .

<sup>1</sup> Metre: *Mandākrāntā*.

<sup>2</sup> Metre: *Sikharīṇī*.

<sup>3</sup> Metre of this and the following verse: *Vasantatilakā*.

<sup>4</sup> Sahni read गुणप्रसूत(ति)[ः], but the *anuspāra* of त is placed by its side.

<sup>5</sup> Metre of this and the following two verses: *Āryā*.

<sup>6</sup> Read राजहन्सीव.

<sup>7</sup> Restore तस्यामसौ.

<sup>8</sup> Metre of this and the following verse: *Vasantatilakā*.

<sup>9</sup> Metre: *Āryā*.

<sup>10</sup> These four *akṣaras*, though omitted in R. B. Sahni's transcript, are quite clear in the lithograph.

<sup>11</sup> Metre: *Vasantatilakā*.

<sup>12</sup> Metre: *Ratbōddhatā*.

<sup>13</sup> Metre of this and the following verse: *Sragdharā*.



## TRANSLATION

Om! Adoration to Rudra!<sup>1</sup> Adoration to the Buddha!

(Verse 1) May the eternal lustre of Śaṅkara, who destroys fear from the three-fold cause,<sup>2</sup> protect (you)—(the lustre) which, being subtle and unique, flashes forth (after) cutting asunder the knot of the deep and extensive ignorance with the sword of knowledge, in respect of which the whole multitude of sense-organs is at variance, (and) which shines in the (various) forms of (its) superhuman power such as the manifest, delighting Puruṣa....!

(V. 2) May Śaṅkara protect you for a long time!—(Śaṅkara) who, seeing that Pārvatī had turned away her face in anger through jealousy owing to his salutation of Sandhyā,<sup>3</sup> was perplexed in (finding out) an excellent means of coaxing her befitting the occasion, (and) who that very moment had the joy of a forcible embrace (given) by her (i.e. Pārvatī) being frightened [by the lifting up of the mountain Kailāsa] by the two mighty arms of Rāvaṇa!

(V. 3) May Tārā, the mistress of the three worlds, increase your pleasures!—(Tārā), who bears her body (which is) manifestly beautiful and (which is) intent on (following) the precepts of the Buddha in this way, (viz.,)—(her) form is full of piety, (her) mind has the feeling of mercy, (her) intellect is very pure, (her) eyes (appear) beautiful with (their) love of the virtue benevolence, (and) (her) hands (are) in a peaceful posture of . . . !

(V. 4) Glorious is the Buddha, the ascetic, whose intellect is bright on account of the absence of fondness for the varied desires and qualities, (and) who, having curbed the great joy of the damsels (sent) by Māra, was praised by the multitudes of Siddhas!

(V. 5) Who, seeing the highest bliss in obliging creatures, performed various deeds for the suppliants even at (the cost of) his life, which have been glorified in stories; (and) who, having assumed by his power of Yōga a great many incarnations in this world, was always wholly merciful by nature,—such is (Buddha) that foremost of sages!

(V. 6) That god (Viṣṇu), the destroyer of demons, who is the prime cause of the destruction and maintenance of worlds and is (their) sole support, created Brahmā in the beginning. He, who is the repository of the skill and knowledge in the creation of the manifold objects in the three worlds, created speedily the seven Prajāpatīs, Atri and others, by meditation.

(V. 7) Of them Atri, the foremost among the wise, practised the austerities known as *anuttara*<sup>4</sup> with unwinking eyes for three thousand divine years without cessation. Through his power was born from his noble eye a mass of light brightening the ten quarters.—So was born the moon, the store of nectar, whose light is praised by the (whole) world.

(V. 8) From that moon was born the wise one, who had manifestly the lustre of gold, the abode of the irreproachable lustre of glory, who is celebrated in all the three worlds by the name of Budha. He obtained for (his) wife Ilā, the daughter of Manu.

(V. 9) From him also was born a son, the repository of austerities, whose glory

<sup>1</sup> *Ruddhāya*, which is clear in the estampage, is probably a mistake for *Rudrāya*; for Rudra or Śiva was probably the tutelary deity of this branch of the Kalachuris. Note that the first two verses are in honour of Śiva.

<sup>2</sup> I. e., the fear of the *ādhībhaṭṭika*, *ādhidaiivika* and *ādhyātṃika* danger.

<sup>3</sup> I. e., at the time of the morning or evening prayers. *Sandhyā* is taken by Pārvatī to be another woman, to whom Śaṅkara is paying attention. Hence her jealousy.

<sup>4</sup> Sahni refers to *Harivamśa*, (Calcutta ed., 1839), Adhyāya 25, vv. 1314-15, where Atri's penance is called *anuttara*.



had a marvellous form in (*this*) world, and whose fame spread to the confines of the quarters; with whom, Purūravas, the beautiful-browed Urvāṣī enjoyed pleasures here for a long time, rejecting the whole host of gods.

(V. 10) His son was Āyu; he begat Nahusha; from him (*was born*) that Yayāti. He had five sons Yadu and others. The son of Yadu, named Sahasrada, became a well-known king. From him again sprang Haihaya, whose extensive dynasty was revered by the three worlds.

(V. 11) In this family gladdened by princes of infinite virtues was born that venerable one who, having the most holy name of Kārtavīrya, governed the earth with (*his*) merits surpassing those of Prithu.

(V. 12) The same path, which was formerly laid down by the self-existent (Brahmā) according to the old custom, was followed (*by all beings*), while he, whose orders were venerated, was the lord (*of the earth*). What more (*need be said*)? He knew of the advent of misconduct even in the minds of (*his*) subjects, appearing immediately (*before them*) with (*his*) missiles.<sup>1</sup>

(V. 13) In the dynasty of him of well-known prowess, (*adorning*) the Kalachuri family (*which is*) the crest-jewel of the three worlds, there was born (*the king*) Śaṅkaragaṇa of well-known form, to whom Śiva being pleased instantly granted his own emblem (*i.e., the bull*).

(V. 14) From him, whose fame (*spread*) up to the ocean which is the garment of the earth, was born Nannarāja, whose rising fortune, honoured by all, shone forth exceedingly owing to the absence of faults and who, like the sun (*whose rising splendour, adored by all, shines forth at the close of the night*) purifies the earth . . . . .

(V. 15) The damsels, that were his (*i.e., Nannarāja's*) forces, longingly looked at the faces of rivers<sup>2</sup> (*as they were being kissed*) by their lord (*the ocean*),—(*the faces*) which had for their fresh ornamental mark, newly planted *tilaka* trees; which appeared more lovely with the play of eyebrows (*in the form of the dancing waves*); (*and*) which had blue lotuses for their bright eyes and the petals of (*red*) lotuses (*growing in them*) for their reddish, tremulous and smiling lower lips. . . . .

(V. 16) The son of him (*i.e., Nannarāja*), who, with the canopy of the creeping plant of his matchless dense fame, had covered the whole expanse of the confines of the quarters, was the illustrious Lakshmanarāja (I) who, having destroyed the armies of his enemies, was prowess (*itself*) in a visible form.

(V. 17) The lord . . . . . having entered with affection the fort . . . . . afterwards took his abode in the inaccessible place called Śaivaya, situated among mountains, which was the all-in-all of the earth and the residence of Śibi, the son of Uśinara.

(V. 18) From him was born the lord of the circle of this earth (*named*) Śivarāja (I) resembling Śiva, who, possessing excellent fame, looked bright with his

<sup>1</sup> For the idea, compare *Raghuvaṃśa*, Canto VI, verse 39.

<sup>2</sup> Sahni took the faces described here to be those of the husbands, which their wives eagerly beheld. Hirananda Sastri, on the other hand, understood this verse to mean that the ocean saw with surprise the faces of his wives (*i.e., the rivers*) adorned by the women in Nannarāja's forces. Both these interpretations appear to be incorrect. No Sanskrit poet would describe men's faces in this manner. The poet does not also want to say that any damsels accompanied his soldiers and adorned the faces of rivers. The word for 'army' used here is *sēnā*, which, being feminine in gender, suggests the metaphor in the present verse. The forces of Nannarāja looked eagerly at the beautiful scene near the mouths of rivers just as a damsel would look longingly at another lady's face being kissed by her lover! The poet's intention is of course to suggest that Nannarāja's conquests extended to the shores of the ocean.



valour resembling the radiance of Aurva; . . . . . who, a wise man, became known over the whole earth by his fame . . . . .

(V. 19) The son of that king was the lord of the earth, the illustrious **Bhīmaṭa (I)** of noble birth, the sole store of the multitude of excellences (*used for*) comparison, the sharp edge of whose sword was adept in the guileless destruction [of his enemies].

(V. 20) . . . . . there was the illustrious **Lakshmaṇa (II)**, who had mastered the entire skill of bowmanship; to whom, on account of his excellences, resorted the title of *Rājaputra* which passed over hundreds of other princes.

(V. 21) His son was **Śivarāja (II)**, who, like Śiva, was conversant with all matters . . . . . confusion in the cities of his enemies on the earth.

(V. 22) [From him] was born . . . . . the wish-fulfilling tree (*and*) the crest-jewel of kings whose fame was sung in the three worlds.

(V. 23) That prosperous king had a lawful wife named **Bhūdā**, who, being resplendent and descended from noble families on both sides, won his heart, (*and*) who resembled a female swan, casting shade with both her extremely white wings and going to the **Mānasa** lake.

(V. 24) From her . . . . . [was born] **Lakshmaṇarāja (III)** in (this) world . . . . .

(V. 25) By whom the earth (*was strewn*) with pearls scattered from the large frontal globes of the enemies' elephants cleft by the hard strokes of (*his*) sword on the battle-fields and mixed with the dropping tears resembling saffron. . . . .

(V. 26) [He married] the daughter (*of* . . . . .) named **Kāñchanā** . . . . .

(V. 27) On her (*i.e.* **Kāñchanā**) that king, whose foot-stool was brightened by a multitude of the crest-jewels of a host of enemies bowing to him, begot the illustrious **Bhīmaṭa (II)** who, winning fame by his great prowess, became worthy of him. . . . .

(V. 28) . . . . . they describe (*his*) arrow . . . . .

(V. 29) [He was] . . . . . the desire of the wish-fulfilling trees, the **Mēru** mountain that is dug day by day. . . . .

(V. 30) . . . . . hundreds of the hoofs of the numerous galloping horses which reached [the place] . . . . .

#### NO. 74; PLATE LXII

#### KAHLA PLATES OF SODHADEVA : (VIKRAMA) YEAR 1135

THESE plates were discovered in 1889 by a cultivator in his field at Kahla<sup>1</sup> (long. 83° 23' E. lat. 26° 23' N.), a village in the *tappa* Athaisi of the *parganā* Dhuriāpār of the Gorakhpur District in Uttar Pradesh. They are now deposited in the Provincial Museum, Lucknow. The inscription on them has been edited before, without any translation or lithograph, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. VII, pp. 85 ff. It is edited here from excellent ink impressions kindly furnished by Rai Bahadur Prayag Dayal, Curator of the Museum.

They are two copper-plates<sup>2</sup> inscribed on the inner side only, each measuring about 1' 5½" broad and 1' 1" high. Their ends are raised into a low rim for the protec-

<sup>1</sup> Kahla lies on the Gorakhpur—Azamgarh metalled road, about 28 m. from Gorakhpur.

<sup>2</sup> Kielhorn has stated that it is a single copper-plate inscribed on both sides, but this was evidently due to wrong information supplied to him.



tion of the writing. In the middle of the top of each plate there is a round hole, about .9" in diameter, for the ring which holds the plates together. This ring has a round seal, about 3" in diameter, containing in relief on a counter-sunk surface the figure of a couchant bull facing to the proper right. Below this is the legend *Śrīmat-Sōḍhadēvasya* in Nāgarī letters, about .4" high; and below this again, an arrow pointing to the proper right. It may be noted that an arrow pointing in the same direction is also engraved at the end of the record on the second plate to the left of the donor's sign-manual. The first plate weighs 420, and the second, 452 *tolas*, while the ring with the circular seal weighs 157 *tolas*.

The record contains fifty-nine lines, of which thirty-one are inscribed on the first, and the remaining twenty-eight on the second plate. The inscription is well preserved, only a few *aksharas* in the first six lines being slightly damaged by verdigris. The letters are, on the whole, carefully engraved. Their size is about .5". The characters are Nāgarī. The letters *kh*, *dh*, *bh* and *ś* present transitional forms; see, e.g., the forms of *kh* in *mēkhalā-*, l. 11 and *sākh=ēva* ll. 18-19; of *dh* in *-dharā-* in l. 3 and *-bhū-dharah* l. 17; of *bh* in *-ākūta-bhrit-*, l. 2 and *-kshmbhritō*, l. 12; of *ś* in *-āśij=*, l. 3 and *-śira-* l. 5. *H* shows a fully developed tail in *grāha-*, l. 1 and *th* a vertical stroke at the top in *-haṭha-*, l. 13. In the form of the initial *i* the horizontal stroke at the top is joined to one of the dots below. In all these respects the characters of the present inscription will be seen to have later and more developed forms than the Kasiā stone inscription.<sup>1</sup> The sign of *avagraha* occurs only once in l. 47, and those for the fractions  $\frac{1}{2}$  and  $\frac{3}{4}$  in ll. 48-50. The language is Sanskrit. The first thirty-two lines, which contain the genealogical and eulogistic portions, are in verse. The total number of verses in this portion is 30, but none of them, except the last, is numbered. Then comes the formal part of the grant in prose in ll. 32-51, which is followed by ten benedictive and imprecatory verses, all of which are numbered. Lastly come the date, the name of the writer and the king's sign-manual.

In respect of orthography, it may be noted that the *v* is throughout used for *b*; the dental and palatal sibilants are confounded in many places, see, e.g. *-visada-*, l. 1 and *-ajastam-*, l. 16; *j* is used for *y* in *Kritavirjja-*, l. 3; *-Kārtavirjjō*, l. 4 and *jātō* (for *yātō*), l. 23; *gh* takes the place of *h* in *Naghushah*, l. 2 and *si[ni]ghāsana-sthō*, l. 13; *m* is wrongly used for *anusvāra* in *kim=vā* l. 27, *samvat*, l. 57 etc., and *n* for the same in *-vansē-*, l. 6, *-vinsati-*, l. 37, *-trinsat-*, l. 39 etc.

After the customary *svastī*, the record, without any invocatory stanza, begins at once an account of the pedigree of the Kalachuri king Sōḍhadēva who issued the present plates from his residence at Dhuliāghaṭṭa. The royal genealogy is traced back to the moon. After describing his mythical and legendary descendants Budha, Purūravas, Nahusha, Haihaya and Kārtavīrya Arjuna, the record states that in the family of the last named prince was born a personage who established himself in Kālāñjara, from where he gradually overran Ayōmukha.<sup>2</sup> We are next told that this prince, who was an ornament of the Kalachuris, conquered his enemies and gave the kingdom to his younger brother Lakshmanarāja, who in turn conquered Śvētapada. In the family of this prince was born the king Rājaputra who captured Vāhali (or, Bāhali), the lord of horses, defeated the kings of the east and lowered the fame of Kirīṭin and other kings. His son

<sup>1</sup> Above, No. 73.

<sup>2</sup> Kielhorn who read *Ayōmukha-Kratb-ākramaṇa-siddha-Kālāñjaraḥ* took the expression to mean that the personage by conquering Ayōmukha and subduing the Krathas possessed himself of Kālāñjara. He could not, however, satisfactorily identify Ayōmukha and Kratha. Krathakaśīka is an ancient name of Vidarbha, but that country lies far away to the south of Kālāñjara. The correct reading here is, as shown below, *kram-ākramaṇa*. For Ayōmukha, see below, p. 385.



was Śivarāja (I), who, again, had a son named Śaṅkaragaṇa (I). The latter's son was Guṇāmbhōdhidēva (or Guṇasāgara I), who received some territory from Bhōjadēva and took away the fortune of the Gauḍa king. His first wife was Kāñchanadēvī who bore to him a son named Ullabhā. The latter placed on the throne his half-brother Bhāmānadēva (I), (a son of Guṇasāgara I from another wife Madanadēvī), who, for regaining his kingdom, defeated an army of the king of Dhārā. From his queen Dēhaṭṭadēvī, Bhāmānadēva had a son named Śaṅkaragaṇa (II) *alias* Mugdhatuṅga. Mugdhatuṅga had, from his queen Vidyā, a son named Guṇasāgara (II). The latter's son from his queen Rājavā was Śivarāja (II) also called Bhāmānadēva (II). His son from Sugalladēvī was Śaṅkaragaṇa (III). The latter's son from Yaśōlēkhyā was Bhīma. We are next told that Bhīma, through adverse fate, lost his kingdom. Then Vyāsa, the son of Guṇasāgara<sup>1</sup> from the queen Lāvaṇyavatī, was placed on the throne of *his father* at the capital<sup>2</sup> Gōkulaghaṭṭa on Monday, the 8th tithi of the bright fortnight of the second (or *nija*) Jyēshṭha in the year 1087 (expressed in words). His son and successor was Sōḍhadēva who is described as the life of (the country of) Sarayūpāra.

The object of the present inscription is to record that the *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara*, the illustrious Sōḍhadēva, a devout worshipper of Mahēśvara, who meditated on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara*, the illustrious Maryādāsāgara,<sup>3</sup> after bathing in the great river Gaṇḍakī on the occasion of the Uttarāyaṇa-saṅkrānti on Sunday, the seventh tithi of the bright fortnight of Pausa in the year 1134 (expressed in words), granted twenty *maṇas* of land in the fields of certain villages to fourteen Brāhmaṇas whose names, *gōtras*, *pravaras*, *śākhās* and places of residence are given in ll. 40-50. The *tāmrapaṭṭa* (copper-charter) was written by the *Adēśanaibandhika* (Recorder of Orders) Janaka on Sunday, the 6th tithi of the dark half of Chaitra in the year 1135 (expressed in decimal figures only).

All the three dates mentioned in the present inscription are evidently of the Vikrama era. The first of them, which is the date of the accession of Sōḍhadēva's father Vyāsa, corresponds, for the *Kārttikādi* Vikrama year 1087 expired, to Monday, the 31st May 1031 A. C. In that year there was an intercalary Jyēshṭha. It is, however, to be noted that the eighth tithi of the bright fortnight of the second (or *nija*) Jyēshṭha commenced 9 h. 35 m.<sup>4</sup> after sunrise on Monday. Though the tithi was not civilly connected with that day, it must have been so cited because it was current at the time of the accession. The date of the present grant regularly corresponds to Sunday, the 24th December 1077 A. C. On that day the seventh tithi of the bright fortnight of Pausa ended 16 h. 20 m. after mean sunrise, while the Uttarāyaṇa-saṅkrānti had taken place 7 h. 10 m. after mean sunrise.<sup>5</sup> It will be noticed that this date of Sōḍhadēva is 46 years later than the date of his father's accession. The last date mentioned here, when the grant was actually written, corresponds for the *Kārttikādi* Vikrama year 1134 expired, to Sunday, the 24th February 1079 A. C. On that day the sixth tithi of

<sup>1</sup> Kielhorn identified this Guṇasāgara with Guṇasāgara II, but it is more probable that Guṇasāgara was another name of Bhīma. See Introduction.

<sup>2</sup> I prefer to take *kaṭaka* here in the sense of 'a capital', not in that of 'a camp'. The *Mēdinī* gives *rājadhānī* (a capital) as one of the senses of *kaṭaka*. See *Kaṭako'strī nīlambō'drēr-dantīnām danta-maṇḍanē* | *Samudra-lavaṇē rājadhānī-valajayōr-apī* ||

<sup>3</sup> Maryādāsāgara was plainly another name of Vyāsa, the father of Sōḍhadēva.

<sup>4</sup> According to Kielhorn's calculations, the tithi commenced 9 h. 47 m. after mean sunrise.

<sup>5</sup> According to Kielhorn's calculations, the tithi ended 17 h. 21 m. and the saṅkrānti took place 5 h. 35 m. after mean sunrise on that day.



the dark fortnight of the *pūrṇimānta* Chaitra was current at sunrise as required. It will thus be seen that the grant was reduced to writing as late as fourteen months after it was made.

The land measuring 20 *nālus*, which was granted by the present charter, was situated in (the sub-division of) *Ṭikarikā* included in the district of *Guṇakala*. It formed part of the fields of (the villages) *Mahiāripāṭaka*, *Asathīpāṭaka*, *Thiulapāṭaka*, *Vaṇīpāṭaka*, *Duāripāṭaka* and *Chhiḍāḍāṭembhā*. These villages were bounded on the east by *Antāḍha*, on the north by *Ṭikari*, on the south by *Avaḍachana*, and on the west by *Chanduliā*. The donees were fourteen *Brāhmaṇas*, of whom two received three-quarters of a *nālu* each, and two others one *nālu* each; one got three *nālus* together with a dwelling place, and the rest one and a half *nālu* each. The names of the *Brāhmaṇas*, their *gōtras*, *pravaras* and *sākhās* can be seen from the subjoined translation. The following are named as the places of their residence or origin:—*Kaṭaughana*, *Kahalla*, *Kulāñcha*, *Ṭikari*, *Tālī*, *Nagara*, *Nikhatigrāma*, *Mahuālī*, *Mathurā*, *Sāñkasasthāna* and *Hastigrāma*.

As for the localities mentioned in this record, *Ayōmukha*,<sup>1</sup> is probably identical with A-ye-mu-k'a mentioned by the Chinese traveller Yuan Chwang. Cunningham identified it with Daundia-khērā on the northern bank of the Gaṅgā<sup>2</sup>, but Mr. V. Smith's view that it corresponds to the Partabgarh and Rae-Barli Districts in Uttar Pradesh<sup>3</sup> appears to be more probable; for this territory has to be conquered before a king of *Kālāñjara* could establish himself in the Gorakhpur District. The identification of *Śvētapada* with the Nasik District in the Bombay State, proposed by Mr. R.D. Banerji, rests on a wrong reading<sup>4</sup> and has to be abandoned. A clue to its location is perhaps furnished by similarity of its name to *Svētapatha* (*Svētapatha*) which is mentioned in some records at Sanchi.<sup>5</sup> Kielhorn identified the river *Gaṇḍakī* in which the king had bathed before making the grant, with the *Gaṇḍak* or *Little Gaṇḍak* of Uttar Pradesh. He also pointed out that 'the river *Sarayū*, after which *Sōḍhadēva*'s territory appears to have been called *Sarayūpāra*, most probably is the river *Gogra*, which in Oudh is known by the names *Deoha*, *Surjoo* or *Sarayu* as well as *Ghogra*'. He could not, however, identify with confidence any of the numerous places mentioned in the present grant. Some of these I have been able to identify with the help of large-scale maps. *Dhuliāghaṭṭa*, where the king was residing at the time of making the grant, is probably *Dohrighāt* on the right bank of the *Ghogra*. It is not, of course, on the *Gaṇḍak* or even the *Little Gaṇḍak*, but in view of its proximity to *Kahla*<sup>6</sup>, which is plainly identical with *Kahalla* mentioned in 1.45 of the present grant, the identification appears to be probable. It also raises the question if the river *Gaṇḍakī* mentioned here could not be the same as the *Ghogra*. *Ṭikari* still retains its name and lies about 2 m. north of *Kahla*. *Chanduliā* is probably *Chandariā*, 2 m. to the west of *Ṭikari*. *Mahiāripāṭaka*, *Asathīpāṭaka*, *Thiulapāṭaka* and *Vaṇīpāṭaka* seem to be identical with *Mehdiā*,

<sup>1</sup> Kielhorn took *Ayōmukha* to be the name of a demon and of a mountain (*Ep. Ind.*, Vol. VII, p. 86, n. 2).

<sup>2</sup> Cunningham's *Ancient Geography of India* (ed. by S. N. Mujumdar), pp. 443 and 708.

<sup>3</sup> Watters, *On Yuan Chwang*, Vol. II, Appendix, p. 338.

<sup>4</sup> What he read as *Svētapada* in *Ep. Ind.*, Vol. XIX, p. 72 is really *Svētāpata* meaning 'the *Śvētāmbara* Jains'; see Bhandarkar's *List of Inscriptions of Northern India*, p. 291, n. 6.

<sup>5</sup> *M. S.*, Vol. I (Inscriptions No. 89 and 475).

<sup>6</sup> It is only 9 miles south by east of *Kahla*. The *Little Gaṇḍak* flows about 35 miles and the *Gaṇḍak* about 80 miles east of *Kahla*. Besides, as Kielhorn has admitted, no name like *Dhuliāghaṭṭa* can be found on their banks.



Avasthi, Thathauli and Baonpār respectively, being situated within a couple of miles from Tikari. Of the places of residence or origin of the Brāhmaṇa donees, Kahalla is clearly Kahla where the plates were discovered. Kulāñcha, as stated elsewhere,<sup>1</sup> is mentioned in several records as the place of residence of Sāṃavēdi Brāhmaṇas of the Sāṇḍilya gōtra and has been identified by Rao Bahadur K.N. Dikshit with Kulāncha in the Bogra District of North Bengal. Nikhatigrāmā may be Nāktauli, about a mile to the north-east of Tikari and Mahuāli, Mahōliā, seven miles west of Dhuriāpāra. Mathurā is of course too well-known to need identification. Sāṅkasasthāna may be ancient Sāṅkāśya now represented by the village Saṅkisa, 40 miles north-west of Kanauj. The other places I am unable to locate.

TEXT<sup>2</sup>

## First Plate

- 1 सिद्धिः<sup>3</sup> [1\*] स्वस्ति [1\*] अभूत्सोमः सौम्यद्युतिरमृतसूरत्रितनयः स्फुरच्चूडारत्नं स्मरविज-  
यिनः संहृततमाः । वु(बु)धस्तस्माज्जातः कुमुदविस(श)दज्जा(जा)नसदनं ग्रहद्रामस्ला(इला)-  
घावधिरधिकसौभाग्यवसतिः ॥<sup>4</sup>[१॥\*] तस्माज्जग-
- 2 त्पतिरपत्यमभूत्प्रभूतभूपालमौलिमणिचुम्बि(म्बि)तपादपद्मः । सद्य त्विषां वितयवेस्म(श्म) पुरु-  
रवाः<sup>5</sup> स यस्योर्व्वसी(शी) प्रियतमा पुरतो व(व)भूव ॥<sup>6</sup>[२॥\*] तज्जन्मा नघु(हु)षः कृती  
निजपदभ्रंस(श)भ्रमाकृतभृद्ये<sup>7</sup>नोत्तप्त-
- 3 तपश्चयेन भगवानिन्द्रोप्यनि[द्र]ः<sup>8</sup> कृतः । तस्याशी(सी)ज्जितसप्तसागरधराधुर्यः कुले हैहय-  
स्तद्वन्स्यः<sup>9</sup> कृतवीज्जं(य्यं)भूभूदभवत्त्राता त्रयीवर्त्मनः ॥<sup>10</sup>[३॥\*] तस्माद्भुर्भूत्रिन्तरनम-  
क्षमापाल<sup>11</sup>चूडाम-
- 4 णिच्छायासम्बलितां<sup>12</sup>धिपङ्कजरजाः श्रीकार्तवीज्जो(य्यो)र्ज्जुनः । येनानन्यसमाः क्रमाभूतयः  
किचित्कलो<sup>13</sup>ल्लीलया दोर्दण्डज्वरिणः<sup>14</sup> परेण व(व)लिनामावा(वा)त्यमुल्लङ्घिताः ॥[४॥\*]  
ततः प्रभृति संतते
- 5 प्रणतराजराजीशि[र]श्चरच्चरणपंकजद्वितय<sup>15</sup>रेणुराशी(सी)त्कुले [1\*] अयोमुखजयक्रमा<sup>16</sup>क्र-  
मणसिद्धकालंजरः स्फुरत्परवरुथिनीजरदरप्यदावानलः ॥<sup>17</sup>[५॥\*] कलचुरितिलकः स(श)-  
त्रुन्जि(त्रिज्ज)त्वा

<sup>1</sup> Above, p. 268.

<sup>2</sup> From ink impressions.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Metre: *Sikharipī*.

<sup>5</sup> This *visarga* was added subsequently.

<sup>6</sup> Metre: *Vasantatilakā*.

<sup>7</sup> This *akṣara* was at first cut as *श्रि* and subsequently altered to *ह्ये*.

<sup>8</sup> The sense requires some reading like -प्यनिद्रः कृतः.

<sup>9</sup> Read -स्तद्वन्स्यः.

<sup>10</sup> Metre of this and the next verse: *Sāṇḍilyavikrīḍita*.

<sup>11</sup> Read -नमत्क्षमापाल-.

<sup>12</sup> Read संवलितां-.

<sup>13</sup> There is no indication of this being altered to कलेल्लीलया as supposed by Kielhorn.

<sup>14</sup> These *akṣaras* are quite clear in the impressions.

<sup>15</sup> An *anusvara* wrongly incised on the top of this *akṣara* has been cancelled.

<sup>16</sup> Some letter, which was previously incised here, has been altered to मा. Kielhorn read कथाक्रमण-.

<sup>17</sup> Metre: *Prithvī*.



## KAHLA PLATES OF SODHADEVA: (VIKRAMA) YEAR 1135

Seal



(From a photograph).

First Plate

[illegible]







- 6 राज्यं ददौ लघुभ्रातुः । स श्रीलक्ष्मणराजः स्वे(स्वे)तपदं यः पुनर्जितवान् <sup>1</sup> [1611\*] तद्वन्से<sup>2</sup>  
विस्व(स्व)भर्ता तुरग<sup>3</sup>पतिमथो व(व)द्ववान्वाहलं यो यश्च प्राच्य<sup>4</sup>क्षितीन्द्रानवसरकरणव्यात-  
दोहण्डदर्पः । राजा शो-  
7 राजपुत्रः स भयभूदभयव्यक्तिरव्यक्तगर्वः खर्व्वीकुर्व्वन् किरीटिप्रभृतिनृपयशोरासि(शि)माशी-  
(सी)न्मनीषी ॥<sup>5</sup> [711\*] ततः पृथ्वीनाथद्वितयवरणीयः प्रभुरभूत्प्रमाथी स(श)त्रूणां समिति  
शिवराजः  
8 शिवि(वि)रिव । सुतस्तस्माज्जातः स(श)रणकरुणावृत्तिरसक्तु[त्तमा]नाथः<sup>6</sup> क्षेमी प्रकृतिसरलः  
सं(शं)करगणः ॥<sup>7</sup> [811\*] तत्सूनुद्वामि धाम्नां निधिरधिकधियां भोजदेवाप्तभूमिः । प्रत्यावृत्य  
प्रकारः<sup>8</sup> प्रधि-  
9 तपृथुयसा(शा): श्रीगुणम्भोधिदेवः । येनोद्दामैकदर्पद्विपघटितघटाघातसंसक्तमुक्तासोपानोदंतुरा-  
सिप्रकटपृथुपथेनाहृता गौडलक्ष्मीः ॥<sup>9</sup> [911\*] तस्य च ज्यायसी जाया मूर्त्या  
10 कीर्तिरिवापरा । नाम्ना श्रीकांचनदेवी<sup>10</sup> लक्ष्मीरिव मुरद्विषः ॥<sup>11</sup> [1011\*] तस्मादस्यामनि-  
न्यद्युतिररितरुणीचक्रहृ<sup>12</sup>द्वकशल्यः श्रीमान्देवः सितार्चिचः सितविततयसा(शा): क्रान्तभूरुल्लभा[ल्य]:  
[1\*]  
11 दृष्टे यस्मिन्नकस्म(स्मा)त्तरलमृगदृशां मेखलाग्रंधिव(व)न्धः<sup>13</sup> त्रासादस्त्रं च स(श)त्रोः स्खलति  
करतलादधिनामर्थतृष्णा ॥<sup>14</sup> [1111\*] यद्भूम्या व्र(व्र)हालोकायितमुदधिमिव प्राप्य यं च  
वसन्तः पक्षच्छेत्तुर्म-  
12 हेन्द्राद्रवदवनिभृतोप्यासते क्षेमभाजः । योसौ सामन्तसेवांजलिबलय[च]लत्पादपद्माश्रितश्रीः  
साम्यात्सिद्धरमुद्राप्रभृतिभिरुभय<sup>15</sup>क्षमाभृतो दत्तवार्तः ॥ [1211\*] भ्रातृस्नेहाच्च ये-  
13 न प्रसरदुरुकरिश्रेणिसंधट्टचण्डप्राज्याजिख्यातखड्ग<sup>16</sup>प्रहृतरिपुसि(शि)रःपूजितक्षमातलेन [1\*]  
क्लृप्तः<sup>17</sup> [सि]घासनस्थो<sup>18</sup> निजविजयिपदोदारधारावनीशहृत्यत्सेना<sup>19</sup>जयश्रीहृठह-  
14 रणकलाधाम भामानदे[वः] ॥ [1311\*] पुत्रः श्रीगुणसागरस्य मदनादेव्या(व्यां) सतामग्रणी-  
र्धमिन्न्यायपथस्य वेस्म(श्म) यस(श)सां धर्म्माम्भिसामर्णवः ॥ (1) श्रीमानाश्रितवत्सलः कलि-  
कलावै-

<sup>1</sup> Metre: *Aryā*.

<sup>2</sup> Read तद्वन्से.

<sup>3</sup> The *akshara ga* which was at first omitted is written below the line.

<sup>4</sup> This word is quite clear in the impression. Kielhorn read प्रा[ची]-.

<sup>5</sup> Metre: *Sragdharā*.

<sup>6</sup> Read -स्वमानाथः.

<sup>7</sup> Metre: *Sikharipi*.

<sup>8</sup> The *visarga* is not cancelled here as thought by Kielhorn.

<sup>9</sup> Metre: *Sragdharā*.

<sup>10</sup> The metre requires a reading like श्रीकांचनादेवी.

<sup>11</sup> Metre: *Anushtubh*.

<sup>12</sup> Kielhorn's reading रचितरुणी(णा)चक्रा[म्]- is not supported by the estampages and gives no good sense.

<sup>13</sup> Kielhorn, who read -ग्रंधिद[न्त]:, added the note, 'I take *danta* to be used in the sense of a pin'. The *aksharas* are clearly as transcribed here.

<sup>14</sup> Metre of this and the two following verses: *Sragdharā*.

<sup>15</sup> The word is clearly -*ubbaya*, not -*udaya* as read by Kielhorn.

<sup>16</sup> Kielhorn read सङ्ग here, but the first *akshara* is clearly *kha* as shown by the loop in its right limb.

<sup>17</sup> Originally क्लृपितः. The vowel *i* of *pi* has been cancelled. Read क्लृप्तः.

<sup>18</sup> Read सिंहासनस्थो.

<sup>19</sup> Read -हृत्यत्सेना-.



- 15 मुख्यमुख्यस्थितिः स्येम्नः स्थानन(म)नल्पता ।<sup>1</sup> परिणतेर्भर्ता क्षितेर्द्वोरधीः ।<sup>2</sup>[१४॥\*] य-  
स्वि(श्चि)न्तामणिरणिनां प्रणयिनां प्रत्यग्रकल्प<sup>3</sup>कल्पद्रुमः सूरः<sup>4</sup> सूरिसरोरुहो<sup>5</sup>रितरुणीवक्त्रा-  
व्जि(विज)नी-
- 16 चन्द्रमाः ॥(१) यस्मिन्वासुकिंसंगिसंगर<sup>6</sup>गुल्ग्राहाहृतारिधियः संगत्सेपमजश्र(स)मश्रुसलिलं वि-  
द्याघरीचक्षुषां(पाम्) ॥[१५॥\*] एतस्मात्तनयः कृती निजगुण<sup>7</sup>व्याप्ताखिलक्षमातल-
- 17 [भास्व]त्सुभ्रयस<sup>8</sup>स्तिरस्कृतशसि(शि)च्छायः प्रभुर्भूधरः । कान्त्या स[च्च]रिति<sup>9</sup>गुणैः सुमन-  
सामप्यास्पदं विस्मये स श्रीसं(शं)करपूर्वं एष गणवान् देहदृदि(दे)व्यात्मजः ॥[१६॥\*]  
श्रीभामानादीपादु-
- 18 परिकृताकृत इवापरो दीपः । निजकृतमण्डलवेस्म(श्म)नि स<sup>10</sup> श्रीसं(शं)करगणो देवः ॥<sup>11</sup>  
[१७॥\*] ज्योत्स्नेबोद्गतपूर्णसागरविधोलक्ष्मीरिव श्रीपतेः सौभाग्ये गिरिजेव मन्मथरिपोः  
सा(शा)-
- 19 खेव कल्पाधिपे ।<sup>12</sup> सौभाग्योद्गमभूतिर्भा(भा)रवि<sup>13</sup>सरत्कन्दोल्लसत्कन्दली तस्य श्रीयुतमुग्धतु-  
ङ्गनृपतेः देवी<sup>14</sup> तु विद्याभिधा ॥<sup>15</sup>[१८॥\*] दारिद्र्यद्रुमदुःखसंततिलतां छेतुं<sup>16</sup> कुठारोपमो गज्जं-  
त्कुंजरसंघतूलहुतभुङ्गभू(गभू)पालचूडामणिः ॥(१) माद्यत्प्रान्तसमस्तभूपतिषटास्फोटे कृतान्तोपमो दे-  
वः श्रीगुणसागरो गिरिसमः तस्याः<sup>17</sup> प्रसूतो नृपः ॥[१९॥\*] सौ(शौ)रेः श्रीरिव रोहिणीव हि-  
मगोमौरीव गङ्गाभृतः पौलोमीव स(श)तत्रतोः समभ[व\*]त्तस्य प्रिया राजवा । सा लेभे  
शिवराजमात्मजमजप्रस्थं क्षितौ विष्णु(श्रु)तं सौ(शौ)र्यो(र्यो)दायगुणालयं ललितया पूतं गिरा  
सत्यया ॥[२०॥\*]
- 22 स श्रीमान्नृपशाश(स)नानृपपदं संप्राप्य सर्वार्थिनामाशी(सी)त्कल्पमहातरुनिजकुलाम्भोजाकरे  
भास्करः ॥(१) किं च स्फ(स्फा)रतरप्रतापदहनज्वालावलीतापिता निर्वर्णं कथमप्ययुक्तं
- 23 जलधि तीर्त्वापि यस्य द्विषः ॥[२१॥\*] मुख्यां द्(वृ)त्ति किल कृतयुगे यः पृथावेव जा(या)तो  
यस्त्रेतायामवसितरिपो रामभद्रे प्रसिद्धः । ज्येष्ठं पा[ण्डो]ः<sup>18</sup> सुतमभज[त\*] द्वापरे यः कलौ स  
श्रीभा-
- 24 माने विनिहतपदे<sup>19</sup> राजितो<sup>20</sup> राजशब्दः(ब्दः) ॥<sup>21</sup>[२२॥\*] तस्मात्सूनुरसूनिव क्षितितले यः

<sup>1</sup> This *danda* is redundant. Read -मनल्पतापरिणते-.

<sup>2</sup> Metre of this and the following three verses: *Sārdūlavikrīḍita*.

<sup>3</sup> Omit कल्प.

<sup>4</sup> Kielhorn's proposal to alter सूरः to सूरः is unnecessary as the word means 'the sun' here.

<sup>5</sup> The *mātrā* on *h* is not cancelled as supposed by Kielhorn.

<sup>6</sup> These *akṣaras* are quite clear in the impression. Kielhorn read मंग(द)र-.

<sup>7</sup> Originally गुणैः-, altered to गुण-.

<sup>8</sup> Read भास्वच्छभ्रयस-.

<sup>9</sup> Kielhorn read [च]द्विचि- but the first *akṣara* is clearly स and the second probably च.

<sup>10</sup> The *anuvāsa* on स is cancelled.

<sup>11</sup> Metre: *Āryā*.

<sup>12</sup> Read कल्पाधिपे.

<sup>13</sup> This *akṣara* is clear in the impression. Kielhorn read वं(वि)सर-.

<sup>14</sup> Read नृपतेर्देवी.

<sup>15</sup> Metre of this and the following three verses: *Sārdūlavikrīḍita*.

<sup>16</sup> Read छेतुं.

<sup>17</sup> Read गिरिसमस्तस्याः.

<sup>18</sup> The *mātrā* on ष appears to be wrongly cancelled.

<sup>19</sup> Read विनिहितपदे.

<sup>20</sup> Read राजते. The change does not appear to have been made in the original.

<sup>21</sup> Metre: *Mandūkṛāntā*.



- पालयन(त्)<sup>1</sup> प्राणिनः पुण्याचारविशेषतोषितगुरुग्रामो गुणिग्रामि(म)णी<sup>2</sup>[ः\*] । जातः सं(शं)-  
कर एष सं(शं)करग-
- 25 णो देवः सदर्पद्विषां विध्वंसे<sup>3</sup> प्रसहोर्धिकल्पविटपी सुगल्लदेव्यां ततः<sup>4</sup>[॥२३॥\*] ततो भीमो  
भीमो<sup>5</sup> नयविनयसंपत्तिनिलयो यशोलेख्यादेव्यास्तनय इव कुन्त्याम्पितृपदे<sup>6</sup> । स(ह)सन्
- 26 सल्लोकानां प्रमदभरजन्माश्रुसलिलैः सु(शु)भैः[\*] कुम्भा[म्भो\*]भिः स्तपितवरमूर्तिविवल-  
सति ॥<sup>7</sup>[२४॥\*] अस्मिन् रा[ज्य]<sup>8</sup>परिच्युते विधिवसा(शा)ल्लावण्यवत्यामभूदेव्यां श्रीगुण-  
सागरान्नरपतेस्त-
- 27 अजन्मा ततः ॥(१) श्रीव्यासः स परास(श)रादिव मुनेर्व्यासः सिसुत्वेपि न प्राप्ताः<sup>9</sup> त्यागदया-  
दिभिर्गुणगणैः<sup>10</sup> यस्यापरे तुल्यतां(ताम्) ॥<sup>11</sup>[२५॥\*] किम्वा<sup>12</sup>व(व)लिः किमयमुष्णमरां(री)-  
विसूनुः किं राघवः किम्
- 28 [नृग]ः किमयं ययातिः । एवं जनैः प्रतिदिनं परितर्कयद्भिर्यः स्तूयते जगति स<sup>13</sup> स्वपदे प्रति-  
ष्ठः<sup>14</sup>॥[२६॥\*] श्रीमान् स स्वपितुः<sup>15</sup> प[दे] गतवति ज्येष्ठे द्वितीये क्रमाद्वारे शीतरुचेः  
सुधा-
- 29 सुधवले पद्मेष्टमीवासरे । सप्तासी(शी)तिसमन्विते दस(श)गुणे सम्बत्सराणां<sup>16</sup> शते भूयो गोकु-  
लघट्टभाजि कटके भाल्येष लब्धो(ब्धो)दयः ॥<sup>17</sup>[२७॥\*] तत्पुत्रः सुकृतैर्जनस्य नृपतामासादितः  
[स्व]-
- 30 गुणैः<sup>18</sup> राजा निज्जितकात्तंवीर्यचरितः श्रीम<sup>19</sup>सोडदेवोधुना । सत्यत्यागविवेकविस्मयनयव्यापार-  
विस्फारितप्रालेयाचलचूलनिर्मल्यशोधौतत्रिलो-
- 31 कीतलः ॥[२८॥\*] प्रौढप्रतापपरि[ता]पभयादि[वे]यं कीर्तिः(र्तिः)<sup>20</sup> श्रु(श्रि)ता जलनिधीनपि  
सप्त तूष्णं(णम्) । लक्ष्मीः पुनर्ज्जलधिमध्यनिवाससंख्यात्<sup>21</sup> श्रीसोडदेवचरणं स(श)र-

## Second Plate

- 32 णं प्रयाता ॥<sup>22</sup>[२९॥\*] श्रीमत्सोडदेवोयं सरयूपारजीवितं(तम्) । विदुषामग्रणी[\*] सू(शू)रो

<sup>1</sup> Originally पालयन altered to पालयन.

<sup>2</sup> These letters are clear in the impression. Kielhorn however read गुणग्राहिणां.

<sup>3</sup> I fail to see any sign of correction here.

<sup>4</sup> Metre: *Sārdūlavikrīḍita*.

<sup>5</sup> These letters are quite clear. Kielhorn, however, read भीमोभीष्टो.

<sup>6</sup> Read कुन्त्याः पितृपदे. The change may have been made in the original.

<sup>7</sup> Metre: *Sikharīṇī*.

<sup>8</sup> Originally राज्या-, changed to राज्य-.

<sup>9</sup> Read शिशुत्वेपि न प्राप्तास्त्याग-.

<sup>10</sup> Read गणैर्व्या-.

<sup>11</sup> Metre: *Sārdūlavikrīḍita*.

<sup>12</sup> Read किं वा.

<sup>13</sup> Read स्वपदप्रतिष्ठः. Kielhorn who took स्वपदे as one word, thought that *Sasna* was perhaps the name of a person. *Ep. Ind.*, Vol. VII, p. 86, n. 5.

<sup>14</sup> Metre: *Vasantatilakā*.

<sup>15</sup> Here also Kielhorn takes स्वपितुः as one word.

<sup>16</sup> Read संबत्सराणां.

<sup>17</sup> Metre of this and the following verse: *Sārdūlavikrīḍita*.

<sup>18</sup> Read गुणैः राजा.

<sup>19</sup> This *akṣara* is redundant. Kielhorn read it as स.

<sup>20</sup> Kielhorn read परिताप[चचारि]भूषकीर्त्तः, but the *akṣaras* are clearly as transcribed above.

<sup>21</sup> Read संख्यात्.

<sup>22</sup> Metre: *Vasantatilakā*.



- धम्मरासिः(शिः) प्रजेस्व(स्व)रः ॥३०॥<sup>1</sup> स्वस्ति । धुलिआघट्टसमावासात् ।<sup>2</sup> परमभट्टा-  
रकमहाराजा-  
33 धिराजपरमेस्व(स्व)रश्चीमर्यादासागरदेवपादानुध्यातपरमभट्टारकमहाराजाधिरा[ज]परमेस्व-  
(स्व)रपरममाहेस्व(स्व)रश्चीमत्सोढदेवपादाः कल्याणिनः । महाराज्ञी ।  
34 महाराजपुत्र । महासान्धिविग्रहिक । महामहंतक । महाप्रतीहार । महासेनापति । महा-  
अक्षपटलिक<sup>3</sup> । महासाधनिक । महाश्रेष्ठि । महादानिक । महापाञ्चकुलिक<sup>4</sup> । सौ(शौ)-  
लिकक<sup>5</sup> । गौलिक(लि)क ।  
35 घट्टपति ।<sup>6</sup> तरपतिविषयदानिक । दुष्टसाधक । खण्डवाल । व(ब)लाधीरप्रभृतीन् समस्त-  
राजपुरुषान् भट्ट । माकुतिक । महत्तमप्रमुखान् जनपदादोश्च<sup>7</sup> । मानयन्ति । बो(बो)धयन्ति ।  
समाज्ञापय-  
36 न्ति च । यथा । विदितमस्तु भवतां(ताम्) । गुणकलविषयप्रतिव(ब)द्धटीकरिकायां पूर्वे अ-  
न्ताड<sup>8</sup> । उत्तरे टीकरि । दक्षिणे अवडचण । पश्चिमे चन्दुलिआ । अत्र चतुराषाऽभ्यन्तरे  
महिआरिपाटक । असथीपाट-  
37 क । धिउलपाटक । वणिआपाटक । दुआरिपाटक । च्छिडाडाटेम्भाक्षेत्रेषु देवकुटीकाष्टपरिमित-  
विन्सति<sup>9</sup>नालुकपरिमाणा भूमिः ॥ अङ्केनापि भूमिनालू २० भूमिरियं सजलस्थला । सा-  
38 [म्त्र]<sup>10</sup>मधूका सि(स)वनवाटिका सगर्तोपरा । सलोहलवणाकरा । सगोप्रचारतृणपूरितचतुःसीमा-  
पर्यन्ता । समस्तभागभोगकरराजप्रत्यादायसमेता । अकिञ्चिद्ग्रा[ह्या] । अचाटभट्टप्रवेसा(शा)  
39 परिहृतसर्वपीडा । आचन्द्रावर्कक्षित्युदधिसमकालं चतुस्त्रिंशत्संवत्सरा<sup>11</sup>धिकैकादस(श)स(श)-  
तसंवत्सरे<sup>12</sup> पौषमासि सु(शु)क्लसप्तम्यां रविदिने । [अ]द्योत्तरायणसंक्रान्तौ महानदीगण्डक्यां वि-  
40 धिवत् स्नात्वा आचम्य इष्टदेवतापूजासमनन्तरं सदभर्तिलोदकपाणिना मातापित्रोरात्मनश्च  
पुण्ययसो(शो)भिवृद्धये परलोकश्रेयोर्थं च । महुआलीकीयपण्डितनीम्बो(म्बो)पुत्रका-  
41 स्य(श्य)पमोत्रत्रिप्रवरवाजसनेयसा(शा)स्त्रिपण्डितच्छाच्छी(छी) । माथुरदीक्षितरामपुत्रधौम्रगो-  
त्रत्रिप्रवरव(ब)ह्वृचसा(शा)स्त्रिदीक्षितगौतम । हस्तिग्रामीयदीक्षितश्रीधरपुत्रपारास(श)-  
र<sup>13</sup>भोत्रत्रिप्रवरमा-  
42 ध्यंदिनसा(शा)स्त्रिअग्निहोत्रिभास्कर । निखतीग्रामीयदीक्षितदेवेस्व(स्व)रपुत्रकुसि(शि)कगो-  
त्रत्रिप्रवरमाध्यंदिनसा(शा)स्त्रिअग्निहोतृ(त्रि)वाह्यट । माथुरवा(वा)ह्यणदेवधरपुत्रधौम्रगो-  
त्रत्रिप्रवरव(ब)ह्वृच-  
43 सा(शा)स्त्रिद्विवेदिमाह्वे । तालीकीयपण्डितगदाधरपुत्रसावर्णगोत्रपञ्चप्रवरच्छन्दोगसा(शा)-

<sup>1</sup> Metre: *Anushtubh*.

<sup>2</sup> This and the following signs of punctuation in ll. 32—35 are superfluous.

<sup>3</sup> Read महाक्षपटलिक-.

<sup>4</sup> Kielhorn read पाञ्चाकुलिक. The second *akshara* is similar to the third one in कुलाञ्चा in l. 44, below, which also Kielhorn read as न्या, but the reading of which is now perfectly certain. See पुरं कुलाञ्चामकरोन्मुनीन्द्रः in l. 20 of No. 51 (p. 271, above).

<sup>5</sup> This *danḍa* seems to have been struck out.

<sup>6</sup> There is a superfluous *danḍa* between पदा and दीश्च, which may have been cancelled.

<sup>7</sup> Kielhorn read this word as अन्ताड, but the subscript letter of the second *akshara* is clearly *l*.

The marks of punctuation from here up to —स्मानिः in l. 47 are superfluous.

<sup>8</sup> Read विशति-.

<sup>9</sup> Read साम-.

<sup>10</sup> Read चतुस्त्रिंशत्संवत्सरा-.

<sup>11</sup> Read —संवत्सरे.

<sup>12</sup> There is no indication of this being changed to परासर.



- खिपण्डितदान्द । साङ्कस[स्या]नीयवृ(वृ)हस्पतिपुत्रकात्यायनगोत्रप्रवरव(व)हृवृचसा(शा)-  
खिप्रा(त्रा)हणमाड ॥
- 44 कुलाञ्चा(ञ्ची)य<sup>1</sup>महानन्दपुत्रश्रीसा(शा)ण्डित्यगोत्रप्रवरच्छन्दोगसा(शा)खिपण्डितजालू ।  
नागरपण्डितमाहिलपुत्रको(कौ)ण्डित्यगोत्रप्रवरच्छन्दोगसा(शा)खिपण्डितभास्कर । कटौघनग्रामी-  
यपण्डि-
- 45 तभोगपुत्रराहुलगोत्रप्रवरव(व)हृवृचसा(शा)खिपण्डितसीधू । कहल्लीयभट्टसुन्दरपुत्रभारद्वा-  
(द्वा)जगोत्रप्रवरव(व)हृवृचसा(शा)खिभट्टसि(शि)वदास । कहल्लीयत(भ)ट्टजाखूपुत्रभार-  
द्वाजगोत्रप्रवर-
- 46 रव(व)हृवृचसा(शा)खितिहुयणसीह । कहल्लीयभट्टजाखूपुत्रभारद्वाजगोत्रप्रवरव(व)हृवृस(च)-  
सा(शा)खिगोविन्दायिच । टीकरिकीयय(भा)स्करपुत्रकृष्णात्रगोत्र<sup>2</sup>पंचप्रवरयजुःसा(शा)खि-  
त्रा(त्रा)हणसंकरदेवे-
- 47 भ्यश्चतुर्दस(श)त्रा(त्रा)हणभ्यो यथालिखितगोत्रप्रवरादिभ्यः पाटिकया विभज्य सा(शा)सनी-  
कृत्य संप्रदत्ताऽस्माभिः ॥ सर्वरेव भवद्भिरनुमन्तव्या । तस्मिन्वासिजनपदैश्चामीषां आज्ञास्र(श्र)-  
वणवि-
- 48 धेयीभूय समस्तभागभोगकरहिरण्यप्रत्यादायान् ददद्भिः सुखं स्थातव्यं(व्यम्) ॥ अत्र विभागे  
पण्डितच्छांछीकस्य<sup>3</sup> भूमिनालु १॥ त्रा(त्रा)हणगौतमस्य भूमिनालु १॥ तथा भास्करस्य
- 49 नालु १॥ माल्हेकस्य भूमिनालु १॥ दान्दकस्य नालु १॥ माडस्य नालु १॥ द्विभास्करस्य<sup>4</sup> नालु १॥  
सीधूकस्य नालु १॥ सि(शि)वदासस्य नालु १॥ बाह्याटस्य नालु १ जालूकस्य नालु १
- 50 तिहुयणसीहस्य नालु ०॥ गोविन्दायिच(च)स्य नालु ०॥ संकरदेवस्य वसत्या सह भूमिनालु ३  
एवं त्रा(त्रा)हण १४ भूमिनालु २० [1\*] दानमेतत् सर्वरेवासमद्वन्सर्जः<sup>5</sup> परि-
- 51 पालनीयं(यम्) ॥०॥ तथा च धर्मस्लो(श्लो)काः ॥ सं(शं)खं भद्रासनं च्छत्रं<sup>6</sup> वरास्वा(श्वा)  
वरवारणाः । भूमिदानस्य चिह्नानि फलमेतत्पुरन्दर<sup>7</sup> ॥१॥ सर्वेषामेव दानानामेक[ज]न्मानुषं
- 52 फलं(लम्) । हाटकक्षितिगौरीणां सप्तजन्मामु(तु)गं फलं(लम्)॥२॥ भूमि यः प्रतिगृह्णा(ह्णा)ति  
यश्च भूमिं प्रयच्छति [1\*] उभौ तौ पुण्यकर्माणौ नियतो(तं) स्वर्गगामिनौ ॥३॥ षण्टि(ष्टि)  
वर्षसह-
- 53 आ(स्त्रा)णि स्वर्गे तिष्ठति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥४॥ स्वदत्तां  
परदत्तां वा यो हरे[त्तु व]सु[न्ध]रां<sup>8</sup> । स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते [11\*]५[11\*]
- 54 गामेकां स्वर्णमेकं वा भूमेरप्येकमंगुलं(लम्) । हरं नरक<sup>9</sup>मायाति यावदाहूत<sup>10</sup>संप्लवं(वम्)॥६॥  
स्वदत्तां परदत्ताम्वा<sup>11</sup> यत्नाद्रक्ष युधिष्ठिर । महीं महीभृतां श्रेष्ठ दानात्<sup>12</sup> श्रेयो-
- 55 नुपालनं(तम्) ॥७॥ अहं राघव मावर्कण्डः सप्तकल्पानुजीवकः । न सु(धु)तो न मया दृष्टः

<sup>1</sup> Kielhorn doubtfully read *K[ā]lāndī[ś]ya*, but the name of the place must be read as *Kalāñcha* or *Kulāñchā* in view of l. 20 of No. 51 above.

<sup>2</sup> Read -कृष्णात्रेयगोत्र-.

<sup>3</sup> Read पण्डितच्छांछीकस्य.

<sup>4</sup> I. e., द्वितीयभास्करस्य.

<sup>5</sup> Read -समद्वन्सर्जः.

<sup>6</sup> Read छत्र.

<sup>7</sup> Metre of this and the following eight verses: *Anuṣṭubh*.

<sup>8</sup> Read वसुन्धराम्.

<sup>9</sup> Read हरनरक-.

<sup>10</sup> Read यावद्भूत-.

<sup>11</sup> Read परदत्तां वा.

<sup>12</sup> Read दानात्.



- स्वयं दत्तापहारकः ॥८॥ व(ब)हुभिर्बसुधा दत्ता राजभिः सगरादिभिः [१\*]  
 56 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं (लम्) ॥९॥ इति कमलदलाम्बु(म्बु)लोला<sup>1</sup> श्रिय-  
 मनुचिन्त्य [मनुष्य\*]जीवितं च । सकलमिदमुदाहृतं च वु(बु)द्ध्वा न हि पुरुषैः  
 57 परकीर्तयो विलोप्याः<sup>2</sup> ॥१०॥ सम्बत्<sup>3</sup> ११३५ चैत्रव(ब)हुलषष्ठ्यां ॥ रविदिने । लिखितोयं  
 ताम्र (म्)पट्ट आदेशनैवंधिक<sup>4</sup> श्रीजनकेनेति ॥ ० ॥  
 58 ॥ व ॥ च ॥ ॥ थ ॥ मंगलं महाश्रीः ॥ थ ॥  
 59 स्वहस्तोयं महाराजाधिराजश्रीमत्सोढदेवस्य ॥

Seal

श्रीमत्सोढदेवस्य ।

#### TRANSLATION

Success ! Hail !

(Verse 1) There was (*born*) the moon, the son of Atri, the source of nectar, and the crest-jewel of the conqueror of the god of love, who, being possessed of gentle lustre, dispels darkness. From him was born Budha possessed of greater fortune, who, being a repository of knowledge as stainless as night-lotuses, has attained the (*highest*) limit of eulogy in the midst of a host of planets.

(V. 2) His offspring was Purūravas, the lord of the world, the repository of lustre (*and*) the abode of humility, whose lotus-like feet were kissed by the crest-jewels of numerous kings, (*and*) who had (*always*) in front of him his beloved Urvaśi.

(V. 3) The wise Nahusha was born from him,<sup>5</sup> who, having practised a lot of penance, deprived the god Indra of his sleep, making him falsely apprehensive of losing his position.<sup>6</sup> In his race was (*born*) Haihaya, who bore the yoke of the earth (*surrounded by*) the seven oceans which he had conquered. His descendant was the king Kṛitavīrya, the guardian of the path (*i.e.*, religion) laid down by the three Vēdas.

(V. 4) From that lord was (*born*) the illustrious Arjuna, the son of Kṛitavīrya, the dust of whose lotus-like feet was mingled with the lustre of the crest-jewels of the princes who were constantly bowing to them; who, being the foremost among the mighty, successively overthrew with the slightest effort, ever since his childhood, peerless princes who had the fever of arms.<sup>7</sup>

(V. 5) In the family descended from him there was born one, the dust of the pair of whose lotus-like feet fell on the heads of rows of kings bowing to him; who occupied Kālāñjara in order to overrun gradually and conquer Ayōmukha; and who was wild fire to the old forest which was the active army of the enemy.

(V. 6) He, the ornament of the Kalachuris, having subdued his adversaries, made over the kingdom to his younger brother. He, the illustrious Lakshmaṇarāja, in turn conquered (*the country of*) Śvētapada.

<sup>1</sup> Read कमलदलाम्बुबिन्दुलोला.

<sup>2</sup> Metre: Pushpitāgrā.

<sup>3</sup> Read संवत्.

<sup>4</sup> Read आदेशनैवंधिक.

<sup>5</sup> According to the Purāṇas, Nahusha was a grandson, not a son, of Purūravas, being the son of Āyu; see, e.g., Agnipurāṇa, ch. 274, v. 16.

<sup>6</sup> Nahusha himself actually lost the position of Indra, but this verse being in praise of him, the expression *nija-pada-etc.*, is to be taken with *Indra*. See above p. 386, n. 8.

<sup>7</sup> *I.e.*, who were proud of their valour.



(V. 7) In his family there was (*born*) thereafter that wise **Rājaputra**, the supporter of the world, who imprisoned **Vāhali**, the lord of horses; the pride of whose arms was made manifest when he allowed no respite to the king of the East; (*and*) who, (*though*) he gave security from fear to frightened persons and lowered the mass of fame of Kiriṭin (*Arjuna*) and other kings, showed no pride.

(V. 8) From him was (*born*) the king **Śivarāja**, who resembled **Sibi**, and destroying the enemies in battle, was sought after by both the kings.<sup>1</sup> From him was born the son, the king **Śaṅkaragaṇa** (I), who enjoyed peace, was straightforward by nature and often kind to those who sought his help.

(V. 9) His son was the illustrious **Guṇāmbhōdhidēva** (I) of well-known and abundant fame, the receptacle of prowess (*and*) the treasure of superior intelligence, who obtained (*some*) territory from **Bhōjadēva**; who dragged the fortune of the **Gauḍa** (*king*) along the well-known and wide path of his sword which, being uneven, formed a staircase with the pearls sticking to it as it struck arrays of mighty and vehement elephants.

(V. 10) His elder wife was named the illustrious **Kāñchanadēvī**, (*who was to him*) as **Lakshmi** is to **Vishṇu**, and was as it were his fame incarnate.

(V. 11) By him was (*begotten*) on her the illustrious king of blameless lustre named **Ullabha**, who, (*like*) the white-rayed (*moon*), overran the earth spreading his white fame, and was the barbed arrow in the hearts of multitudes of enemies' wives; at the sight of whom the tie of the girdles of (*ladies*), who had tremulous deer-like eyes suddenly became loose, missiles dropped through fear from the hands of the enemies and greed for wealth disappeared from (*the minds*) of suppliants.

(V. 12) His<sup>2</sup> country became (*happy*) like the world of **Brahmā**. Having reached him, the princes, (*who were*) running away through fear, obtained security as mountains flying away from the great **Indra** did when they reached the ocean. He, to whose lotus-like feet, moving amidst circles of hands folded in service by feudatories, resorted the goddess of fortune, granted security impartially to the princes of both the parties by (*royal charters marked with*) vermilion seals and such other means.

(V. 13) He,<sup>3</sup> who worshipped the surface of the earth with the heads of his enemies which he cut off with his famous sword in numerous battles which were dreadful with the clash of marching arrays of huge elephants, placed on the throne, through fraternal affection, **Bhāmānadēva** (I), who was skilful in forcibly wresting away the goddess of victory from the forces of the king of **Dhārā**, which were rejoicing at (*the prospect of*) regaining their victorious position.

(V. 14) He, the son of the illustrious **Guṇasāgara** (I) from **Madanādēvī**, was the foremost among the good, the edge of the path of righteousness, the abode of glory (*and*) the ocean of the water of piety. Being possessed of fortune, he was kind to those who sought shelter with him, was the chief resort (*of fine arts*) in the midst of aversion to them due to the **Kali** age, (*and*) the abode of stability which reached the highest limit (*as he was*) the firm-minded lord of the earth.

(V. 15) He was a wish-fulfilling jewel to the needy, a new *kalpa* tree to the suppliants, the sun to the lotuses which were the learned men, and the moon to the lotus-plants which were the faces of the enemies' young wives. During his reign, tears flowed incessantly through jealousy from the eyes of the wives of the **Vidyādhara**s owing to his contact with the goddess of fortune whom he snatched away from his enemies, the mighty aquatic

<sup>1</sup> I. e., kings hostile to each other.

<sup>2</sup> In the original this is a relative clause, qualifying *Ullabha* mentioned in v. 11.

<sup>3</sup> This and also v. 15 are relative clauses in the original.



animals, in the course of his fight with Vāsuki.<sup>1</sup>

(V. 16) His son, the wise prince (*and*) the lord of the earth, who by his brilliant white fame (*spreading*) on the surface of the earth which was pervaded by his excellences, surpassed the lustre of the moon,—the noble one who by his splendour and merits became an object of wonder even to gods,—was the illustrious Śaṅkaragaṇa<sup>2</sup> (II), the son of Dēhaṭṭadēvī.

(V. 17) That illustrious king Śaṅkaragaṇa (II) was born from the illustrious Bhāmāna, as from a raised lamp is lighted another, in the house of the kingdom won by him.

(V. 18) Of that illustrious king Mugdhatuṅga<sup>3</sup> there was a queen named Vidyā, as moonlight is of the full moon rising from the ocean,<sup>4</sup> as Lakshmi is of Viṣṇu, as Pārvati, in respect of good fortune, is of Śiva, as a branch is of the *kalpa* tree,—being the *kandālī* plant shining with its bulbous roots which spread about through great prosperity springing from good fortune.

(V. 19) From her was born the king, the illustrious Guṇasāgara (II), the crest-jewel of princes, who resembled a mountain (*in firmness*); who was like an axe in cutting the creeper of incessant suffering (*resting*) on the tree of poverty; who was fire to the cotton-wool which was the roaring herd of elephants; who was like the god of death in destroying the host of all the neighbouring arrogant princes.

(V. 20) His beloved (*wife*) was Rājavā as Lakshmi is of Viṣṇu, as Rōhiṇī is of the moon, as Gaurī is of Śiva, and as Paulōmī is of Indra. She obtained a son named Śivarāja (II) who resembled Brahmā and was well-known on the earth, being the abode of the merits, (*viz.*,) valour and generosity, and being sanctified by truthful and charming speech.

(V. 21) He, having obtained the royal position by the order of the king, became the great *kalpa* tree to all suppliants and the sun to the cluster of lotuses which was his family. Moreover, his enemies, who were oppressed by the rows of flames from the fire of his great prowess, did not, somehow, feel cool even after crossing the ocean.

(V. 22) The title of king, which primarily applied to Pṛithu in the Kṛita age, which became well-known in (*the case of*) Rāmabhadra whose enemies were destroyed in the Trēta (*age*), which resorted to the eldest son of Pāṇdu in the Dvāpara (*age*), shines,<sup>5</sup> having obtained a footing in the illustrious Bhāmāna (II).

(V. 23) From him afterwards was born of Sūgalladēvī a son (*named*) Śaṅkaragaṇa (III), who, gladdening a multitude of elders by his specially pious conduct and being the foremost among virtuous persons, took care of (*all*) creatures as of his (*own*) life. The king was (*like*) Śaṅkara, capable of destroying (*his*) arrogant foes, and was the *kalpa* tree to the suppliants.

(V. 24) Then there shone, on the throne of his father, Bhīma, the son of the queen Yaśōlēkhyā, (*who was*) like Bhīma, the son of Kuntī, being the abode of political wisdom, humility and fortune, (*and*) who smiling had his beautiful person bathed (*at the time of his coronation*) with the auspicious waters (*poured*) from jars as also with tears of good persons due to excessive joy.

<sup>1</sup> The significance of this description is not clear to me.

<sup>2</sup> *Lit.*, he who has *gaṇa* preceded by *śrī*-Śaṅkara, *i. e.*, who is named *śrī*-Śaṅkaragaṇa.

<sup>3</sup> *Mugdhatuṅga* thus appears to be another name of Śaṅkaragaṇa (II).

<sup>4</sup> If the meaning is as given above, the correct compound would be *sāgar-śḍgata-pūrṇa-vidbhā*.

<sup>5</sup> The present tense is wrongly used for the past as the present inscription does not belong to the reign of Bhāmāna II.



(V. 25) When he lost his kingdom through (*adverse*) fate, there was born the illustrious Vyāsa to the queen Lāvaṇyavatī from the king, the illustrious Guṇasāgara (III)<sup>1</sup> as Vyāsa was born from the sage Parāśara; with whom even in his childhood, others did not attain resemblance in the multitude of excellences such as charity (*and*) compassion.

(V. 26) Who being established on his throne is extolled<sup>2</sup> by the people who, day after day, are conjecturing as follows:—‘Is he Bali? Or is he the son of the sun? Or is he Rāghava or Nṛiga? Or is he Yayāti?’

(V. 27) The illustrious one shines, having been installed on the throne of his father at the capital Gōkulaghāṭṭa, on the day of the moon on the eighth day (tithi) in the fortnight, very bright like plaster, in the second Jyēshṭha in a century of years multiplied by ten together with eighty-seven (*i.e., in the year one thousand and eighty-seven*).

(V. 28) His son, the illustrious Sōḍhadēva, who became king through the religious merit of the people and has surpassed the deeds of Kārtavīrya by his merits, has now whitened the surface of the three worlds with his fame which is stainless like the peaks of the snowy mountain and is spread around by truthfulness, charity, discrimination, pride, political wisdom and activity.

(V. 29) (*His*) fame has speedily resorted to the seven oceans as if through fear of (*being oppressed by*) the heat of his mighty prowess; the goddess of fortune, on the other hand, has sought shelter with the feet of the illustrious Sōḍhadēva through cold due to her living in the midst of the ocean.

(V. 30) The illustrious Sōḍhadēva, the very life of the country on the other side of the Sarayū, is a brave and pious king, the foremost among learned people.

(Line 32) Hail! From (*the camp*) fixed at Dhuliāghaṭṭa—the Paramabhaṭṭāraka, Mahārājādhirāja and Paramēśvara, the illustrious Sōḍhadēva, a devout worshipper of Mahēśvara, who meditates on the feet of the Paramabhaṭṭāraka, Mahārājādhirāja and Paramēśvara, the illustrious Maryādāsāgaradēva, (*being*) prosperous, honours, informs and commands all royal officials such as the Mahārājāi, the Mahārājaputra, the Mahāsāndhivigrahika, the Mahāmahantaka,<sup>3</sup> the Mahāpratihāra, the Mahāsēnāpati, the Mahākshapaṭalika,<sup>4</sup> the Mahāsādhanika,<sup>5</sup> the Mahātrēshṭhin,<sup>6</sup> the Mahādānika,<sup>7</sup> the Mahāpāñchakulika,<sup>8</sup> the Saulkika,<sup>9</sup> the Gaulmika,<sup>10</sup> the Ghāṭṭapati,<sup>11</sup> the Tarapati,<sup>12</sup> the Viśhayadānika,<sup>13</sup> the Dushṭasādhaka,<sup>14</sup> the Khaṇḍavāla, the Balādhipa<sup>15</sup> and others and the people of the country

<sup>1</sup> See above p. 384, n. 1.

<sup>2</sup> Here and in the following verse also the verb is required to be in the past tense as the present inscription belongs to the reign of Vyāsa's successor.

<sup>3</sup> Elsewhere this official title appears in the form *Mahāmabhaṭṭaka*; see l. 1 of No. 47, above.

<sup>4</sup> The Chief Officer in the Department of Records.

<sup>5</sup> As *sādhana* means an army, this may be a military officer lower in rank than the *Mahāsēnāpati*.

<sup>6</sup> The Chief Banker.

<sup>7</sup> The Head of the Department of Charity.

<sup>8</sup> This may perhaps be the Head of the Department of Panchāyats.

<sup>9</sup> The Customs Officer.

<sup>10</sup> ‘The Chief of a troop’ (Monier-Williams).

<sup>11</sup> The Officer in charge of landing stations.

<sup>12</sup> The Officer in charge of ferries.

<sup>13</sup> Perhaps *Viśhayadānika* is the correct form of the title. This officer probably collected the revenue (*ādāna*) of the district.

<sup>14</sup> The Mentor of criminals.

<sup>15</sup> I have not come across the name of these two officials elsewhere.



headed by the *Bhaṭṭa*, the *Mākutika*<sup>1</sup> and the *Mahattamas* :—

(L. 36) “Be it known to you! The land measuring twenty *nālukas*<sup>2</sup>, in figures also 20 *nālus* of land, by the rod of the temple, in the fields situated in (the villages) *Mahīārīpāṭaka*, *Asathīpāṭaka*, *Thiulapāṭaka*, *Vaṇīpāṭaka*, *Duārīpāṭaka* (and) *Chhiḍāḍāṭēmbhā* within the four boundaries, (*viz.*,) *Antāḍha* on the east, *Ṭikarī* on the north, *Avaḍachapa* on the south (and) *Chanduliā* on the west, in (the sub-division of) *Ṭikarikā* included in the *viśaya* of *Guṇakala*,—this land together with soil and water, together with mango and *madhūka* trees, together with woods and gardens, together with pits and barren lands, together with iron and salt mines, limited by the four boundaries marked by pasture-lands full of grass, together with all shares, enjoyment, taxes and royal cesses, not subject to (the payment of) any dues, not to be entered by *chāṭas* and *bhaṭas*, free from all annoyance, and lasting as long as the sun, the moon, the earth and the ocean will endure,—has been granted by us taking *kuṣa*, sesame and water in hand, after bathing duly in the great river *Gaṇḍakī*, sipping water and worshipping the favourite deity on (the occasion of) the *Uttarāyana-saṅkrānti*, today Sunday, the seventh (*tithi*) of the bright fortnight of the month *Pausha* in the year eleven hundred increased by thirty-four years for increasing the religious merit and fame of (Our) mother and father and Ourselves, after dividing it (*i.e.*, the land) with the *pāṭikā*<sup>3</sup> and recording as a grant to the fourteen *Brāhmaṇas* with their *gōtras* and *pravaras* as specified (below, *viz.*,)—the *Paṇḍita* *Chhāṇchhī* of the *Vājasaneyā śākhā* and *Kāśyapa gōtra* with three *pravaras*, the son of the *Paṇḍita* *Nimbō* of *Mahuālī*; the *Dikshita* *Gautama* of the *Bahvṛicha* (*Rigvēda*) *śākhā*, (and) the *Dhaumra gōtra* with three *pravaras*, the son of the *Dikshita* *Rāma* of *Mathurā*; the *Agnihōtrin* *Bhāskara* of the *Mādhyandina śākhā* (and) *Parāśara gōtra* with three *pravaras*, the son of the *Dikshita* *Sridhara* of *Hastigrāma*; the *Agnihōtrin* *Vāhmaṇa* of the *Mādhyandina śākhā* (and) *Kuśika gōtra* with three *pravaras*, the son of the *Dikshita* *Dēvēśvara* of *Nikhatigrāma*; the *Dvīvēdin* *Mālbē* of the *Bahvṛicha śākhā* (and) *Dhaumra gōtra* with three *pravaras*, the son of the *Brāhmaṇa* *Dēvadhara* of *Mathurā*; the *Paṇḍita* *Dāndū* of the *Chhandōga śākhā* (and) *Sāvama gōtra* with five *pravaras*, the son of the *Paṇḍita* *Gadādhara* of *Tālī*; the *Brāhmaṇa* *Māḍha* of the *Bahvṛicha śākhā* (and) *Kātyāyana gōtra* with three *pravaras*, the son of *Bṛihaspati* of *Sāṅkasasthāna*; the *Paṇḍita* *Jālū* of the *Chhandōga śākhā* (and) the illustrious *Sāṇḍilya gōtra* with three *pravaras*, the son of *Mahānanda* of *Kulāṇcha*; the *Paṇḍita* *Bhāskara* of the *Chhandōga śākhā* (and) *Kauṇḍinya gōtra* with three *pravaras*, the son of the *Paṇḍita* *Māhila* of *Nagara*; the *Paṇḍita* *Sidhū* of the *Bahvṛicha śākhā* (and) *Rāhula gōtra* with three *pravaras*, the son of the *Paṇḍita* *Bhōgū* of the *Kaṭaughanagrāma*; the *Bhaṭṭa* *Sivadāsa* of the *Bahvṛicha śākhā* (and) *Bhāradvāja gōtra* with three *pravaras*, the son of the *Bhaṭṭa* *Sundara* of *Kahalla*; *Tibuyanaśiḥa* of the *Bahvṛicha śākhā* (and) *Bhāradvāja gōtra* with three *pravaras*, the son of the *Bhaṭṭa* *Jākhū* of *Kahalla*; *Gōvindāyichcha* of the *Bahvṛicha śākhā* (and) *Bhāradvāja gōtra* with three *pravaras*, the son of the *Bhaṭṭa* *Jākhū* of *Kahalla*; (and) the *Brāhmaṇa* *Saṅkaradēva* of the *Yajus śākhā* (and) *Krishṇātrēya gōtra* with five *pravaras*, the son of *Bhāskara* of *Ṭikarī*. This should be consented to by all of you. And the people residing in these (villages), submitting to them by listening to their commands and paying all shares, enjoyment, taxes (and) dues in gold (coins) should live happily.

<sup>1</sup> The lexicons give *makutī* in the sense of ‘an edict addressed to Śūdra’. So this may be a village officer corresponding to the Police Patel in the Bombay State.

<sup>2</sup> As Kielhorn has shown, *nāluka* or *nālu* is apparently derived from the Sanskrit *nāla*, a measure of distance equal to 400 (or according to others, 100 or 120) cubits.

<sup>3</sup> *Pāṭikā* corresponds to the *Pattikā* (a share of land) used in several places in No. 34, above.



(L. 48) In this division, the *Paṇḍita* Chhāñchika gets land (*measuring*) *nālus* 1½; the Brāhmaṇa Gautama, land (*measuring*) *nālus* 1½; similarly Bhāskara, *nālus* 1½; Mālḥē, land (*measuring*) *nālus* 1½; Dāndū, *nālus* 1½; Māḍha, *nālus* 1½; the second Bhāskara, *nālus* 1½; Sidhū, *nālus* 1½; Śivadāsa, *nālus* 1½, Vāhmaṭa, *nālu* 1; Jālū, *nālu* 1; Tihuyaṇasiha, *nālu* ¾, Gōvin-dāyichcha, *nālu* ¾; Saṅkaradēva, land (*measuring*) *nālus* 3, together with a habitation—in all Brāhmaṇas 14 (and) *nālus* of land 20.

(L. 50) This gift should be preserved by all the descendants of our family".

(On this point) there are the (following) verses about duty—

(Here follow ten benedictive and imprecatory verses.)

(L. 57) On Sunday, the sixth (tithi) of the dark fortnight of Chaitra in the year 1135, this copper-charter has been written by the *Adēśanaibandhika*, the illustrious Janaka \* \* \* May there be bliss and great prosperity!

(L. 59) This is the sign-manual of the *Mahārājādhirāja*, the illustrious Sōḍhadēva.

Seal

Of the illustrious Sōḍhadēva.



## INSCRIPTIONS OF THE KALACHURIS OF RATANPUR

No. 75; PLATE LXIII

RAIPUR PLATE OF PRITHVIDĒVA I: (KALACHURI) YEAR 821

**T**HIS copper-plate was discovered somewhere in the Raipur District in the Chhattisgarh Division of Madhya Pradesh in 1945. It was sent to the Government Epigraphist for India by the Hon. Secretary, Mahākāntāra Historical Society, Raipur. I edit the inscription here from an excellent impression which I owe to the kindness of the Government Epigraphist.

This is the last plate of its set which originally probably consisted of two plates. The first plate is not forthcoming now. Such plates are usually connected by one or two rings, but the present plate does not contain any holes for such rings. A small triangular piece has been broken away from the upper right corner, but the *aksharas* so lost can be supplied from the corresponding portion of the Amōdā plates.<sup>1</sup> In other respects the plate is in a state of good preservation. It measures 10.7" broad and 6.5" high and weighs 40 *tolas*.

The characters are Nāgarī. The average size of the letters is .4" except in the last line where it is reduced to .2". The record has been very carelessly written or incised, and contains several mistakes of omission and commission, pointed out in the notes to the text. As regards individual letters attention may be drawn to the following peculiarities:—The left portion of *kh* does not show a tail, see *-sākhinē*, l. 10; *ṇ* is without a dot, see *-bhṛīṅga-*, l. 15; *dh* does not generally show a horn on the left, see, e.g., *-vudha-*, l. 1, but in *Gadādharah*, l. 13 it has a slanting stroke at the top.

The language is Sanskrit. The earlier portion of the record which contained a description of the ancestors of the reigning king has been lost, but judging from the extant text, it was probably identical with the initial portion of the Amōdā plates of the same king, Prithvidēva I. The record on the present plate is partly in prose and partly in verse. The verses are not numbered. As regards orthography, *v* is throughout written for *b*, see *-lavdha-*, l. 4; the dental *s* is used for the palatal *ś* in *Kausika-*, l. 9 and *vice versa* in *-sahasraika-*, l. 5; finally, *n* is used for the *anusvāra* in *ēkavīṁśati-*, l. 5.

The inscription refers itself to the reign of Prithvidēva of the Kalachuri Dynasty. He is described in lines 4-6 as *Mahāmaṇḍalēśvara*, the sole lord of twenty-one thousand (villages) and the ruler of the entire Kōsala country. He was a devout worshipper of Mahēśvara and believed that he had obtained his kingdom by the grace of the god Vāṅkēśvara. This description, which is identical with that in lines 23-25 of the Amōdā plates, plainly shows that this Prithvidēva is the first Kalachuri king of that name who ruled in South Kōsala in the second half of the eleventh century A. C.

The object of the inscription is to record the grant, by Prithvidēva (I), of the village Asauṭhā in the Aparā (maṇḍala)<sup>2</sup> on the occasion of the Uttarāyaṇa-saṅkrānti. The donee was the Brāhmaṇa Jōgūka of the Kauśika *gōtra*, a student of the Chhandōga or Sāmavēda, who had emigrated from Śrāvastī. The plates were granted at Ratnapura, which was evidently the royal capital, on Sunday, the eighth tithi of the dark fortnight of Māgha in the year 821 (expressed in numerical figures only) of an unspecified era.

<sup>1</sup> No. 76, below.

<sup>2</sup> See p. 400, n. 7, below.



The inscription names Trivikrama, Vikrama and Arjuna, who are mentioned in the next grant also, probably as witnesses of the gift. The charter was written by the owner of the village Garbha whose name has been omitted here owing to the exigencies of the metre, but who was probably Alhana mentioned in the next grant in the same capacity and as owner of the same village. The engraver was Hāsala.

The date of the present grant must plainly be referred to the Kalachuri era. It regularly corresponds, for the current year 821, to Sunday, the 18th January 1069 A.C. The eighth *tithi* of the dark fortnight of the *amānta* Māgha in that year ended at 20 h. 50 m. on that day. The Uttarāyana or Makara saṅkrānti had already taken place at 23 h. on the 23rd December 1068.<sup>1</sup> This date is noteworthy; because firstly, it is one of the few dates of the Kalachuri era recorded in a current year and secondly, it is the only date of that era from Chhattisgarh which is cited according to the *amānta* scheme. The Amōdā plates, granted only ten years later by this very king Prithvidēva I, have their date recorded in a *pūrṇimānta* month. The present date in an *amānta* month is all the more surprising, because the prevailing custom in Chhattisgarh even before the advent of the Kalachuris was to cite dates according to the *pūrṇimānta* scheme.<sup>2</sup> It shows, again, that the Kalachuri year must have commenced on some day before Māgha va. di. 8.

Of the geographical names mentioned in the present grant, *Apara-maṇḍala*, if that is the correct reading of the name, seems to have comprised the territory round Bilaspur as shown by the Amōdā plates of the same king, but I have not been able to find any place-name corresponding to *Asauṭhā* from the maps available to me. *Śrāvastī* from where the donee had emigrated, may be Sahet Mahet in the Gonda District of Uttar Pradesh. *Ratnapura* is modern Ratanpur, 16 miles north of Bilaspur.

### TEXT<sup>3</sup>

#### Second Plate<sup>4</sup>

- 1 सकल<sup>5</sup>च(घ)व(र)णीभूषणमाणः(मणिः)।<sup>6</sup> समुत्पन्नः श्रीमान्वु(न्वु)धजनमनोमहा(म्भो)जतरणिः।<sup>7</sup> प्रतापान्नो(न्नो) [यस्य\*]
- 2 ज्वलति सततोत्पलहृदयै[न्वि]लीनं सामात्यैजंतुघटितपु(गा)त्रैरिव<sup>7</sup> परैः<sup>8</sup> ॥ [१॥\*] यस्मिन्म[ही\*]—
- 3 मवति नीतिविचार<sup>9</sup>सारे दातोऽप्यवर्त्मनि पदं न करोति कोन्यः। धर्माध्वनि स्थितमती<sup>10</sup> [च]
- 4 न दैवतोपि लोकेषु(षु) नूनमुपघातलवोदयोस्ति<sup>11</sup>॥ [२॥\*] अनेन श्रीमद्वाङ्मस्वर<sup>12</sup>वरलब्ध—  
(व्य)प्र—

<sup>1</sup> According to the *pūrṇimānta* scheme the *tithi* ended at 1 h. 45 m. on Saturday, the 20th December 1068 A.C. Besides, the Uttarāyana-saṅkrānti occurred *after* this day, not before as required. If the year is applied as expired, the *tithi* in the *pūrṇimānta* Māgha falls on Thursday (the 7th January 1070 A.C.) and in the *amānta* Māgha on Saturday, the 6th February, 1070 A. C. In all these cases the date will have to be regarded as irregular.

<sup>2</sup> See, e. g., the date of the Lodhia Plates of Mahāśivagupta-Bālārjuna, (to be published in *Ep. Ind.*).

<sup>3</sup> From an ink impression supplied by the Government Epigraphist for India.

<sup>4</sup> The first plate is not forthcoming.

<sup>5</sup> The first six *akṣaras* of this verse, which must have occurred at the end of the first plate, must have been ततः पृथ्वीदेवः. See v. 13 of the Amōdā plates of this king (No. 76, below).

<sup>6</sup> This *daṇḍa* is superfluous.

<sup>7</sup> The reading of the Amōdā plates is जतुकृतम(घ)रीरैरिव.

<sup>8</sup> Metre: *Śikharīṇī*

<sup>9</sup> Originally विचारा—, corrected into विचार—.

<sup>10</sup> Read स्थितमती.

<sup>11</sup> Metre: *Vasantatilakā*.

<sup>12</sup> Read श्रीमद्वाङ्मस्वर—.



- 5 सादेन<sup>1</sup> एकविंशतिसहस्रकनाथ<sup>2</sup> सकलकोसलाधिपतिना कलचुरिवसो[ड]त<sup>3</sup>—  
 6 परममाहेस्वरेलापि<sup>4</sup> समस्तराजाबलीविराजमानमप्त(हा)मंडलेस्व(स्व)रेण स्ना[त्वा] भ[ग\*]—  
 वन्तमिप्त(ष्ट)—  
 7 यागेस्व(स्व)रं संपूज्य मातापित्रोरात्मनश्च पुण्ययसो(शो)भिवृद्धये उत्तरायणसकौ<sup>5</sup> विप्रोय<sup>6</sup>  
 व(च)रणार—  
 8 विन्दं प्र[क्षा]ल्य कुस(श)तिलसमन्वितवारिचुलुकमापूर्य [य]परे<sup>7</sup> असौठाग्रा[म\*] त्रा(त्रा)—  
 ह्यणजोगू—  
 9 काय महनेसुताय भद्रभा[ण]लनप्रे आवस्ति<sup>8</sup> विनिर्माताय कोसि(शि)कगोत्राय त्रिप्रवरा<sup>9</sup>—  
 10 य छन्दोगसा(शा)विने हस्तोदकसासनतग्रा<sup>10</sup> प्रदत्तस्तदेतत्सासने<sup>11</sup> यावद्यं(च्चं)द्रदिवा—  
 करा<sup>12</sup>क्षितिनदी—  
 11 [ल]<sup>13</sup>पवनाम्ब(म्ब)राणि तावदनेनैतत्पुत्रपौत्रादिभिश्चाविच्छिन्नभुक्त्या चतुःसीमाविसु(शु)द्ध<sup>14</sup>  
 भोक्तव्यम(व्यः)—  
 12 ॥ त्रिविक्रमो वीरवरो जितात्मा सौ(शौ)र्याद्भुतो विक्रमराजनामा । तथार्जुनो धर्ममतिश्च  
 सू(शू)र  
 13 एभिः प्रदत्तोः(त्ताः) खलु सत्यवाचः<sup>15</sup> ॥[३॥\*] अथासठो<sup>16</sup> विग्रहराजनामा गदाधरः केस(श)—  
 वविप्रमुख्यः ।  
 14 प्रभोश्च चित्त(त्तं) सुदृढं विदित्य(त्वा) एते दतुः(दुः) सत्यप(व)चांसि सम्यक(क्) ॥[४॥\*]  
 व(व)हुभिर्वसुधा तु(भु)क्ता राजभिः सगरादि—  
 15 भिः । यस्य यस्य यदा भूमिस्तस्य [तस्य\*] तदा फलम्<sup>17</sup> ॥[५॥\*] गर्भेश्वरः सुकविकाव्यसरोज—  
 भृङ्गस्तांत्रे<sup>18</sup> चकार  
 16 रचनां पदवर्णवाचयैः । यो हासलः<sup>19</sup> सकलसि(शि)ला(ल)निधिः स्व(सु)बु(बु)द्धिस्तीर्णं—  
 [वा\*]न्सदक्षरपंक्ति सोस्मिन् ॥[६॥\*]  
 १७ संवत् ८२१ माघवदि ८ रवौ रत्नपुरे [१\*]

<sup>1</sup> The Amōdā plates read -प्रसादकविन्वति—.

<sup>2</sup> Read एकविंशतिसहस्रग्रामकनाथ—.

<sup>3</sup> Read —वंशोद्भव—.

<sup>4</sup> Read परममाहेस्वरेत्यादि—.

<sup>5</sup> Read —संक्रान्ती.

<sup>6</sup> Read विप्रस्य.

<sup>7</sup> The Amōdā plates also have यपरमंडले which is probably a mistake for अपरमंडले—. The Amōdā plates dated K. 900 (No. 91, below) mention मध्यमण्डल or Central Division.

<sup>8</sup> Read आवस्ती—.

<sup>9</sup> Read त्रिप्रवरप.

<sup>10</sup> Read —सासनतया—as in No. 76, l. 30.

<sup>11</sup> Read —देतच्छासनेनायं ग्रामः—.

<sup>12</sup> Read —दिवाकर—.

<sup>13</sup> This *akṣhara* is superfluous. The Amōdā plates read पाषोषि in place of नदी.

<sup>14</sup> Read विशुद्धो.

<sup>15</sup> Metre of this and the next verse: *Upajāti*.

<sup>16</sup> These two *akṣharas* are indistinct in the Amōdā plates also. Read अथाप्यसौ.

<sup>17</sup> Metre: *Anuṣṭubh*.

<sup>18</sup> Read —स्ताम्ने.

<sup>19</sup> The first *akṣhara* of this name can also be read as भा, but the reading हासलः appears clear in v. 22 of the Amōdā plates (No. 76, below).

<sup>20</sup> There are two *akṣharas* less in the fourth quarter of this verse. Read उत्कीर्णवाग्रनु सदक्षरपंक्ति सोस्मिन्. Metre: *Vasantīlaka*.



## RAIPUR PLATE OF PRITHVIDEVA I: (KALACHURI) YEAR 821

[illegible]







## TRANSLATION

(Verse 1) [Then was born the illustrious **Prithvidēva (I)**], the ornamental jewel of the whole earth and the sun to the lotuses which are the minds of the wise. While the fire of his valour was blazing forth, (*his*) enemies together with (*their*) ministers, whose hearts were constantly oppressed by it, disappeared (*from view*) as if because their bodies were made of lac!

(V. 2) While he who is strong in political insight is protecting the earth, even wind does not take to the wrong path, who else (*then would dare to do so*)? As his thoughts are fixed on the path of piety, there is, indeed, no outbreak of even the slightest divine calamity.<sup>1</sup>

(Line 4) This *Mahāmaṇḍalēśvara*, who shines in the midst of all kings (*by his excellences*) such as birth in the **Kalachuri** family and fervent devotion to Mahēśvara, who is the lord of the entire **Kōsala** country and the sole ruler of twenty-one thousand (*villages*) (*and*) who has obtained the divine grace by a (*special*) boon of the god **Vaṅkēśvara**, having bathed and worshipped the chosen (*deity*) **Yāgēśvara**, has given as a grant by (*pouring*) water on the (*donee's*) hand, after washing the lotus-like feet of the **Brāhmaṇa** and filling the hollow of his hand with water mixed with *kūśa* and sesamum, on the occasion of the **Uttarāyaṇa-saṅkrānti**, the village **Asauṭhā** in the **Apara (maṇḍala)** to the **Brāhmaṇa Jōgūka**, the son of Mahanē and grandson of Bhadrabhāṇala, who has emigrated from **Śrāvastī**, belongs to the **Kauśika gōtra**, has three *pravaras*, and is a student of the *Chhandōga* (*i.e.*, *Sāmaveda*) for the increase of religious merit and fame of (*his*) mother and father and of himself.

(L. 10) Therefore this (*Brāhmaṇa*), his sons, sons' sons and others should enjoy, without any interruption, (*this village*) by this charter as long as the moon, the sun, the earth, rivers, wind and sky would endure.

(Verse 3) The self-controlled great hero **Trivikrama**, **Vikramarāja** who is marvellous in valour, and the pious-minded and brave **Arjuna**—these have, indeed, pledged (*their*) true word.

(V. 4) Then this (*minister*) named **Vigraharāja**, **Gadādhara** (*and*) the chief **Brāhmaṇa Kēśava**<sup>2</sup>—these, having known the determined mind of the lord, duly pledged (*their*) true word.

(V. 5) The owner of the village **Garbha**, the bee on the lotus which is the poem of a good poet, wrote on the copper (*plates*) (*this*) composition in words, letters and sentences. That intelligent **Hāsala**, who is a repository of all mechanical arts, inscribed (*it*) in excellent lines of letters on this (*set of plates*).

(Line 17) (In) the year 821, (*in the month*) **Māgha** (*and*) the dark (*fortnight*), on the (*lunar*) day 8, on Sunday,—at **Ratnapura**.

## No. 76; PLATE LXIV

## AMODA PLATES OF PRITHVIDEVA I: (KALACHURI) YEAR 831

THESE copper-plates were found while digging for the foundation of a temple in May 1924 at **Amōḍā**, a village 10 miles south-east of **Jānjgir**, the headquarters of a

<sup>1</sup> The divine calamities are of five kinds: fire, a flood, an epidemic, famine and death. See **Kāmandaka's Nitisāra**, ch. xxi, v. 20.

<sup>2</sup> The minister **Vigraharāja** is named in the next inscription also. **Kēśava** is himself the donee of the grant recorded in it.



*tahsil* of the same name in the Bilaspur District of Madhya Pradesh. They have been edited before, with a lithograph but without any translation, by Rai Bahadur Hiralal in the *Epigraphia Indica*, Vol. XIX, pp. 75 ff. The record is edited here from the original plates and their ink-impressions kindly furnished by Mr. K. Natarajan, Superintendent, Government Press, Nagpur.

They are a set of two plates, each of which measures 11" broad, 8" high and .1" thick. Their rims are raised for the protection of the writing. They are inscribed on one side only, and contain at the top a round hole, .3" in diameter, for the ring which must have originally held them together. But neither the ring nor the seal which it may have carried has been discovered. The surface of both the plates has been corroded here and there, which has resulted in the loss of a few letters; otherwise the writing is in a state of fair preservation. The average size of the letters is .3" except in the last five lines on the second plate where, for want of sufficient space, it has been reduced to .2". The weight of the plates is 107 *tolas*.

The characters are Nāgarī. The left portion of the initial *a* and *ā* shows a curve, see *ashṭādaś*, 1.8 and *ādāya*, 1.7; the initial *i* has two different forms in *iti*, 1.11 and *iśa*-, in 1.40; the palatal *ś* shows transitional forms; see *-Tripur-iśa*, 1.9, and *śrīmad*-, 1.28. Its modern form as the first member of the conjunct *śr* occurs in *śrīśṭhī*, 1.34; the left portion of *kh* shows a tail in some places, see, e.g., *khala*, 1.34, its older form being noticed in *Nōṇmal-ākhyā* 1.16; *dh* also shows a fully developed left limb in *-dharmmaḥ*, 1.35, but it has elsewhere its old form; see, e.g., *dhīrō* 1.13; *ṇ* is still without a dot; see *-Vaṇkēśvar*-, 1.28.

The language is Sanskrit. Except for the opening *ōṃ namō Vrahmaṇē* and some portion of the formal part of the grant, the record is metrically composed throughout. There are twenty-two verses in all, of which the first and the third occur in the earlier records of the main branch of the Kalachuri dynasty, e.g., the Banaras plates of Karṇa, while the last six, which, as usual, are benedictive and imprecatory, are found in several other grants. The present inscription was very carelessly composed and written or incised. There are several mistakes due to omission or incorrect writing of words which make the task of interpretation very difficult, especially in the formal part of the grant. As regards orthography, the sign of *v* is everywhere employed to denote *b*; see, e.g., *-Vrahmaṇē*, 1.2, *-vibhyat*-, 1.4; the *anusvāra* is wrongly changed to *n* before *s* and *h*; see *tad-vansa*-, 1.5, *-sinhāḥ*, 1.8; while the palatal *ś* and dental *s* have been confused in many places; see *-Śākambharī*, 1.7 and *śatya-vāchah*, 1.34.

The plates were granted by Pṛithvīdēva (I) of the Kalachuri Dynasty of Ratanpur. After the customary obeisance to Brahman, the record mentions after the sun and Manu, Kārtavīrya who imprisoned Rāvaṇa. His descendants were known as Haihayas. In their family was born Kōkkala<sup>1</sup>, the founder of the family of the Chēdi kings. He is said to have despoiled the kings of Karṇāṭa, Vaṅga, Gurjara, Kōṅkaṇa and Śākambharī, the Turushkas and the descendants of Raghu of their treasure, horses and elephants, and erected a pillar of victory. He had eighteen sons of whom the eldest became the lord of Tripurī. He made his brothers the lords of *maṇḍalas* by his side. In the family of a younger brother of these was born Kaliṅgarāja. His son was Kamalarāja, who vanquished the king of Utkalā and gave his fortune to his lord

<sup>1</sup> The name appears elsewhere as *Kōkalla*. The form used here is probably due to the exigencies of the metre.



**Gāṅgēyadēva.** His son was **Ratnārāja**, who married **Nōnnalā**,<sup>1</sup> the daughter of **Vajuvārman**, the lord of the **Kōmō-Maṇḍala**. Their son was **Pṛithivīdēva (I)**, the donor of the present grant. He is described here as the sole lord of twenty-one thousand (villages), the extremely mighty ruler of the entire **Kōsala** country, the *Mahāmaṇḍalēśvara* who had acquired the *pañchamahāśabda* and was a devout worshipper of **Mahēśvara**.

The object of the present inscription is to record the donation of the village **Vasāhā** in the **Apara-maṇḍala**<sup>2</sup> on the occasion of the construction of a *chatushkikā*, or a hall resting on four pillars, of the temple of **Vaṅkēśvara** in **Tummāṇa**. The donee was the **Brāhmaṇa Kēśava**<sup>3</sup> of the **Āṅgīrasa gōtra** with the three *pravaras* **Utathya**, **Gautama** and **Vasishṭha**.<sup>4</sup> He was the son of **Chānda**,<sup>5</sup> the grandson of the *Upādhyāya* **Thirāīcha** (*Sthirāditya*) and the great-grandson of **Yaśōdēva**. He had emigrated from **Hastiyāmaṭhī**. The grant was made on **Sunday**, the **seventh tithi** of the **dark fortnight of Phālguna of the year 831** (expressed in numerical figures only) of (the era of) the lord of **Chēdi** (*Chēd-īśasya*). The witnesses of the gift were three persons, probably officials, *viz.*, **Trivikramarāja**, **Vikrama** and **Arjuna**. The *Srēṣṭhin* **Yaśa**, the Mayor of **Ratnapura**, and the rich **Dhōdhāka** also made a gift of land, apparently to the same **Brāhmaṇa**. The charter was written by **Alhaṇa**, the owner of a village named **Garbha**. It was incised by the sculptor **Hāsala**.

The date of the present grant must evidently be referred to the **Kalachuri** era. **R. B. Hiralal** explained *Chēdīśa* used in connection with it as signifying **Chhattisgarh**.<sup>6</sup> The latter name, which apparently means (the country of) thirty-six forts, is according to him a corruption of *Chēd-īśa-gaḍha*, 'the forts or districts of the lord of Chēdi'. But the derivation is fanciful. **Kōsala**, or **Dakṣiṇa-Kōsala**, not **Chēdi**, was the ancient name of **Chhattisgarh**. As **Pargiter** has shown,<sup>7</sup> **Chēdi** was the name of the country along the southern bank of the **Yamunā**. Southwards it probably extended to the **Vindhyas**. Besides, *chhattīśa* is derived from the Sanskrit *śat-trimśat* and not from *Chēd-īśa*. The reason why the era is specified here as belonging to the lord of **Chēdi** is that it was introduced for the first time in **Chhattisgarh** by a subordinate branch of the **Kalachuri** dynasty. The latter owed allegiance to the main house of **Triपुरi** which ruled over the **Chēdi** country. The kings of **Sarabhapura** and those of the **Sōmavamśi** dynasty, who were ruling in **Chhattisgarh** before the **Kalachuris**, used only regnal years in dating their records. In the 11th century A.C. to which the present record belongs, the era was used in India only by the **Kalachuris** who were then ruling over the **Chēdi** country. As it was not previously current in **Chhattisgarh**, it had to be specified as above to prevent confusion.

The date of the present grant regularly corresponds, for the *current Kalachuri* year 831, to **Sunday**, the **27th January 1079 A. C.** The seventh *tithi* of the dark fortnight of the *pūrṇimānta* **Phālguna** ended 7 h. 30 m. after mean sunrise on that day. In 1080 A.C., the *tithi* fell on a **Thursday** and in 1081 A.C., on a **Wednesday**, neither of which years would, therefore, be suitable. This is one of the few dates of the **Kalachuri** era citing a current year.

<sup>1</sup> This name also appears in a different form elsewhere. See, e.g., line 13 of No. 77, below, where it appears as *Nōnnalā*.

<sup>2</sup> See below p. 406, n. 12.

<sup>3</sup> He is called a sage in l. 27. He is mentioned as a witness in the preceding grant (No. 75, l. 13).

<sup>4</sup> The *pravara* **Vasishṭha** is not generally associated with **Gautama**. The *pravaras* should, therefore, be **Āṅgīrasa**, **Autathya** and **Gautama**; see the *Gōtrapravaranibandhakadamba*, p. 39.

<sup>5</sup> **Hiralal** read the name as *Chāṭṭa*; see below, p. 406, n. 8.

<sup>6</sup> *Ep. Ind.*, Vol. XIX, p. 76.

<sup>7</sup> *J. A. S. B.*, Vol. LXIV, Part I, p. 253.



Of the geographical names occurring in the present grant, *Karṇāṭa Vaṅga*, *Gurjara* and *Kōṇkaṇa* are too well-known to need identification. *Śākambharī*, the capital of the *Chāhamānas*, was the name of the city near the *Sāmbhar* lake. *Tripurī* and *Ratnapura* have already been identified. *Tummāṇa*, which was the first capital of the Kalachuris in *Chhattisgarh*, has been satisfactorily identified with *Tumān*, 45 m. north of *Ratanpur*.<sup>1</sup> The present grant shows that *Tummāṇa* continued to receive royal attention even after the capital was shifted to *Ratanpur*. *Kōmō-maṇḍala* appears to be the ancient name of the country surrounding the village *Kōmō* in the *Pēṇḍrā Zamindari*, 25 miles north by west of *Ratanpur*. *Vasahā*, the donated village, is clearly *Basahā*, about 12 miles north by east from *Bilaspur*. The name of the *maṇḍala*, in which it was situated, cannot be read with certainty. *Rai Bahadur Hiralal* read it is *Yayapara-maṇḍala* and identified it with the territory round *Jaijipur*, in the *Jānjgir tahsil*, 10 miles from *Amōḍā*. It is however, not unlikely that the intended reading was *Apara-maṇḍala*<sup>2</sup> or the Western Division which may have included the territory round *Basahā*. *Hastiyāmaṭhī*, from which the donee had emigrated, is probably identical with *Hāthmuḍī* in the *Mungeli tahsil* of the *Bilaspur District*, about 45 miles west of *Bilaspur*.

TEXT<sup>3</sup>

## First Plate

- 1 सिद्धिः<sup>4</sup> ॥ ओं नमो ब्र(ब्र)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शि ।<sup>5</sup> । वं परमकारणं(णम्) ।  
भावग्राह्यं परं ज्योतिस्तस्मै स-
- 2 द्ब्र(द्ब्र)ह्मणे नमः<sup>6</sup> ॥ [१॥\*] यदेतदग्रेसरमम्ब(म्ब)रस्य ज्यो । । तिः स पूषा पुरुषः पुराणः ।  
अथास्य पुत्रो मनु-
- 3 रादिराजस्तदन्वयेभूद्भुवि कात्तवीर्यः ॥<sup>7</sup>[२॥\*] देवः श्रीकात्तवीर्यः क्षितिपतिरभवद्भूषणं भूत-  
धात्र्या हे-
- 4 लो[त्क्षि]प्ताद्वि(वि)भ्यस्तुहिनगिरिसुता[श्ले\*]<sup>8</sup>पसन्तोषितेशम् । दोईण्डाक(का)ण्डसेतुप्रति-  
गमितम्-
- 5 हावारिरेवाप्रवाहव्याधूत[अ]क्षपूजागुरुजनितरुषं<sup>9</sup>रावणं यो ववन्व<sup>10</sup> ॥<sup>11</sup> [॥३\*] तद्वन्स<sup>12</sup>प्रभवा  
भूषा व(व)-
- 6 भूवर्भुवि हेहयाः । तेषां वन्स<sup>13</sup> स चंचादिक्षि[ती]सः(शः) कोक्कलोभवत् ॥<sup>14</sup>[४॥\*] काण्णं(ण्णं)-  
टवङ्गपतिगूर्जरको-

<sup>1</sup> *Ind. Ant.*, Vol. LIII, pp. 267 ff.

<sup>2</sup> See below, p. 406, n. 12.

<sup>3</sup> From the original plates and ink impressions.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> The *daṇḍas* in this and the next line are superfluous. They were intended to mark the place of the hole for the ring, which was subsequently made at the bottom of the plate.

<sup>6</sup> Metre: *Anuṣṭubh*.

<sup>7</sup> Metre: *Upajāti*.

<sup>8</sup> The *akṣara* in the bracket is completely damaged.

<sup>9</sup> It would be better to read -जनितगुरुषं.

<sup>10</sup> Read ववन्व.

<sup>11</sup> Metre: *Sragdharā*.

<sup>12</sup> Read तद्वन्स-

<sup>13</sup> Read वंशे.

<sup>14</sup> Metre: *Anuṣṭubh*.



AMODA PLATES OF PRITHVIDEVA I: (KALACHURI) YEAR 831

10

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14.

[illegible]







- 7 क्लृणेशाकंभरी<sup>1</sup>पतितुरु[ष्कर]धूञ्जवानाम(म्)। आदाय कोस(श)हरिदन्त(न्ति)चयं हठेन स्तंभो जय-
- 8 स्य विहितो भुवि येन राज्ञा ॥<sup>2</sup>[५॥\*] अष्टादशारिकरिकुंभविभङ्गसिन्हाः<sup>3</sup> पुत्रा व(व)भूवुरति- सो(शो)र्य-
- 9 पराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पास्वै(स्वै) च मण्डलपतीन्स चकार व(व)न्धू- न् ॥[६॥\*] तेषा-
- 10 मनूजस्य<sup>4</sup> कलिङ्गराजः प्रतापवह्निक्षपितारिराजः । जातोन्वये द्विष्टरिपुप्रवीरप्रियान-
- 11 नाम्मोहपाव्वणेन्दुः ॥<sup>5</sup>[७॥\*] तस्मादपि प्रततनिम्मलकीर्त्तिकान्तो जातः पु(सु)तः क[म\*]ल- राज इति
- 12 प्रसिद्धः । यस्य प्रतापतरणावुदित(ते) रजन्यां जातानि पङ्कजव[ना]नि विकासभांजि ॥<sup>6</sup>[८॥\*] क्षीणो(रो) -
- 13 दपु(मु)त्कलनृपं परिमथ्य धीरो गा[ङ्गे]यदेवविभवे स<sup>7</sup>मदाच्छ्रियं यः । उच्चैःसि[वः]प्र००-००<sup>8</sup>
- 14 रत्नदानसन्तोषितासुरसुरः स हि मन्दराभः ॥[९॥\*] महीभर्तृविभूषाय(यै)<sup>9</sup> पयोधिरिव [कौ]- स्तु-
- 15 भं(भम्) । जितसूर<sup>10</sup>प्रतापं हि रत्नराजमसूत सः<sup>11</sup>॥[१०॥\*]दुष्टविद्विष्टसामन्तध्वान्तध्वंसन- भास्करः ।
- 16 यस्य प्रतापतप्येव सै(शै)त्यायाब्धिं(ब्धिं) श्रिता द्विषः ॥[११॥\*] नोन्नलाख्या प्रिया तस्य सू(शू)रस्येव हि
- 17 सू(शू)रता । कोमोमण्डलनाथस्य सुता या वज्रवर्मणः ॥[१२॥\*] तत[ः]\* पृथ्वीदेवः सकल- धरणी-
- 18 भूषणमणिः समुत्पन्नः श्रीम(मा)न्वु(न्वु)धजनमनोभोजतरणिः । प्रतापान्नो यस्य ज्व-
- 19 लति सततोत्तप्तहृदयैर्व्वलीनं सामात्यैर्जतुकृत<sup>12</sup>स(श)रीरैरिव परैः ॥<sup>13</sup>[१३॥\*] यस्मिन्मही-
- 20 [म\*]वति नीतिविचारस(सा)रे वातोप्यवर्त्मनि पदं न करोति कोन्यः । धम्मं(म्म)ध्वनि ण्ठि- तमतौ<sup>14</sup> च न<sup>15</sup>

<sup>1</sup> Read -शाकंभरी-

<sup>2</sup> Metre of this and the following verse: *Vasantatilakā*.

<sup>3</sup> Read -सिन्हाः.

<sup>4</sup> The vowel in नू is lengthened for the sake of the metre. Some later grants of this branch read तेषामनूजश्च ।

<sup>5</sup> Metre: *Upajāti*.

<sup>6</sup> Metre of this and the following verse: *Vasantatilakā*.

<sup>7</sup> This *akṣaras* is clearly *sa*.

<sup>8</sup> The five *akṣaras* at the end of this line are not certain. I suggest the reading उच्चैःश्वःप्रथित- वारुण-

<sup>9</sup> In the corresponding verse, the Ratanpur stone inscription of Jājalladēva (No. 77 below) reads -विभूषायै.

<sup>10</sup> As सूर means the sun here, the change to शूर proposed by Hiralal is not necessary.

<sup>11</sup> Metre of this and the following two verses: *Anuṣṭubh*.

<sup>12</sup> Hiralal reads जडकृत-, but the second *akṣara* is clearly तु. The Raipur plate (above, No. 75,

l. 2) reads जतुषटितगात्रैरिव परैः ।

<sup>13</sup> Metre: *Sikharīṇī*.

<sup>14</sup> Read स्थितमतौ.

<sup>15</sup> These two *akṣaras* at the end of l. 20 and the first three *akṣaras* in the beginning of l. 21 are superfluous.



## Second Plate

- 21 देवतो च न देवतोपि लोकेषु (षु) नूनमुपधातलवोदयोस्ति ॥<sup>1</sup>[१४॥\*] अनेन समस्तप्रति—  
 22 पत्तिसमूहससु (मु)पेतश (स)वर्वालङ्कारविभूषितेन सं (शं)खयुग्मध्वनिपूरितजगज्जय [ख]र<sup>2</sup>—  
 23 रवत्रासितारातिचक्रेण समधिगताशेषपंचमहाशब्दे (ब्दे)न श्रीमद्वङ्कस्व (स्व)रलब्ध (व्य)प्रसा—  
 24 दैकविन्सतिशहस्रैकनाथ<sup>3</sup>म[हा]प्रचण्डसकलकोसलाधिपतिना परममाहेश्व (स्व)रेण कल—  
 25 चुरिवन्सोद्भवे<sup>4</sup>त्यादिसमस्तराजावलीविराजमानमहामण्डलेश्वरेण हस्तियामठिनि—  
 26 गंताय ।<sup>5</sup> आङ्गिरसगोत्राय ।<sup>6</sup> उत्तिय<sup>7</sup>भीतमवसिष्ठे [ति]त्रिप्रवराय<sup>7</sup> व (व)ह्वचसा (शा)खिने  
 यसोदे—  
 27 वप्रणवे (प्रे) उपाध्यायथिरादचनप्रे चा[न्द]<sup>8</sup>सुताय । रिसिकेसवा[य]<sup>9</sup> घ (फा)लगुनकृष्णसप्त—  
 म्यां रविदि—  
 28 ने तुमाणके<sup>10</sup> देवश्रीवङ्कस्व (स्व)रचतु[ष्कि]काप्रति[ष्ठा]यां श्रीमद्वङ्कस्य<sup>11</sup> प्रभाविलम्न (ग्नौ)  
 दौ (द्वौ) पादौ प्रक्षा—  
 29 ल्य कुसा (शा)क्षतहिरण्यसमन्वितवारिचुलुकमापूर्यं यपरमंडले<sup>12</sup> वसहाग्रामश्चतुःसीमा—  
 30 विसु (शु)द्धो मा[ता]पित्रोरात्मनश्च पुण्ययसो (शो)भिवृद्धये [ह]स्तोदकसा (शा)सनतया [प्र]—  
 दत्तस्तदयं  
 31 चन्द्रदिवाक[र]क्षितिपाथोधिपवनाम्ब (म्ब)राणि यावत् म (अ)विच्छिन्नभुक्त्या का (भा)गवा—  
 (भो)गकरम (हि)रण (ण्य)क्व<sup>13</sup>—  
 32 रसवतीडंड<sup>14</sup>[प्र\*]भृत्यभ्यंतरसिद्ध्या अजे (ने)नैतत्पुत्रपौत्रादिभिश्च भोवतव्यः ॥ त्रिपूर्वको वित्र—  
 33 मराजधेयः सौ (शौ)र्याद्भुतो विक्रमराजनामा । तथार्जुनो वीरवरो जितारिरेभिः प्रद—  
 34 ध्याः (ताः) खलु श (स)त्यवाचः ॥<sup>15</sup>[१५॥] अ[था] ७—<sup>16</sup> विग्रहराजमन्त्री श्रेष्ठी यसो (शो)  
 रत्नपुरप्रधानः । घोषा—  
 35 क आद्य<sup>17</sup> द्विजकेस[वाय] ददौ घरां सि (सं)श्रितसत्यधर्मः<sup>18</sup> ॥ [१६॥\*] व (व)ह्वभिर्वसुधा रु (भु)—  
 क्ता राज—

<sup>1</sup> Metre: *Vasantatilakā*.

<sup>2</sup> These two *aksharas* are uncertain. Perhaps त्वरा is intended. Hiralal suggests जगज्जयेस्वर which also does not appear satisfactory.

<sup>3</sup> Read -दैकविशतिसहस्रनामैकनाथ—.

<sup>4</sup> Read -वंशोद्भवे—.

<sup>5</sup> This *daṇḍa* is superfluous.

<sup>6</sup> Hiralal reads उत्ति (च)ध्य but the second *akshara* is probably ति. Read उत्तियगीतम—. The third *pravara* of this *gotra* is generally आङ्गिरस्.

<sup>7</sup> Read त्रिप्रवराय.

<sup>8</sup> Hiralal read चाट्ट, but the superscript letter of the second *akshara* does not look *ṭ*.

<sup>9</sup> The name occurs in v. 16 as केशव. Read ऋषिकेशवाय.

<sup>10</sup> This place-name occurs elsewhere as तुम्माण. See No. 77, l. 7.

<sup>11</sup> Read श्रीमद्वङ्कस्वरस्य.

<sup>12</sup> Hiralal read -माप्तययपरमंडल—. The second *akshara* is, however, पू; see पूषा in l. 2. The intended reading is probably -मापूर्यं अपरमण्डले.

<sup>13</sup> This *akshara* appears to be superfluous.

<sup>14</sup> Read -डंड—.

<sup>15</sup> Metre of this and the next verse: *Upajāti*.

<sup>16</sup> Restore अथाप्यसौ.

<sup>17</sup> Perhaps आद्यो is meant here.

<sup>18</sup> Read ददुर्धरां संश्रितसत्यधर्माः ॥



- 36 भिः सगरादिभिः । यस्य [यस्य] यदा भूमिस्तस्य [तस्य\*] तदा फलम् ॥<sup>1</sup>[१७॥\*] भूमि यः  
प्रतिगृह्णा(ह्ना)ति य-  
37 इच भूमिं प्रयच्छति । उभौ तौ [पुण्यकर्म्म]णौ नियतं स्त(स्व)र्गगामिनौ ॥[१८॥\*] संखं<sup>2</sup>  
भद्रासन(नं) छत्रं वर(रा)स्वा(श्वा) वरवारणाः [१\*]  
38 भूमिदानस्य चिन्हा(ह्ना)नि फलमेत[त्पु]रन्दर ॥[१९॥\*] [ह]रते हारयते यो<sup>3</sup> मन्दबु(बु)द्धि-  
स्तमोवृतः । स प(ब)द्धो वारुणः पासै(शै)स्तिर्यग्यो-  
39 नि च गच्छति ॥[२०॥\*] न विषं विषमित्याहुर्ब्र(ब्र)ह्मस्वं विषमुह्य(च्य)ते । विषमेकाकिनं  
हन्ति ब्र(ब्र)ह्मस्वं पुत्रपौत्रिकं(त्रकम्) ॥[२१॥\*] गर्भस्व(स्व)रः<sup>4</sup> सुक-  
40 विरल्हण इ(ई)शभक्तस्तात्रे<sup>5</sup> चको(को)रनयनं<sup>6</sup> लिखितं<sup>7</sup> सुवाक्यैः ॥ यो हासलः सकलसि(शि)-  
त्यनिधिः सुबु(बु)द्धिरुत्कीर्णवा-  
41 न्स भु(शु)भपक्तिः सव(द)क्षरं च ॥<sup>8</sup>[२२॥\*] थ ॥ थ ॥ थ ॥ चेदीस(श)स्य सं ८३१ [१\*]

## TRANSLATION

Success ! Ōm ! Adoration to Brahman !

(Verse 1) Adoration to that reality, Brahman, which is attributeless, all-pervasive, eternal and auspicious, the ultimate cause (of the universe) and supreme light conceivable by the mind.

(V. 2) The foremost luminary of the firmament is the sun, the Primeval Being. Then was born from him his son Manu, the first of kings. In his family there was born Kārtāvīrya on the earth.

(V. 3) There was the king, the divine and illustrious Kārtavīrya, an ornament of the earth, who threw into bondage Rāvaṇa, who had propitiated Śiva with the embrace of the daughter of the Himālaya (i.e., Pārvatī) who was terrified as he (i.e., Rāvaṇa) lifted up the mountain (Kailāsa) with ease and who (i.e., Rāvaṇa) was greatly enraged when his offerings to the three-eyed (Śiva) were washed away by the stream of the greatly flooded Rēvā which was turned back by the suddenly placed dam of his mighty arms.

(V. 4) The kings born in his family became (known as) Haihayas on the earth. In their family was born that (famous) Kōkkalā, the first king of the Chaidyas.<sup>9</sup>

(V. 5) By that king was erected on the earth a pillar of victory after forcibly dispossessing the kings of Karṇāṭa and Vaṅga, the lord of the Gurjāras, the ruler of Kōṅkaṇa, the lord of Śākambharī, the Turushka and the descendant of Raghu,<sup>10</sup> of their treasure, horses and elephants.

(V. 6) He had eighteen, very valiant sons, who destroyed their enemies as lions break open the frontal globes of elephants; the eldest of them, an excellent prince, became the lord of Tripurī and he made his brothers the lords of maṇḍalas by his side.

<sup>1</sup> Metre of verses 17—21: Anuṣṭubh.

<sup>2</sup> Read संखो.

<sup>3</sup> This pāda is lacking in one akṣhara. Read यश्च.

<sup>4</sup> Hiralal reads गर्भस्व(स्व)रः but the second akṣhara appears clearly to be भ्रं. In line 13 of the Raipur plate (No. 73, above) also, the reading is Garbh-śvara.

<sup>5</sup> Read —स्तात्रे. Hiralal suggested चकोरनयनो, but a Sanskrit poet would not use such an epithet with a male person, much less in his own case.

<sup>6</sup> लिखितं is ungrammatical for लिखितवान्.

<sup>7</sup> Hiralal read योद्धासलः, but the second akṣhara is undoubtedly हा.

<sup>8</sup> Metre: Vasantatilakā.

<sup>9</sup> I. e., the people of the Chēdi country.

<sup>10</sup> Probably the contemporary prince of the Gurjara-Pratihāra dynasty.



(V. 7) In the family of a younger brother of these was born **Kalīṅgarāja** who exterminated the hostile kings with the fire of (*his*) valour, and who was to the faces of the wives of the great warriors of (*his*) hated enemies even as the full moon is to the day-lotuses.<sup>1</sup>

(V. 8) From him also was born a son, who became famous by the name of **Kamalarāja**, and appeared lovely with his far-spreading spotless glory. When the sun of his valour rose, the assemblages of lotuses bloomed even at night.

(V. 9) The firm-minded (*prince*), having vanquished the lord of **Utkala**, gave (*his*) wealth to his lord **Gāṅgēyadēva**, and (*thus*) resembled the Mandara mountain which, churning the milk-ocean, gave Lakshmi to the god<sup>2</sup> worshipped by (*Blīshma*), the son of **Gāṅgā**, and pleased gods and demons by bestowing on them precious things like **Uchchaiṣravas** [and wine].<sup>3</sup>

(V. 10) He begat **Ratnarāja (I)**, who surpassed the lustre of the sun, to become an ornament to (*other*) princes even as the ocean produced the **Kaustubha** to adorn (*Vishṇu*) who supports the earth.

(V. 11) (*He*) destroyed the proud and hostile neighbouring princes as the sun dispels darkness. As if because of the heat of his valour, his enemies took shelter in the sea for coolness.

(V. 12) (*His wife*) named **Nōnnalā** was dear to him as valour is to a brave person. She was the daughter of **Vajuvvarman**, the lord of the **Kōmō-maṇḍala**.

(For a translation of vv. 13 and 14, see that of vv. 1 and 2, above, p. 401.)

(Line 21) This **Mahāmaṇḍalēśvara (Pṛithivīdēva I)**,—who shines in the midst of all kings by (*his excellences*) such as birth in the **Kalachuri** family; who is adorned with all decorations together with the entire multitude of honours; who frightens the hostile army with the noise caused by his haste in conquering the world which is filled with the sound of his two conches, who has acquired the *pañchamahāśabda*; who has become the great and mighty lord of the entire **Kōsala (country)** and the sole ruler of twenty-one thousand (*villages*) by the grace of **Vaṅkēśvara** attained by him, and who is a devout worshipper of **Mahēśvara**,—has given as a grant by (*pouring*) water on (*the donee's*) hand, after washing both the resplendent feet of the holy **Vaṅkēśvara** and filling the hollow of his hand with water mixed with *kufa*, whole rice-grains and gold, on (*the occasion of*) the dedication of a hall resting on four pillars of (*the temple of*) the god, the holy **Vaṅkēśvara**, in **Tumāṇaka**, on Sunday, the seventh *tithi* of the dark fortnight of **Phālguna**, the village **Vasahā** in the **Apara-maṇḍala**<sup>4</sup> with its four boundaries well-determined, to the sage **Kēśava**, the great-grandson of **Yaśōdēva**, grandson of the *Upādhyāya* **Thirāīcha** and son of **Chānda**, who belongs to the **Āṅgīrasa gōtra**, has the three *pravaras* **Utathya**, **Gautama** and **Vasishṭha**,<sup>5</sup> and is (*a student*) of the **Bahvṛicha śākhā** (*i.e.*, **Ṛigvēda**) for the increase of religious merit and fame of (*his*) mother and father and of himself.

<sup>1</sup> *I. e.*, he made them pale by destroying the warriors.

<sup>2</sup> *I. e.*, to **Vishṇu**.

<sup>3</sup> The reading of the third quarter of this stanza is uncertain as some letters are damaged by-verdigris. The translation given above follows the emendations suggested in the notes to the transcribed text. The expression *uchchaiṣ* etc. probably contained a double meaning, but it is not possible to conjecture it in the absence of a definite reading. The first word *uchchaiṣravas* means of course (1) the celestial horse of that name, and (2) great glory.

<sup>4</sup> See above, p. 406, n. 12.

<sup>5</sup> See above, p. 406, n. 6.



(L. 30) Therefore this (*Brāhmaṇa*), his sons, sons' sons and other (*lineal*) descendants should enjoy, without any interference, this (*village*) together with shares, enjoyments, taxes, (*dues in*) gold coins, fines for (*illegal*) distillation *etc.* as a self-contained village as long as the moon, the sun, the earth, the ocean, wind and the sky will endure.

(Verse 15) Vikramarāja (*whose name is*) preceded by *tri* (*i.e.*, Trivikramarāja), Vikramarāja who is marvellous in valour and Arjuna, the best of warriors, who has vanquished his enemies—these have, indeed pledged (*their*) true word.

(V. 16) Then the minister Vigharāja,<sup>1</sup> the banker Yaśa and the rich Dhōdhāka, observing the law of truth, gave land to the Brāhmaṇa Kēśava.

(*Here follow five benedictive and imprecatory verses.*)

(V. 22) The good poet Alhaṇa, the owner of (*the village*) Garbha,<sup>2</sup> who is a devotee of Īśa, wrote on the copper (*plates*) excellent sentences in (*letters resembling*) the eyes of a Chakōra. The clever Hāsala, the repository of all mechanical arts, inscribed them in splendid lines and excellent letters.

The year 831 of the lord of Chēdi.

No. 77; PLATE LXVA

RATANPUR STONE INSCRIPTION OF JAJALLADEVA I: (KALACHURI) YEAR 866

THIS inscription is incised on the beautifully polished surface of a red sand-stone which was found at Ratanpur, 16 miles north of Bilaspur, the headquarters of the Bilaspur District in Madhya Pradesh. It is now deposited in the Central Museum, Nagpur. The record was edited, with a translation and a lithograph, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. I, pp. 33 ff. It is edited here from the original stone and the lithograph accompanying Dr. Kielhorn's article.

'The inscription consists of 31 lines. The writing originally covered a space of about 2' 2½" broad by 2' 2" high. At present, a small portion of the upper proper left corner and a large portion of the lower right corner of the stone are broken away, so that from 4 to 9 *aksharas* are missing at the end of the first five lines and from 2 to about 25 *aksharas* at the beginning of the last thirteen lines.' Small portions of the stone have also been broken away at the upper right and lower left corners, which has resulted in the loss or mutilation of about a dozen *aksharas*. Further, some *aksharas* which were clearly legible in Dr. Kielhorn's time, have since been broken away from the proper right edge of the stone.<sup>3</sup> I have, however, succeeded in reading a few *aksharas* from their traces on the stone<sup>4</sup> which Dr. Kielhorn found illegible from the impression supplied to him.

The characters are Nāgarī. The size of the letters is about .5". The *prishṭhamātrās* are used in some places. The sign of *avagraha* occurs in ll. 12, 18, 24 and 29. The language is Sanskrit, and except for the introductory obeisance to Śiva and the date at the end, the inscription is metrically composed throughout. There are 34 verses, all of which are numbered. In respect of orthography it may be noted that the dental *r* is used for the palatal *ṛ* in many places; see, *e.g.*, *sapharī-*, l. 1, *sirasi*, l. 2, = *varṣi*, l. 4, and *vice versa* in

<sup>1</sup> This minister is mentioned in the next inscription also. See below, No. 77, l. 17; see also No. 75, l. 13.

<sup>2</sup> See No. 75, l. 15. This village is probably mentioned in l. 30 of the next inscription (No. 77) also.

<sup>3</sup> *Viz.*, *ni* and *prī* at the beginning of ll. 17 and 18 respectively.

<sup>4</sup> See the beginning of l. 29, which contains a reference to Karṇa, the illustrious Emperor of the Kalachuri dynasty of Tripurī.



a few cases, see *-tamiśra-*, l.9, *śitami*, l.19, *-śarasah*, l.26; the rules of *sandhi* are neglected in *samabhavat śrī-*, l.3, *mitravat śrīyā*, l.20, etc.; on the other hand, the *sandhis* made in two places (vv. 3 and 20) do not suit the metre. The consonant following *r* is occasionally doubled, see, e.g., *svarnnadi-*, l.1, *-varddhayāmāsa*, l.8, *prasarpita-*, l.16; *mra* is used for *mra* in l.10 and *b* is denoted by the sign for *v* except in *abdhi-*, l.18.

The inscription refers itself to the reign of Jājalladēva (I) of the Kalachuri Dynasty of Ratanpur. His genealogy is traced from the moon, the mythical ancestor of the family. The first historical personage named after the legendary Kārtavīrya and his sons, the Haihayas, is Kōkalla, the lord of Chēdi. He had eighteen sons, of whom the eldest became the lord of Tripurī. He made his brothers lords of *mandalas*. The family of one of these younger brothers produced in course of time Kaliṅgarāja, who leaving the ancestral country,<sup>1</sup> conquered Dakṣhiṇa Kōśala by his arms. He resided at Tummāṇa as the place was previously the capital of his ancestors. From him was born Kamalarāja who had a son named Ratnarāja (I). The latter adorned Tummāṇa with several temples such as those of the gods Vaṅkēśvara and Ratnēśvara, orchards and palatial buildings. He also founded Ratnapura and adorned it with many temples. The inscription then mentions the *Śrēṣṭhin Yaśa*<sup>2</sup>, the Mayor of Ratnapura, who, as already seen, has also been named in the Amōdā plates of Prithvidēva I. Ratnadēva (I) married Nōnallā the daughter of Vajjūka, the lord of the Kōmō-maṇḍala. She bore to him a son name Prithvidēva (I) who succeeded him. He constructed several temples such as that of Prithviśvara at Tummāṇa and excavated a large tank at Ratnapura. He married Rājallā from whom he had a son named Jājalladēva (I). The latter's friendship was sought by the lord of Chēdi. He was also honoured with presents of wealth by the kings of Kānyakubja and Jējābhukti. He defeated Sōmēśvara and imprisoned him together with his ministers and wives, but afterwards released them as desired by his mother. The kings of Kōśala, Andhra, Khimiḍī, Vairāgara, Lañjikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvalī and Kukkuṭa paid annual tributes or presents to him.

Jājalladēva I seems to have founded a town named Jājallapura, where he constructed a monastery for ascetics, raised a garden, planted a grove of mango trees and excavated a tank. The object of the inscription is evidently to record the king's donation of the villages Sirulī, Arjunakōṇasaraṇa and some others, whose names are lost, to the deity installed in a temple, apparently at Jājallapura, and of a group of *pātala* trees to the monastery.

The inscription mentions Rudraśiva, a Śaiva ascetic who was Jājalladēva's spiritual preceptor. He was conversant with the logical systems of Diṇnāga and others as well as with Śaiva and other *siddhāntas*. Vigraharāja, the king's minister for peace and war, is next mentioned, but in what connection it is not clear.<sup>3</sup> The name of the poet who composed

<sup>1</sup> Kielhorn, who in his text separated *yām-āyam* from *trita-surya* in l.7, thought that *Tritasaurya* was the ancestral country, from which Kaliṅgarāja proceeded to conquer Dakṣhiṇa Kōśala. Hiralal, following Kielhorn's reading, suggested that *Tritasaurya* was derived from *Tṛitsu*, the well-known Vedic tribe and that *Tritasauryas* were the enemies of the Kalachuris. (*Ind. Ant.*, Vol. LXIII, pp. 269 ff.) Both these interpretations appear to be wrong. While it is possible to take *Tritasaurya* as the name of a country in l.7, such a construction is impossible in l.4 where also a similar expression seems to have originally occurred, but is now damaged. Besides, no such country is known from any other Kalachuri record. I, therefore, prefer to make the *pada-cchēdā* as *yāna a-yāmtrita-sau(śau)rya-kōśa* in both the passages. See my article in the *Kan. Festschrift*, pp. 290 ff.

<sup>2</sup> Kielhorn took *yaśaḥ* in v. 12 in the sense of 'fame'. But the word occurs also in v. 16 of the Amōdā plates of Prithvidēva I (No. 76, above), and is there clearly the name of a *śrēṣṭhin* (banker).

<sup>3</sup> His name occurs also in the Raipur and Amōdā plates of Prithvidēva I (Nos. 75 and 76, above).



the *prastasti* is lost, but he was in some way related to a personage of the Kāyastha caste who belonged to a Gauda family and was a minister of the king Karna. This Karna is clearly the well-known Kalachuri Emperor Karna. His Kāyastha minister is probably identical with the one who put up the Rewa stone inscription. The writer of the present *prastasti* may, therefore, have been his son or some near relative. If the next verse also refers to him he seems to have owned the village Garbha<sup>1</sup>. The *prastasti* was written by a person who seems to have belonged to the Vāstavya family. His name which is partly mutilated ended in *-dhara*<sup>2</sup>.

The inscription is dated, in the last line, in the year 866 (expressed in decimal figures only) on Sunday, the 9th *tithi* of the bright fortnight of Mārgaśīrsha. This date must, of course, be referred to the Kalachuri era and regularly corresponds, for the *expired* Kalachuri year 866, to Sunday, the 8th November 1114 A.C. On that day the 9th *tithi* of the bright fortnight of Mārgaśīrsha ended 20 h. after mean sunrise.<sup>3</sup>

As for the geographical names in the present record, Tummāṇa, as already shown, is identical with Tumān, 26 m. north-east of Ratanpur. Kōmō-maṇḍala has already been identified. Kānyakubja is, of course, the well-known city of Kanauj, for a long time the imperial capital of North India, and Jējābhukti is Jajjhauti, the capital of the Chandēllas. Andhra is the country between the Gōdāvarī and the Kṛishṇā. Khimiḍī is probably identical with the Zamindari named Kimiḍī in the Ganjām District. It is mentioned with Kōsala (modern Chhattisgarh) in the Dīrghāsī stone inscription.<sup>4</sup> Vairāgara is, as shown by R. B. Hirālāl, identical with Vayirāgarām mentioned in the Chōla records and is plainly identical with the modern Vairāgarh in the Chanda District, 80 m. north-east of Chanda. Lañjikā is clearly Lānji and Bhāṇāra Bhandara, the chief town of the Bhandara District of Madhya Pradesh. Talahāri is the name of the territory round Mallār as appears from the description in a record found at Mallār (No. 97, below). Daṇḍakapura may be the capital of Daṇḍabhukti which evidently comprised some portions of the Midnapur and Balasore Districts. The place may be identical with Dantan in South Midnapur District as suggested by Mr. R. D. Banerji.<sup>5</sup> Nandāvalī and Kukkuṭa cannot be identified. Jājallapura, which was evidently founded by Jājalladēva, may be identical with Jānjgir (Jājallanagara), the headquarters of a *tahsil* of the same name in the Bilaspur District. Sirulī, which was donated to the temple in Jājallapura, is probably represented by Sirli, 8 m. south-west of Jānjgir. Arjunakōṇasaraṇa may be Arjuni, 14 m. west of Jānjgir. Two other place-names Garbha and Haladī are mentioned in l. 30 of the present record. Of these, the former is also mentioned in the Raipur and Amōdā plates of Prithvidēva I and may be identical with Gōbrā in the Jānjgir *tahsil*, while the latter is perhaps Haldi in the Bilaspur *tahsil*, 35 m. south-west of Jānjgir.

#### TEXT<sup>6</sup>

- 1 [ओं नमः शिवाय ॥\*]<sup>7</sup> [शशि]शकलकला [कि] - ७ - नामूतांभःप्लवव (व) हलितनीरस्व[नंदी-  
तीर]वृत्तिः । किमु व (व) त स (श) करीति स्वःत्रि[ता] - ७ - , ७ ७ ७

<sup>1</sup> The writer of the Raipur and Amōdā plates of Prithvidēva I also was the owner of the same village. See above, No. 75, l. 15 and No. 76, l. 39.

<sup>2</sup> He may have been Kīrtidhara, who wrote the Sarkhō plates of Ratnadēva II.

<sup>3</sup> According to Kielhorn's calculation, it ended 19 h. 54 m. after mean sunrise on that day.

<sup>4</sup> *Ep. Ind.*, Vol. IV, pp. 314-18.

<sup>5</sup> *M. A. S. B.*, Vol. V, No. 3, pp. 71 and 89; see also *Ep. Ind.*, Vol. XXII, pp. 153-54.

<sup>6</sup> From the original stone and the lithograph facing p. 34 in *Ep. Ind.*, Vol. I.

<sup>7</sup> These *akṣaras* are completely broken away, but can be easily supplied from other Kalachuri records.



















- 26 ॐ-ॐॐॐ-ॐ-ॐ-ॐ-ॐ- [तसि(शि)वत्व]तापसमठः सोद्यानमात्रं(मं) वनम् । तुल्यं  
स्वःश(स)रसः सरोपि रुचिरं यत्कारितं श्रीमता जाजल्लेन तदस्तु कीर्तिरुचिरं
- 27 -ॐ-ॐ-ॐ-ॐ- [॥२७॥\*] ॐॐॐॐॐ-ॐ-ॐ<sup>१</sup> दिग्नागादिप्रमाणवित् । स्वान्यसिद्धान्तविच्चास्य  
श्रीमान् रुद्रशिवो गुरुः<sup>२</sup> ॥२८॥ सांघिविग्रहिकोप्यस्य विग्रह[ह]राज इत्यभूत् ।
- 28 ॐॐॐॐॐ-ॐ-ॐ, ॐॐॐॐॐ-ॐॐ [॥२९॥\*] ददौ देवाय जाजल्लः सिरुलीग्राममु[त्त]मम् । मठाय  
पाटलासार्धं सा(शा)सनं सा(शा)स्व(श्व)तं नृपः ॥३०॥ अर्जुनकोणसरणं स दे-
- 29 ॐॐॐॐ-ॐॐ। ॐॐॐॐॐ-ॐ-ॐ, ॐॐॐॐॐ-ॐ वे ॥३१॥ श्रीम[त्कर्ण] ॐ-ॐ<sup>३</sup>[निर्ज]-  
रगुरुप्रस्पधिमंत्राग्रणीः कायस्थोऽसमसा(शा)स्वसारसुमतिः श्रीमान्स गौडान्वये<sup>४</sup> श्री
- 30 -ॐ-ॐ-ॐ-ॐॐॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ- [प्रस(श)स्तिम]समां जाजल्लदेवे व्यधात्<sup>५</sup>  
॥३२॥ चक्रे प्रस(श)स्तिसात्तस्य [ग\*]र्भेशो विमलान्गुणान् । उत्तमं हलदी-
- 31 -ॐ, ॐॐॐॐॐ-ॐॐॐ<sup>६</sup> [॥३३॥\*] ॐॐॐॐॐ-ॐ-ॐ, ॐॐॐॐॐ धरो<sup>७</sup> बु(बु)धः । प्रस-  
(श)स्ति प्राप्त[स]र्वसां(शां) वास्त- [नु]जो लिखत् ॥३४॥ संवत् ८६६ मार्गं सुदि ९ रवी ॥  
जाज<sup>८</sup> . . . . [१\*]

## TRANSLATION

[Om! Adoration to Siva!]

(Verse 1) May that Īśa (Śiva) grant (you) well-being!—he, (about the object) on whose head (various doubts are entertained, such as)—Is it the crescent portion of the moon, [or, is it] not [a piece of mother-of-pearl] lying on the bank of the celestial river, the waters of which are augmented by the flood of the nectar-fluid....or is it, oh, a fish....gone to heaven.....!

(V. 2) This highest light, dispelling darkness, which has the lustre of the eye of the three worlds—(the people) call it the Being who is a mine of nectar....(who is) not the last from whom (proceeded) a line of universal sovereignty, the progenitor of the Kshatriyas;—in his race was born on the earth the illustrious Kārtavīrya.

(V. 3) In his race (there) was Haihaya, from whom were born the Haihayas....being the beloved of [Ādi]tyasēna (?).

(V. 4) In the race of those Haihayas was born that ruler of Chēdi, the illustrious Kōkalla, an image of the god of love, in whom the whole world found delight—(he), who with his unimpeded valour, [treasure and might], sent forth his own glory to measure how much the universe was above (and) below the earth.<sup>10</sup>

<sup>1</sup> The lithograph shows ॐ clearly before दिग्नागादि. The *akṣara* has since been broken away.

<sup>2</sup> Metre of verses 28—31: *Anuṣṭubh*.

<sup>3</sup> The missing letters were evidently नृपस्य.

<sup>4</sup> Kielhorn read सौडान्वये, but the letters are clearly गौडान्वये in the original. As shown above, this Kāyastha minister of Kārṇa is probably identical with him who put up the Rewa inscription (No. 51, above). The latter traced his descent from the sage Kācham of Kulāñchā which K. N. Dikshit places in Bengal.

<sup>5</sup> Metre: *Sārdūlavikrīḍita*.

<sup>6</sup> Metre of this and the next verse: *Anuṣṭubh*.

<sup>7</sup> Read कीर्तिधरो. See above, p. 411, n. 2.

<sup>8</sup> Read वास्तव्यस्यानुजो.

<sup>9</sup> The *mātrā* on ज appears to have been cancelled.

<sup>10</sup> Kielhorn, who made the *pada-chebbhāda* as *yēna ayaṁ Tritataurya-*, translated, 'by whom, (being) on earth, in order to measure his own fame, how much it might be, this.....of(?) Tritataurya was sent up high into the universe.' But the construction *ayam.....prēṣhitam* is grammatically indefensible. I would, therefore, take the words as *yēna a-yamtrita-sau(sau)rya-*; see above, p. 410, n. 1.



(V. 5) He had eighteen sons who destroyed his enemies as lions slay elephants (and) who augmented [the treasury of their family]. The eldest of them afterwards became the lord of Tripurī. He made the remaining brothers the lords of *maṇḍalas*.

(V. 6) The race of one of these younger brothers obtained, in the course of time, the matchless son, **Kaliṅgarāja**, a tree of prowess grown large by the water of the eyes of the wives of his enemies; who, in order to augment his unimpeded prowess and treasure,<sup>1</sup> left his ancestral country and acquired by his two arms the country of Southern Kōśala.

(V. 7) Since Tummāṇa had been made a capital by his ancestors, he, residing there and destroying his enemies, increased his fortune.

(V. 8) As the moon (*was produced*) from the ocean, so was born here from him **Kamalarāja**, lovely by his wide-spread spotless fame; who destroyed hostile people and augmented the splendour and beauty of men's minds even as the moon dispels blinding darkness and makes the night-lotuses look more lovely.

(V. 9) As the ocean (*produced*) the Kaustubha for the decoration of the supporter of the earth<sup>2</sup> (*Vishṇu*), so he begat **Ratnarāja (I)**, who surpassed the radiance of the sun to be an ornament of kings.

(V. 10) Tummāṇa, with its temples of the holy **Vaṅkēśa** and other (*gods*) and also (*those of*) **Ratnēśvara** and others, with a garden containing innumerable flowers and good fruits and a beautiful high mango-grove and crowded with mansions and decorated with charming beauty, was made, by **Ratnēśa**, delightful to the eyes, when viewed by the people.

(V. 11) This extensive and glorious **Ratnapura** which **Ratnēśvara** established has its fame known in (*every*) quarter; with a great lord residing (*in it*), it resembles the city of Kubēra (*occupied by Mahēśa, i.e., Śiva*); being decked with many-coloured wonderful jewels, it looks like the ocean, and decorated as it is with many temples, it appears like heaven (*graced by many families of gods*).

(V. 12) On all sides this **Ratnapura** says: "Since **Ratnarāja** ordered me to be established on the earth, and since the banker **Yaśa**<sup>3</sup> has been in charge of me, may the fame of these two spread in the three worlds on account of me!"

(V. 13) **Nōnallā**, the famous daughter of **Vajjūka**, the ruler of the **Kōmō-maṇḍala** was married by **Ratnarāja** together with royal fortune.

(V. 14) From her was born **Prithvīśa (I)**, endowed with the qualities of righteousness and valour. He led to heaven his relatives by (*his*) righteousness and his enemies by (*his*) valour in fighting.

(V. 15) When **Ratnarāja**, who by his valour and other (*qualities*) vanquished his enemies, had gone to heaven for work in heaven, his son **Prithvīdēva (I)**, the royal hero, became king after him. He was a guardian of the world with his hundreds of excellent qualities, the foremost of which were his lordly nature, munificence and valour. The frightened princes bowed to him since he was (*verily*) a god on the earth.<sup>4</sup>

(V. 16) With **Prithvīdēva (I)** ruling over it, the earth became heaven itself. This marvel was clearly manifest since (*the earth*) was everywhere occupied by heroes, spread

<sup>1</sup> Here again, Kielhorn, taking *Tritasaurya-kōśa (śa)m* as separate from *yāna ayam*, translated, 'who in order not to impoverish the treasury of Tritasaurya etc.' But the intended reading is clearly *yāna a-yamtrita-sau(śa)rya-kōśa(śa)m* etc.

<sup>2</sup> There is a play on the word *mahābhartṛi*.

<sup>3</sup> Kielhorn, not knowing that *Yaśa* is a proper name here, translated: 'if the foreman of the guild acquired fame.' But see above, p. 403.

<sup>4</sup> *Prithvīdēva*, the king's name, literally means 'a god on the earth'.



over with abundant fortune, and covered with a hundred sacrifices; since it had a splendid great lord and was (*in consequence*) firm; since the wise men living on it caused joy to all people; since it had extensive mansions and was matchless (*even as heaven is resorted to by valiant men, looks splendid, is chosen by Indra, has the Sun, Mahēśa and Achyuta, and (also) Budha who delights the world, and is inhabited by the moon, the abode of nectar who moves about, in it*<sup>1</sup>).

(V. 17) For religious merit and fame, (*the temples of*) **Prithvīdēvēśvara** and others were erected at Tummāṇa and a tank resembling the ocean was excavated by him at Ratnapura.

(V. 18) He married **Rājallā**, who by her loveliness looked resplendent like the moon, who was steadfast in her love like Lakshmi (*who loves Achyuta, i.e., Vishnu*), and who by her happy wifehood resembled Pārvatī.

(V. 19) As Indra (*begat*) Jayanta on Sachi, and the ocean the moon in the beauty of heaven, even so **Prithvīdēva** (**I**) begat the famous **Jājalla** (**I**) on her.

(V. 20) What a wonder! His fame, shining like the lustre of the cool-rayed (*moon*), rendered in every direction a hundred women red<sup>2</sup> and the world white, while it made the enemies black (*with shame*). The illustrious **Jājalladēva**, who rises up as a hero day by day, was, on account of the abundance of his prowess, induced to become his (*intimate*) friend by the lord of **Chēdi** forming an alliance of princes.<sup>3</sup>

(V. 21) As he was valiant, he was, on account of his prowess, honoured like a friend with (*presents of*) fortune by the king of **Kānyakubja** and the ruler of **Jējābhuktika**.

(V. 22) He who is possessed of all the seven kinds<sup>4</sup> of fortune; (*by whom*) was seized in battle **Sōmēśvara** . . . . was burnt by him after slaying (*his*) immense army; and by whom was captured and then released at his mother's words, the group of (*his*) ministers and wives;—say, have you seen or heard of (*another*) such prince on earth?

(V. 23) To whom the princely rulers of these *mandalas*, viz., [**Dakshi**]ṇa-Kōśala, Andhra, Khimiḍi, Vairāgara, Lañjikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvali (*and*) Kukkuṭa—some out of friendship, some in order to please, gave him . . . . fixed year after year.

(V. 24) While he is shining, the sole umbrella held over his head, while causing coolness to (*his*) people, strange (*to say*), may well oppress the hearts of his enemies!

(V. 25) "Nobility, valour, serenity . . . are in him."—Thus has the Earth proclaimed with her uplifted excellent arms in the form of the temples of gods extremely white like his fame!

(V. 26) "Is this that god of love possessed of a lovely<sup>5</sup> form who has not been seen by the eye of the three-eyed (Siya)? Is it [*the god of*] **Vaikuṇṭha** (*i.e., Vishnu*) [*joined*] by **Srī** (*the goddess of fortune*)? Is this the sun on account of his radiance, (*or*) the moon by his mighty splendour, (*or*) the bestower of wealth (**Kubēra**) dear to suppliants?"—The people, thus reflecting, came to know him as **Jājalladēva** after a long time.

<sup>1</sup> There is a play on several words, in consequence of which the several adjectives of *lōka-sthiti* can also be construed with *svarga*.

<sup>2</sup> There is a play on the word *rakta* which means also 'fallen in love'.

<sup>3</sup> Following Kielhorn, I take *aina* as an adjective derived from *ina* 'a lord', 'a king' etc.

<sup>4</sup> These are probably identical with the seven constituents of royalty (*rājy-āṅgas*).

<sup>5</sup> See above, p. 413, n. 17.



(V. 27) That famous Jājallapura....a monastery for ascetics; a mango grove with a garden; a beautiful lake equal to the lake of heaven, which the illustrious Jājalladēva caused to be made. May that be lovely like (*his*) fame . . . .<sup>1</sup>

(V. 28) His religious preceptor was the holy Rudraśiva who knew . . . , the authoritative works of Diñnāga and others and knew the established doctrines of his own and others' (*systems*).

(V. 29) His minister for peace and war also was Vighraharāja . . . .

(V. 30) To the god the king Jājalla gave the excellent village of Sirulī (*and*) to the monastery a groups of *pāṭalā* (*trees*) as a perpetual gift.

(V. 31) Arjunakōṇasarāja . . . .

(V. 32) The *Kāyastha*, the illustrious . . . born in the Gauḍa family, the foremost of those whose counsel vies with (*that*) of the preceptor of gods, [who was the councillor] of the illustrious Karṇa, whose excellent intellect is unrivalled in (*the grasp of*) the essence of śāstras . . . . (*His son?*) composed this matchless eulogy on Jājalladēva.

(V. 33) The lord of the village Garbha has brought his spotless merits into the eulogy....of the excellent Haladī [*village?*] . . . .

(V. 34) . . . . the learned [Kīrti]dhara, the younger brother of [him who was] born in the Vāstavya (*family*) wrote (*this*) eulogy which has reached all directions.

(*In*) the year 866, (*the month*) Mārga[śīrsha] (*and*) the bright (*fortnight*), on the (*lunar*) day 9, on Sunday. Jāja . . . .

Nos. 78-81; PLATE LXVB<sup>1</sup>

#### PALI STONE INSCRIPTIONS OF JAJALLADEVA I

THESE inscriptions were discovered in 1904 by Dr. D. R. Bhandarkar who published his transcripts of them in the *Progress Report of the Archaeological Survey of Western India* for 1903-4, p. 52. They are edited here from inked estampages taken under my direction.

The inscriptions which are four in number<sup>2</sup> are incised on a wall, a door-way and a pilaster of the *maṇḍapa* of an exquisitely carved Śiva temple at Pāli, 12 miles to the north-east of Ratanpur in the Bilaspur District of the Chhattisgarh Division in Madhya Pradesh.

The characters of all the inscriptions are of the Nāgarī alphabet. The form of the palatal *ś* which closely resembles that in the Ratanpur stone inscription of Jājalladēva I<sup>3</sup> (dated K. 866) indicates that the inscriptions belong to the beginning of the 12th century A.C. The size of the letters in the first three inscriptions is about 1.4" and that in the fourth one is .5". The language is Sanskrit. Each inscription consists of a single line in prose. Except in the fourth inscription, even that line is not free from gross mistakes of grammar and orthography.

The object of the inscriptions is to record an unspecified *kīrti* (meritorious work) of Jājalladēva. This Jājalladēva must, of course, be referred to the Kalachuri Dynasty of Ratanpur. There are two kings of this name known from inscriptions, of whom

<sup>1</sup> This plate is of No. 78.

<sup>2</sup> Bhandarkar mentions five inscriptions of Jājalladēva, but the fifth one, which according to his description was on a stone lying outside the temple cannot now be traced. It was, however, identical in wording with those edited here.

<sup>3</sup> Above, No. 77.



the first was ruling in K. 866 (1114-5 A. C.) and the second in K. 919 (1167-68 A.C.).<sup>1</sup> The palaeography of the inscriptions leaves no doubt that they must be referred to the reign of Jājalladēva I.<sup>2</sup>

What was this work of Jājalladēva I, which is recorded in so many places? It could not have been the construction of the *sanctum* of the temple; for there is an inscription in three parts incised over three recesses in the architrave of the door-way of the *garbhagriha*, which records the construction of the structure by Vikramāditya, the son of the *Mahāmaṇḍalēśvara* Malladēva. As the names Malladēva and Vikramāditya occur in the dynastic lists of Bāṇa kings, Dr. Bhandarkar made the ingenious suggestion that this Vikramāditya may have been one of the Bāṇa kings.<sup>3</sup> He could not definitely identify him at the time; because no such Vikramāditya, the son of Malladēva, was then known. From the Udayēndiram plates which had been published by Dr. Kielhorn,<sup>4</sup> two Vikramādityas of the Bāṇa dynasty were known, but neither of them was a son of Malladēva. About the chronology of the Bāṇa kings also, there was considerable doubt. Dr. Kielhorn at first referred the second Vikramāditya mentioned in the Udayēndiram plates to the middle of the 12th century A.C.,<sup>5</sup> but later on he identified his friend Krishṇarāja mentioned in the Udayēndiram plates with Kṛishṇa II of the Rāshtrakūta dynasty and thus referred Vikramāditya II of the Udayēndiram plates to the end of the 9th century A.C.<sup>6</sup> The discovery of the Guḍimallam plates<sup>7</sup> has placed the genealogy of the Early Bāṇa kings on a sound basis. As Dr. Hultsch has shown, there were three Vikramādityas<sup>8</sup> in the Bāṇa dynasty, of whom the first, called also *Jayamēru*, was the son of Malladēva. He is identical with Bāṇa-Vidyādhara mentioned in the Udayēndiram plates. As his son Vijayāditya-Prabhumēru was ruling in Śaka 820<sup>9</sup> we can place Vikramāditya (I) in the last quarter of the 9th century A.C. The Pāli inscription shows that he was ruling in Dakṣiṇa Kōśala or Chhattisgarh before the advent of the Kalachuris.<sup>10</sup>

Jājalladēva I was not thus the builder of the *sanctum*. He did not also probably erect the *maṇḍapa* of the temple, but may have repaired it. As Mr. Cousens has already noticed,<sup>11</sup> the *maṇḍapa* has been partly rebuilt, the additional walls across the corners to support the roof making it look as if it were originally octagonal in shape. And it is noteworthy that it is on one of these walls, the rebuilt door-way and an additional pilaster inserted to support a broken beam<sup>12</sup> that the following inscriptions are engraved. As a period of more than two hundred years separates the Bāṇa king Vikramāditya I from Jājalladēva I, it is not unlikely that the temple had fallen into disrepair during the time of the latter. Jājalladēva I seems, therefore, to have only repaired the *maṇḍapa* of the temple where the inscriptions are found.

<sup>1</sup> Below, Nos. 97-99.

<sup>2</sup> In the Amōdā plates of Jājalladēva II, the palatal *f* has the left limb fully developed as in modern Nāgarī.

<sup>3</sup> P. R. A. S. W. C. for 1903-4, p. 52.

<sup>4</sup> Ep. Ind., Vol. III, pp. 74 ff.

<sup>5</sup> Ibid., Vol. III, p. 75.

<sup>6</sup> Ibid., Vol. VIII, Appendix II, p. 21.

<sup>7</sup> Ibid., Vol. XVII, pp. 1 ff.

<sup>8</sup> The last one of these is identical with the second Vikramāditya mentioned in the Udayēndiram plates.

<sup>9</sup> Ep. Ind., Vol. XI, p. 227; see also *ibid.*, Vol. XVII, p. 5.

<sup>10</sup> For a detailed discussion of this question, see my article 'An Ancient Dynasty of Mahākōśala' in P. I. H. C. (1939), pp. 319 ff.

<sup>11</sup> P. R. A. S. W. I. for 1903-4, p. 28.

<sup>12</sup> For a photograph of these pilasters, see the plate facing p. 323 in P. I. H. C. (1939).



No. 78

On a wall of the *maṇḍapa*, south-east corner.श्रीमः ज्जाजल्लदेवकीर्तीरीमः<sup>1</sup> ।

No. 79

On the same wall of the *maṇḍapa*, in the same corner.श्रीमः ज्जाजल्लदेव[की]-<sup>1</sup> [1\*]

No. 80

On a stone built into the re-built door-way on the north of the *maṇḍapa*.[श्री\*]मः ज्जाजल्लदेवकीर्तीरीमः<sup>1</sup> [1\*]

Translation—These are the *kīrtis*<sup>2</sup> (meritorious works) of the illustrious Jājalladēva (I).

No. 81

On a pilaster inserted to support a broken beam on the south side of the shrine door-way.

सिद्धिः<sup>3</sup> [1\*] [श्रीमज्जाजल्लदेव<sup>4</sup>]व<sup>5</sup>स्य कीर्तिरियम् ॥

Translation—Success! This is the *kīrti* (meritorious work) of the illustrious Jājalladēva (I).

No. 82 ; PLATE LXVI

## SHEORINARAYAN PLATES OF RATNADEVA II : (KALACHURI) YEAR 878

THESE plates were found in the possession of Pandit Ramchandra Trivedi, the head priest of the main temple at Shēorinārāyaṇ, a well-known place of pilgrimage on the left bank of the Mahānadi, 38 miles south-east of Bilaspur in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. They were first brought to notice by Pandit Lochan Prasad Pandeya of Balpur, who has edited them with lithographs, but without a translation, in the *Indian Historical Quarterly*, Vol. IV, pp. 31-34. I edit the record here from the original plates which were kindly procured for me by the Curator of the Central Museum, Nagpur.

They are a set of two copper-plates held together by a ring .3" thick, the central portion of which is flattened into a round seal, 2.4" in diameter. The ring was not cut when the plates reached me. The seal contains the legend *Mahārāṇaka-śrīmad-Ratnadēvaḥ*, inscribed in two lines. Each plate measures 9.5" broad, 5.9" high and .1" thick and is inscribed on one side only. There are twenty-six lines in all, thirteen being inscribed on each plate. The letters are deeply engraved, but not well-formed. Their size is .25."

The characters are Nāgarī. The letters *a*, *ṇ*, *bh*, *ś* and *ṣ* show transitional forms; see, e.g., *a* in *api*, 1.23 and *āsīt*-, 1.6; *ṇ* in *-pūrṇa-pāṇiḥ*, 1.19; *bh* in *=bhūbhṛitām*-, 1.4 and *bhuvah*,

<sup>1</sup> Read श्रीमज्जाजल्लदेवकीर्तय इमाः ।

<sup>2</sup> As the repairs were done in several places, the plural number of *kīrti* has been used.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> The *akṣaras* in the bracket are partly damaged.

<sup>5</sup> The *akṣara* व, which was at first omitted, is written below the line.



1.7; *ś* in *śasinō*-, ll. 3-4 and *yaśo-ti*-, ll. 17-18; *ś* in *-śūnur*-, l. 9 and *-śaśīlēsha*-, l. 6. The sign of *avagraha* occurs in ll. 4 and 20. The language is Sanskrit. Except for *ōm namō Vrahmaṇē* in the beginning and the date at the end, the record is in verse throughout. In respect of orthography it may be noted that the consonant following *r* is doubled in a few places, e.g., in *Kārttaviryō*-, l. 4; the dental *ś* is used for the palatal *ś* in *śasi*-, l. 3; *-Dasāsyam*, l. 6, *Parāsara*-, l. 13 etc.; the dental *n* is employed for the lingual *ṇ* in *puṇya*-, ll. 17 and 21 and *pratigrihṇāti*, l. 20, and *vra* written for *mra* in *tāvraṇi*, l. 22.

The inscription refers itself to the reign of Ratnadēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the grant, by Ratnadēva II, of the village Tiṇṇērī, situated in the *viśhaya* of Anarghavallī, on the occasion of a lunar eclipse. The donee was Nārāyaṇaśarman, the son of Tribhuvanapāla and son's son of Śilāditya, who was a student of the Sāmavēda and belonged to the Parāśara *gōtra* with the three *pravaras*, Vasistha, Sakti and Parāśara.

The genealogy of Ratnadēva II down to his father Jājalladēva (I) is given here as in the latter's Ratanpur stone inscription.<sup>1</sup> It may, however, be noted that the relation of Kaliṅgarāja to a younger son of Kōkalla I, who is called here 'the lord of Vaṅkō-Tummāṇa' is not explicitly stated in the present record, but from the manner in which his name is introduced he seems to be referred to as his son. Jājalladēva's victory over a king named Bala is alluded to by means of a *double entendre* in verse 8. This Bala is clearly Bhujabala, the lord of Suvarṇapura, whose defeat by Jājalladēva I is explicitly mentioned in the Kharōḍ stone inscription<sup>2</sup> of K.933.

The inscription is dated in the year 878 (expressed by decimal figures only) on the 5th tithi of the bright fortnight of Bhādra (i.e., Bhādrapada), on Sunday. According to the epoch of 247-48 A.C. this date regularly corresponds, for the expired Kalachuri year 878, to Sunday, the 14th August 1127 A.C. On that day the aforementioned tithi ended 8 h. 50 m. after mean sunrise. The date of the present inscription, like that of the Rewa stone inscription of Malayasimha,<sup>3</sup> clearly shows that with the epoch of 247-48 A.C., the Kalachuri year could not have commenced on Bhādrapada *su. di. 1* as was once supposed by Dr. Kielhorn.<sup>4</sup>

As stated before, the grant recorded in the present inscription was made on the occasion of a lunar eclipse. The nearest lunar eclipse which occurred before the aforementioned date is the one which took place on the full-moon day of Jyēshṭha, the corresponding Christian date being the 27th May 1127 A.C.<sup>5</sup> The grant was, therefore, reduced to writing more than two months after it was made.

Of the place-names mentioned in this record, Tripurī has already been identified. Vaṅkō-Tummāṇa is identical with Tumān in the Bilaspur District as shown before. The place was so called on account of the well-known shrine of the god Vaṅkēśvara which is mentioned in other records also. Anarghavallī probably corresponds to the modern Jānjgir *tahsil*, though no place of that name can now be traced in it. Tiṇṇērī, the donated village, also cannot now be identified.

<sup>1</sup> Above, No. 77.

<sup>2</sup> Below, No. 100, l. 6.

<sup>3</sup> Above, No. 67.

<sup>4</sup> *Ind. Ant.*, Vol. XVII, p. 215.

<sup>5</sup> It is not necessary to identify the lunar eclipse with that which occurred as far back as the 10th January 1126 A. C. as is done by Hiralal. (See his *Inscriptions in C. P. and Berar*, second ed. p. 118). It is also not necessary to suppose with him that 'a lunar eclipse was of greater importance to a scion of the lunar dynasty than a solar one'.



TEXT<sup>1</sup>

## First Plate

- 1 सिद्धिः<sup>2</sup> [१\*] ओं नमो ब्र(ब्र)ह्मणे ॥ यत्कारणं परममाद्यवसानहीनमव्यक्तमित्य-  
 2 महवा(दा)दिवचोभिधे<sup>3</sup>यम्(म्) । यस्मान्न किञ्चिदपरं व्यतिरिक्त(क्त)मस्ति स्वा(स)द्व(द्व)-  
 3 ह्मणे न्य(न)म उदारतराय त[स्मं]<sup>4</sup> ॥१॥\* आसीत्त्रिलोकीतिलको हैहयः शसि(शि)-  
 4 नोन्वये । नृपतिर्भूमायाद्यः कार्तवीर्योऽस्य वंशजः<sup>5</sup> ॥२॥\* यः क्रीडया स्व-  
 5 भुजसेतुनिरुद्धरेवावारिप्रवाहितहराच्चनवृद्धरोषम् । कैलासतोल-  
 6 नभयार्त्तभवानि<sup>6</sup>गात्रसंश्लेषतोषितशिवं सि(जि)तवान्दसा(शा)स्यम्<sup>7</sup> ॥३॥\* आसीत्तस्यान्वये  
 7 भूयः कोकलो<sup>8</sup> भूषणं भुवः । तस्यासद्यण्डदुर्वाराः सूनवोष्टाद[सो<sup>9</sup>](शो)द्धताः<sup>10</sup> ॥४॥\* भू-  
 8 त्वा त्रिपुण्यामधिपो ज्येष्ठस्तेषां स्वविक्रमात् । सर्वान्मांडलिकानन्याश्चक्रे भ्रात-  
 9 न्कनीयसः ॥५॥\* त्रिपुरीशानुजस्यासीद्वंकोतुमाणभूभुजः । कलिगराजस्तसू(त्सू)नुरासी-  
 10 त्कमलराहुनृपः ॥६॥\* रत्नराजोऽस्य ततयः पृथ्वीदेवमजीजनत् । जाजल्लदेवस्तस्या-  
 11 सीत्पुत्रो विक्रमभूषणः ॥७॥\* जिष्णोरमुष्य व(व)लवृत्रदि(वि)घातकारिणो निकृत्तपक्षस्य  
 12 समस्तभूभृताम् । जाजल्लदेवस्य जयन्तविग्रहः श्रीरत्नदेवस्तनयोस्ति भूपतिः<sup>11</sup> ॥८॥\*  
 13 तीव्रप्रतापपरितप्तसमस्तभूभृद्भ्रान्ताखिलक्षितिपरान्तसदैकचक्रः । यस्ने(स्ते)ज-

## Second Plate

- 14 सा पिहितराजसमस्तदीप्तिः सूरः स्फुटं समुचितो भवदस्तवृत्रः<sup>12</sup> ॥९॥\*  
 15 परास(श)रसगोत्राय नृपतिः सामवेदिने । वसिष्ठस(श)किततत्पुत्रैः  
 16 ख्यातत्रिप्रवराय<sup>13</sup> सः<sup>14</sup> ॥१०॥\* सि(शी)लादित्यस्य पौत्राय षडं(ड)ङ्गाधीतवेदिनः ॥ (१)  
 17 विद्वत्त्रिभुवनपालपुत्रायो<sup>15</sup>द्गात्रवेदिने ॥११॥\* मातापित्रोरात्मनश्च पुन्य(ण्य)य-  
 18 शोतिवृद्धये<sup>16</sup> [१\*] मि(नि)र्णोतसर्व्वसीमानं सर्व्वदायसमन्वितं(तम्) ॥ [१२॥\*] अनर्घवल्लि-  
 19 विषये तिणेरीग्रामं सदर्भाक्षितपूर्णपाणिः । सोमग्रहे पर्व्वणि र-  
 20 त्तदेवस्तोयेन नारायणस(श)र्मणेऽदात्<sup>17</sup> ॥१३॥\* भूमि यः प्रतिगृह्णा(ह्ला)ति यश्च  
 21 भूमिं प्रयच्छति । उभौ तौ पुन्य(ण्य)कर्म्मणौ नियतौ स्वर्गगामिनौ<sup>18</sup> ॥१४॥\* सु-

<sup>1</sup> From the original plates.<sup>2</sup> Expressed by a symbol.<sup>3</sup> The *prishṭhamātrā* of *dh* is not joined to the horizontal stroke at the top.<sup>4</sup> Metre: *Vasantatilakā*.<sup>5</sup> Metre: *Anuṣṭubh*.<sup>6</sup> The final vowel of this word is shortened for the sake of the metre.<sup>7</sup> Metre: *Vasantatilakā*.<sup>8</sup> This name appears generally as कोकल in other records, which would suit the metre in this verse also.<sup>9</sup> There is a superfluous vertical stroke added to this *akṣara*.<sup>10</sup> Metre of verses 4-7: *Anuṣṭubh*.<sup>11</sup> The metre is a combination of *Vamśattha* and *Indravamśā*. The first *pāda* is irregular.<sup>12</sup> Metre: *Vasantatilakā*.<sup>13</sup> Read -त्रिप्रवराय.<sup>14</sup> Metre of this and the next two verses: *Anuṣṭubh*. The sixth syllable in the third *pāda* of verse 11 is irregularly light.<sup>15</sup> Read पुत्रायोद्गात्र-.<sup>16</sup> The expression generally used is यशोनिवृद्धये. The metre is irregular. Read यशःपुण्यानिवृद्धये.<sup>17</sup> Metre: *Upajāti*.<sup>18</sup> Metre of this and all the following verses: *Anuṣṭubh*.



- 22 वर्णं रजतं ताम्रं (म्रं) मणिमुक्तावसु (सू) नि च । सर्वनितात्महाप्राज्ञो ददाति व—  
 23 सुधां ददत् ॥[१५॥\*] अपि पापकृतं प्राप्य प्रतिगृही (ह्नी) त भूमिदं (दम्) । महीं [द] दत्पवि—  
 24 श्री स्यात्पुन्या (प्या) हि जगती यतः ॥[१६॥\*] उदङ्घवलछ (च्छ) ववरास्वा (श्वा) वरवारणाः ।  
 भू—  
 25 मिदानस्य विन्हा (चिह्ना) नि फलं स्वर्गः पुरंदरः (र) ॥[१७॥\*] स्वदत्तां परदत्तां वा यो हरेत् वसुं—  
 26 धराम् । षष्टि वर्षसहस्राणि विष्टायां जायते कृमिः ॥[१८॥\*] संवत् (त्) ८७८ भाद्र सु दि ५  
 रवौ ॥

Seal

- 1 म्र (म) हाराणक—  
 2 श्रीमद्रत्नदेवः [१\*]

### TRANSLATION

Success ! Ōm ! Adoration to Brahman !

(Verse 1) Obeisance to that most noble Brahman which is existence, which is the highest cause, without beginning or end, which is designated as the unmanifest, eternal and great, and independently of which, nothing exists.

(V. 2) In the race of the moon there was the king Haihaya, the foremost of rulers and an ornament of the three worlds. His descendant was Kārtavīrya;—

(V. 3) He who defeated the ten-faced (Rāvaṇa), who had pleased Siva by making Bhavānī embrace his body (*when she was*) terrified by his lifting up of the Kailāsa (*mountain*), and whose rage was increased by the washing away of his offerings to Siva on account of the flooding waters of the Rēvā, sportively checked by the dam of his arms.<sup>2</sup>

(V. 4) In his race was the king Kōkala<sup>3</sup>, an ornament of the earth. He had eighteen proud sons, irresistible in battle.

(V. 5) The eldest of them, having become the lord of Tripurī, made, by his prowess, all his younger brothers the lords of *maṇḍalas*.

(V. 6) A younger brother of the lord of Tripurī, who was the king of Vaṅkō-Tummāṇa, had Kaliṅgarāja (*as his son?*<sup>4</sup>) and his son was the king Kamalarāja.

(V. 7) His son Ratnaraja (I) begat Pṛithvidēva (I). His son, who was adorned with valour, was Jājalladēva (I).

(V. 8) Of this victorious Jājalladēva (I), who destroyed Bala<sup>5</sup> even as Indra killed Vṛitra, (*and*) who exterminated the allies of all kings as Indra clipped the wings of all mountains, there is the son, the illustrious Ratnadēva (II), a king who in form resembles Jayanta, (*the son of Indra*).

(V. 9) He,—who by his excessive prowess has oppressed all kings, whose sovereignty has extended to the farthest ends of the earth, who by his radiance has completely eclipsed the lustre of (*other*) kings and destroyed Vṛitra,<sup>6</sup>—has become manifestly and fit-

<sup>1</sup> This *akṣhara* is redundant.

<sup>2</sup> See above, p. 246, n. 2.

<sup>3</sup> Elsewhere the name appears as Kōkalla.

<sup>4</sup> In Nos. 76 and 77 above, Kaliṅgarāja is said to have been born in the family of a younger son of Kōkalla.

<sup>5</sup> I. e., Bhujabala, the lord of Suvarṇapura; see above p. 420. The words *jishnu*, *pakṣa* and *bhūbhṛit* have each a *double entendre*.

<sup>6</sup> Vṛitra is, in the *R̥gveda*, the name of Indra's enemy who is also called Vala. As we have seen, the poet has used *Vala* (or *Bala*) in l. 11 to signify Jājalladēva's enemy Bhujabala, the king of Suvarṇapura. Vṛitra in the present verse is, by *double entendre*, probably intended to signify the same king. For another











tingly the sun who by his intense heat scorches all mountains, whose one-wheeled chariot roams to the farthest end of the earth, and who by his radiance completely eclipses the lustre of the moon and dispels darkness.<sup>1</sup>

(Vv. 10-13) The king **Ratnadēva (II)**, whose hand was full of whole rice-grains and *kuśa*, gave, with (a pouring out of) water, on the holy occasion of a lunar eclipse, for the increase of the religious merit and fame of (his) mother and father and of himself, the village **Tiṇērī** (situated) in the district of **Anarghavallī**, the boundaries of which are well-marked, together with all taxes, to **Nārāyaṇaśarmaṇ** of the **Parāśara gōtra** with the three *pravaras*, **Vasishṭha**, **Sakti** and his son (*i.e.* **Parāśara**), who belongs to the **Sāmavēda** and is conversant with the work of the **Udgātrī** (priest) and who is the son of the learned **Tribhuvanapāla**, and the son's son of **Śilāditya**, who has studied and mastered the six **Vēdāṅgas**.

(Here follow five benedictive and imprecatory verses).

(Line 26) (In) the year 878, (the month) **Bhādra[pada]** (and) the bright (fortnight), on the (lunar) day 5, on Sunday.

Seal

The *Mahārāṇaka*, the illustrious **Ratnadēva**.

No. 83; PLATE LXVII

#### SARKHO PLATES OF RATNADEVA II : (KALACHURI) YEAR 880

THESE plates were found in 1916 in a tank called **Gadhia** in **Sarkho**,<sup>2</sup> a village 4 miles north of **Jānjgir** in the **Bilaspur District** of the **Chhattisgarh Division** in **Madhya Pradesh**. **Pandit Lochan Prasad Pandeya**, Honorary Secretary of the then **Chhattisgarh Gaurava Prachāraka Maṇḍali** (now **Mahākōsal Historical Society**), came to know of them in 1925 and took immediate steps to acquire them for his Society. They are now in the possession of that Society at **Bilaspur**. The record was first published by Mr. Pandeya in the **Hindi Monthly Mādhuri** of **Lucknow** (Vol. V, pp. 317-22) and was subsequently edited with a lithograph by me in the *Epigraphia Indica*, Vol. XXII, pp. 159 ff. It is edited here from the original plates and their ink-impressions kindly supplied by the Government Epigraphist for India.

The inscription is on two substantial copper-plates, measuring 13.5" broad and 8.6" high. They are 1" in thickness. The first plate weighs 174 tolas and the second 181½ tolas. There is a hole, .6" in diameter, at the centre of the top of each plate for the ring which must have originally held them together. But no ring or seal is forthcoming now. The edges of the plates are raised into rims for the protection of the letters. There are 36 lines in all, 18 being inscribed on the inner side of each plate. The letters on the first plate were not deeply engraved and have been somewhat damaged by rust. There are also depressions here and there on its inscribed surface. There is, however, no uncertainty in the reading anywhere.

The characters are **Nāgarī**. The letters are beautifully written and carefully engraved. Their average size is .25". The form of the initial *i* is made up of two curves with a

instance of a human enemy being referred to as a demon, see the **Thāṇā** plates of **Aparājita-dēva**, dated **Śaka 1049** (*J. B. B. R. A. S.*, Vol. XXI, pp. 505 ff.) which speak of **Chhittuka**, the enemy of **Aparājita**, as an **Asura**. This **Chhittuka** was the **Kadamba** king **Jayakēśari II**, as shown by **K.B. Pathak**.

<sup>1</sup> The name appears as *Sirko* in the Degree Map 64 J.

<sup>2</sup> **Indra** is described in the *Rigveda*, as releasing the sun after slaying **Vṛitra**. So **Vṛitra** may be said to be the enemy of the sun also. He represents darkness.



looped or hooked end, turned in opposite directions and placed one below the other;<sup>1</sup> see, e.g., *iti* in ll. 9 and 16 and *iha* in l. 20. *Prishṭhamātrās* are generally used to denote medial diphthongs. The sign of *v* is generally used to denote *b* except in the forms *babhānu-* and *-babhānu*, ll. 7 and 21 and the conjunct *bdha* of *-labdhā-* in l. 17. The language is Sanskrit. Except for *ōm namō Vrahmaṇē* in the beginning, the record is metrically composed throughout. There are 35 verses, all of which are numbered. Of these, verses 1-3, 5-7 and 9, which bring the royal genealogy down to Prithvidēva I, occur in the earlier Amōdā plates of Prithvidēva I. Some of the benedictive and imprecatory verses, again, are common to the two records. In respect of orthography we may notice that the dental *s* and the palatal *ś* are confused, see, e.g., *sahasrēṇa* for *sahasrēṇa*, l. 33, and that *y* is used for *j* in *Vāyapēya*, l. 33 and possibly in *Yāmvavat*=<sup>2</sup>, l. 18, and and *vice versa* in *jātē*, l. 23.

The inscription refers itself to the reign of Ratnadēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the royal grant of the village Chiñchātalāi situated in the *maṇḍala* of Anarghavallī to a Brāhmaṇa named Padmanābha, on the occasion of a lunar eclipse. The record was written on the plates by Kirtidhara,<sup>3</sup> the owner of the village Jaṇḍēra in the same *maṇḍala* of Anarghavallī.

The genealogy of Ratnadēva II down to his grand-father Prithvidēva I is given here as in the latter's Amōdā plates, most of the verses descriptive of the kings being identical in both the records.<sup>4</sup> The inscription then mentions Jājalladēva I, the son of Prithvidēva I and Rājalladēvi and his son and successor Ratnadēva II, who made the present grant. The description of these princes also is merely conventional.

The pedigree of the donee Padmanābha begins in v. 11. His great-grandfather Mahasōṇa, a Brāhmaṇa of the Vatsa *gōtra* and five *pravaras*,<sup>5</sup> hailed from Sōṇabhadra in Madhyadēśa (Middle Country). He had mastered all the Vēdas and Āgamas as well as the six Sāstras. He observed a fast unto death for fifty days at the holy place (*tīrtha*) Jāmbavat.<sup>6</sup> His son was Sōmeśvara, who had a son named Kulachandra. The latter's son was Padmanābha. He was proficient in astrology and knew two *Siddhāntas*.<sup>7</sup> In the presence of all astronomers in the assembly of Ratnadēva II, Padmanābha asserted that there would be a total lunar eclipse when three quarters of the night had passed and the moon was in the asterism Rōhiṇī on Thursday, the *paurṇimā* (fifteenth *tithi* of the bright fortnight) of Kārttika in the expired year 880. When the eclipse occurred at the predicted time, the king became pleased and donated the aforementioned village Chiñchātalāi to Padmanābha.

The foregoing particulars of the occasion on which the present grant was made clearly show that the other astronomers of Ratnadēva's court were using older methods of astronomical calculations. Their predictions of eclipses were not accurate and did not therefore come true. Padmanābha appears to have discovered the mistakes in their methods and making the necessary *bīja-saṃskāras*, correctly calculated the time of the particular lunar

<sup>1</sup> The same form of *i* occurs in *isa-* in line 40 of the Amōdā plates of Prithvidēva I, No. 76, above, p. 407.

<sup>2</sup> See below, text, p. 427, n. 1.

<sup>3</sup> He may be identical with the writer of the Ratanpur stone inscription of Jājalladēva. See above, p. 411, n. 2.

<sup>4</sup> The verses descriptive of Kōkkala and Ratnarāja I are different. Those which occur here are repeated in the later records of the dynasty.

<sup>5</sup> These are not specified here. In the Amōdā plates of Jājalladēva II (below, No. 99, l. 21), they are mentioned as *Vatsa*, *Bhārgava*, *Chyavana*, *Āpnavāna* and *Aurva*.

<sup>6</sup> See below, text p. 427, n. 1.

<sup>7</sup> These were probably the *Sūrya-siddhānta* and the *Brahmagupta-siddhānta*.



eclipse.<sup>1</sup> The date of the present grant must evidently be referred to the Kalachuri era. In 1128 A.C. (corresponding to the expired Kalachuri year 880) the *Kārttika-purnimā* ended at 50½ *ghaṭikās* (20 h. 10 m.) after mean sunrise on the 8th November. As stated in the present inscription, the week-day was Thursday and the *nakshatra* *Rōhiṇī* which began at 13 h. 30 m. after mean sunrise. There was also a lunar eclipse on that day. According to Dr. K. L. Daftari of Nagpur, who has kindly calculated for me the time of the eclipse, the moon was totally eclipsed between 48 *ghaṭikās*, 42 *palas* and 52 *ghaṭikās*, 54 *palas* after mean sunrise at Ratanpur. Three quarters of the night were over at Ratanpur at 52 *ghaṭikās* and 34 *palas* when, as stated above, the moon was totally eclipsed. The date and the time of the eclipse can thus be completely verified.

As for the localities named here, *Chīṇchātalāī*, the donated village, is probably Chichōlā (long. 82° 39' E., lat. 22° 10' N.) on the left bank of the Hasdo in the Jānjgir *tahsil* of the Bilaspur District. It is only 8 miles north by east of Sarkho. *Jaṇḍēra*, the village owned by the writer Kīrtidhara is probably identical with Jondrā (long. 82°, 21' E. and lat. 21°, 44' N.) on the left bank of the Sonaṭh river, about 4 miles outside the south-west limit of the Jānjgir *tahsil*. The *maṇḍala* of *Anarghavallī* in which both *Chīṇchātalāī* and *Jaṇḍēra* were situated, is roughly represented by the present Jānjgir *tahsil*. *Sōṇabhadra* from which the donee hailed was situated in Madhyadēśa. It is probably identical with *Śravaṇabhadra*, to which two Brāhmaṇa donees of the Gaonri plates<sup>2</sup> of Vākpati-Muñja dated V. S. 1038 belonged. It is noteworthy that like the donee of the present grant, both of them belonged to the Vatsa *gōtra* and had five *pravaras*. *Śravaṇabhadra* is also mentioned in the Tilakwādī plates of Bhōja and as the family of Surāditya mentioned in those plates is said to have come from Kanauj, Rao Bahadur K. N. Dikshit has conjectured<sup>3</sup> that *Śravaṇabhadra* was situated somewhere near Kanauj. *Jāmbavat*, where the great-grandfather of Padmanābha fasted himself to death, was a *tīrtha*. It is perhaps identical with the *Jambūtīrtha* mentioned in the *Padmapurāṇa*,<sup>4</sup> where there was a Śiva-liṅga called *Jāmbavantēśvara* which is said to have been established by the lord of bears Jāmbavant, who helped śrī-Rāmachandra. From the context it appears to have been somewhere in the vicinity of the river Svabhramatī (modern Sābarmatī).

TEXT<sup>4</sup>

- 1 सिद्धिः<sup>5</sup> [1\*] ओं नमो ब्र(ब्र)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणम् । भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्रह्मणे<sup>6</sup> नमः<sup>7</sup> ॥१॥
- 2 यदेतदग्रेसरमम्ब(म्ब)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अयास्य पुत्रो मनुरादिराजस्तदन्वयेभू-  
द्भुवि कार्त-

<sup>1</sup> K.L. Daftari conjectures that Padmanābha may have used for his calculation, the *Rājapigūṅka* a *karana* work ascribed to king Bhōja of Dhārā in which the *bijataniskāras* seem to have been fixed after actual observation of planets. This work, though composed in Śaka 964 (1042 A.C.), i.e., 86 years before the date of the present plates, may not have been known to the other astronomers of Ratnadēva's court. Padmanābha could, therefore, score an easy victory over them. Cf. Sh. B. Dikshit's *History of Indian Astronomy* (Marāṭhī), second ed., p. 238.

<sup>2</sup> *Ep. Ind.*, Vol. XXIII, p. 103.

<sup>3</sup> *Uttarakhaṇḍa, adhyāya* 150.

<sup>4</sup> From the original plates.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> Read सद्ब्रह्मणे.

<sup>7</sup> Metre: *Anuṣṭubh*.



- 3 वीर्यः<sup>1</sup> ॥२॥ देवः श्रीकार्तवीर्यः क्षितिपतिरभवद्भूषणं भूतघात्र्या हेलोक्षिताद्विवि(वि)भ्यत्तुहिन-  
गिरिसुतास्ले(इले)-
- 4 पसन्तोषितेस(श)म् । दोहंकाण्डसेतुप्रतिगमितमहावारिरेवाप्रवाहव्याघूतश्र्यक्षपूजागुरुजनितरुषं<sup>2</sup>  
रावणं यो
- 5 बवंध<sup>3</sup> ॥३॥ तद्वसप्रभवा<sup>4</sup> नरेन्द्रपतयः ख्याता क्षितौ हैहयास्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापा-  
नलः । धर्म-
- 6 ध्यानधनानुसंचितयशाः स(श)स्व(स्व)त्सतां सौख्यकृत्प्रेयान्सर्वगुणान्वितः समभवत्प्री(च्छी)-  
मानसौ कोक्कलः<sup>5</sup> ॥४॥ अष्टादशारि-
- 7 करिकुंभविभंगसिंहाः पुत्रा बभूवुरतिसौ(शो)र्यपरास्व तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्से-  
षांश्च<sup>6</sup> मण्डलपतीन्स
- 8 चकार व(व)न्धून्<sup>7</sup> ॥५॥ तेषामनूजस्य<sup>8</sup> कलिगराजः प्रतापवह्निक्षपितारिराजः । जातोन्वये  
द्विष्टरिपुप्रवीरः प्रिया<sup>9</sup>न-
- 9 नांभोरूपावर्णदुः<sup>10</sup> ॥६॥ तस्मादपि प्रततनिर्मलकीर्तिकान्तो जातः सुतः कमलराज इति प्रसिद्धः ।  
यस्य प्रतापतर-
- 10 णावुदिते रजन्यां जातानि पंकजवनानि विकासभांजि<sup>11</sup> ॥७॥ तेनाथ चंद्रवदनोजनि रत्नराजो वि-  
स्वो(स्वो)पकारकरुणार्ज्जि-
- 11 तपुण्यभारः । येन स्ववा(वा)ह्युगनिर्मितविक्रमेण नीतं यशस्त्रिभुवने विनिहत्य स(श)त्रून् ॥८॥  
नोनल्लाख्या प्रिया त-
- 12 स्य शूरस्येव हि शूरता । तयोः सुतो नृपश्रेष्ठः पृथ्वीदेवो बभूव ह<sup>12</sup> ॥९॥ पृथ्वीदेवसमुद्भवः सम-  
भवद्राजल्लदेवी(वी)सुतः शू-
- 13 रः सज्जनवांछि(छि)तार्थफलदः कल्पद्रुमः श्रीफलः । सर्वेषामुचितोच्चने सुमनसां तीक्ष्णद्विष-  
त्कंटकः पस्य(श्य) (त्का)न्तरांगनां[ग]-
- 14 मदनो जाजल्लदेवो नृपः<sup>13</sup> ॥१०॥ तस्यात्मजः सकलकोसलमंडनश्रीः श्रीमान्समाहृतसमस्तनराधि-  
पथीः । सर्वक्षि[ती]-
- 15 श्वरसि(शि)रोविहितांह्रिसेवः सेवामृतां निधिरसो भुवि रत्नदेवः<sup>14</sup> ॥११॥ इलावर्तादिवर्षाणां  
मध्ये भारतमुत्तमम् । मध्यदेस(श)स्तु त-
- 16 त्रापि सोणभद्रोस्ति यत्र सः<sup>15</sup> ॥१२॥ श्रीसोणभद्रनिर्यातः पंचाषो वत्सगोत्रजः । महसोण इति  
ख्यातो बभूव द्विजवंस(श)जः ॥१३॥ यः प-
- 17 ट्क्कंकलकलापकुस(श)लो निःसे(शे)षवेदागमज्ञाता व्र(व)ह्मसमः समस्तजनताल[व्या]दरः सर्व-  
दा । यः पंचास(श)दहानि चान्तसमये त्य-

<sup>1</sup> Metre: *Upajāti*.

<sup>2</sup> It would be better to read -जनितगुरुष्वं.

<sup>3</sup> Read बवंध. Metre: *Sragadharā*.

<sup>4</sup> Read तद्वसप्रभवा.

<sup>5</sup> Metre: *Sārdūlavikrīḍita*.

<sup>6</sup> Read जासीच्छेषांश्च.

<sup>7</sup> Metre: *Vasantatilakā*.

<sup>8</sup> The vowel in नृ is lengthened for the sake of the metre.

<sup>9</sup> Read द्विष्टरिपुप्रवीरप्रिया-.

<sup>10</sup> Metre: *Upajāti*.

<sup>11</sup> Metre of this and the following verse: *Vasantatilakā*.

<sup>12</sup> Metre: *Anuṣṭubh*.

<sup>13</sup> Metre: *Sārdūlavikrīḍita*.

<sup>14</sup> Metre: *Vasantatilakā*.

<sup>15</sup> Metre of this and the following verse : *Anuṣṭubh*.



二、

[illegible]







- 18 क्त्वास(श)नं यां(जां)व(ब)<sup>1</sup>वत्तीर्थे प्राणविमुक्तिभाप निपुणो वेदान्तसिद्धान्तगः<sup>2</sup> ॥१४॥  
प्रज्ञानिधिः सकलवेदविदां वरिष्ठो नानाविधाध्व-

## Second Plate

- 19 रविधानविसु(शु)द्वु(बु)द्धिः । तस्यात्मजो द्विजसमाजविभूषणश्रीः सोमेश्वरः समभवद्भुवनप्र-  
सिद्धः<sup>3</sup> ॥१५॥ श्रुतिसमुचित-
- 20 शीलस्तत्त्व(त्व)विच्चागमानां निरवधिगुणरासि(शि)व्यासकल्पो ज<sup>4</sup>नेषु । इह हि जगति शापानु-  
ग्रहाभ्यां समर्थस्तदनु च कुल-
- 21 चंद्रस्तस्य सूनूर्बभूव<sup>5</sup> ॥१६॥ प्रज्ञामंगलवेश्म विस्मयकराभ्यासः समस्तागमे पुण्यात्मा मत्सकर्म-  
धर्म्मनिपुणः प्रावीण्यवान्ज्यो(ज्यो)-
- 22 तिषि । तस्यारोवगुणाकरस्य मतिमान्पुत्रः पवित्रात्मनो ब्र(ब्र)ह्माभ्यासनिवेशपेस(श)लमतिः श्री-  
पद्मनाभोभवत्<sup>6</sup> ॥१७॥ यः सिद्धा-
- 23 न्तद्वयं वेत्ति होरासागरपारगः । संहितासा(शा)स्त्रतत्त्व(त्व)ज्ञो वाराह<sup>7</sup>मिहिरोपमः<sup>8</sup> ॥१८॥  
तेनासी(शी)त्यधिकष्टवत्सरशते जा(या)ते दिने गीःपते-
- 24 कार्तिकयामय रोहिणीभसमये रात्रेश्च यामत्रये । श्रीमद्रत्ननरेस्वरस्य सदसि ज्योतिर्विदामग्रतः  
सर्व्वशासमनुष्णगोः प्रव-
- 25 दता तीर्णार् प्रतिज्ञानदी<sup>9</sup> ॥१९॥ इंदोर्मुक्तिं कुर्व्वतायं तदानीं सर्वादायैर्म्मण्डलेनर्धवल्लयां(ल्लयाम्)  
[1\*] राज्ञा तुष्टेनाथ चिचातलाईग्रामस्तस्मै सा(शा)-
- 26 सनीकृत्य दत्तः<sup>10</sup> ॥२०॥ तपति न तपनः प्रखरो मरुदपि नो वाति शासने तीव्रः । ब्र(ब्र)ह्मस्वस्तेय-  
पातकमतिस(श)यभीमं समालोच्य<sup>11</sup> ॥२१॥ चंद्रा-
- 27 वर्को गगने यावत्तपतो लोकसाक्षिणौ । तावदव्याहृतं स्येयादानमेतन्महीपतेः<sup>12</sup> ॥२२॥ द्विजाश्च  
नावमन्तव्यास्त्रैलोक्यस्थितिहेतवः ।
- 28 देववत्पूजनीयाश्च दानमानार्चनानादिभिः ॥२३॥ यैः कृतः सर्वभक्षोन्निरपेयश्च महोदधिः । क्षयी  
चाप्यायितः सोमः को न नस्ये(श्ये)-
- 29 त्रकोप्य तान् ॥२४॥ सं(शं)खं भद्रासनं च्छ(छ)त्रं गजास्व(श्व)वरवाहनम् । भूमिदानस्य चि-  
ह्नानि फलं स्वर्गः पुरंदर ॥२५॥ व(ब)हुभिर्व्वसुधा भुक्ता राज-
- 30 भिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२६॥ यथाप्सु पतितं स(श)क  
तैलवि(वि)न्दुविसर्पति । एवं भूमिकृतं दानं स-
- 31 स्ये सस्ये प्ररोहति ॥२७॥ भूमि यः प्रतिगृह्णा(ह्णा)ति यस्तु भूमिं प्रयच्छति । उभौ तौ पुण्यकर्मणि  
नियतौ स्वर्गगामिनौ ॥२८॥ पूर्व-

<sup>1</sup> The second *akṣara* of this name appears more like *cha* than *ra*; but *ra* and *cha* appear almost like each other in this inscription (cf. *ch-aiva* l. 34 *infra*.) and other records of the period. Besides, *यांचवत्तीर्थे* makes no sense. I, therefore, propose to read *जांचवत्तीर्थे* here, *य* being substituted for *ज* as in *वायपेय* in l. 33 *infra*.

<sup>2</sup> Metre: *Sārdūlavikrīḍita*.

<sup>3</sup> Metre: *Vasantatilakā*.

<sup>4</sup> There is a hyphen following *ज*.

<sup>5</sup> Metre: *Mālinī*.

<sup>6</sup> Metre: *Sārdūlavikrīḍita*.

<sup>7</sup> Read *वराह*-.

<sup>8</sup> Metre: *Anuṣṭubh*.

<sup>9</sup> Metre: *Sārdūlavikrīḍita*.

<sup>10</sup> Metre: *Sālinī*.

<sup>11</sup> The metre of this verse is *Āryā*, but it is slightly irregular, the third *pāda* containing 13 instead of 12 *mātrās*. Read *ब्रह्मस्वचीयं*-.

<sup>12</sup> Metre of verses 22-33: *Anuṣṭubh*.



- 32 दत्ता(त्तां) द्विजातीनां यत्नाद्रथ पुरंदर । मही(हीं) महीभृतां स्ने(स्ने)ष्ठ दानाच्छ्रेयो हि पालनम्  
॥२९॥ स्वदत्तां परदत्तां वा यो हरेत वसुंधराम् ।
- 33 स विष्टा(ष्ठा)यां कुमिर्भूत्वा पितृभिः सह पच्यते ॥३०॥ अस्व(श्व)मेघसहस्रे(स्ने)ण वाय(ज)-  
पेयस(श)तेन च । गवां कोटिप्रदानेन भूमिहर्ता न सु(शु)-
- 34 ध्यति ॥३१॥ षष्टि वर्षसहस्रा(स्त्रा)णि स्वर्गं वसति भूमिदः । आच्छेता चानुमन्ता च तान्येव  
नरकं व्रजेत् ॥३२॥ इष्टं दत्तं हुतं चैव य-
- 35 त्किञ्चिद्धर्मसंचितम् । अर्द्धांगुलेन सीमाया हरणेन प्रणस्य(श्य)ति ॥३३॥ न विषं विषमित्या-  
हुर्व(र्त्त)ह्यस्वं विषमुच्यते । विषमेकाकिनं ह-
- 36 न्ति व(र्त्त)ह्यस्वं पुत्रपौत्रि(त्र)कम् ॥३४॥ तस्यामेवानर्घवत्त्वां श्रीमत्कीर्तिधरः सुधीः । जंडेरग्राम-  
नाथोयं लिलेखाक्षरसो(सो)भनम् ॥३५॥

TRANSLATION<sup>1</sup>

Success ! Ōm Adoration to Brahman !

(Verse 1) Adoration to that reality Brahman, which is attributeless, all-pervasive, eternal and auspicious, the ultimate cause (*of the universe*) and supreme light conceivable by the mind !

(V. 2) The foremost luminary of the firmament is the sun, the Primeval Being. Then was born from him his son Manu, the first of kings. In his family there was Kārtavīrya born on the earth.

(V. 3) There was the king, the divine and illustrious Kārtavīrya, an ornament of the earth, who threw into bondage Rāvaṇa who had propitiated Śiva with the embrace of (Pārvatī) the daughter of the Himālaya, who was terrified as he (*i.e.*, Rāvaṇa) lifted up the (Kailāsa) mountain with ease, and who (*i.e.*, Rāvaṇa) was greatly enraged when his offerings to the three-eyed (Śiva) were washed away by the stream of the greatly flooded Rēvā which was turned by the suddenly placed dam of his mighty arms.

(V. 4) The kings born in his family became known on the earth as Haihayas. An ornament of their family was that illustrious Kōkkala (I) endowed with all excellences, who laid the fire of distress in the minds of (*his*) enemies; who accumulated fame after (*amassing*) the fortune of religious contemplation, (*and*) who was always dear to good people (*as*) one who made them happy.

(V. 5) He had eighteen very vallant sons, who destroyed their enemies even as lions break open the frontal globes of elephants. The eldest of them, an excellent prince, became the lord of Tripurī and he made his brothers the lords of *maṇḍalas* by his side.

(V. 6) In the family of a younger brother of these there was born Kaliṅgarāja who exterminated hostile kings with the fire of his valour and who was to the faces of the wives of the great warriors even as the full moon is to day-lotuses.<sup>2</sup>

(V. 7) From him also there was born a son who became famous by the name of Kamalarāja (*and appeared*) lovely with his far-spreading spotless glory. When the sun of his valour rose, the assemblages of lotuses bloomed even at night.

(V. 8) Thereafter he begat Ratnarāja (I), whose face was like the moon, and who acquired a mass of religious merit by obliging the (*whole*) world; (*and*) who, destroying (*his*) enemies by the valour of the pair of his arms, spread (*his*) fame in the three worlds.

<sup>1</sup> Though verses 1-3, 5-7 and 9 are repeated from No. 76, their translation is given here as this draft was used in several later records.

<sup>2</sup> *I.e.*, he made them look pale when he killed the warriors.



(V. 9) (*His wife*) named **Nōnallā** was dear to him as valour is to a brave person. Their son was **Prithvidēva (I)**, the best of kings.

(V. 10) The son of the queen **Rājallā**, begotten by **Prithvidēva (I)**, was the brave king **Jājalladēva (I)**, the wish-fulfilling tree, bearing the fruit of fortune, which yielded their desired objects to good people,—(*he*) who was wont to worship all gods; who was (*annoying like*) a thorn to his fierce foes, and the god of love incarnate to the extremely lovely ladies who saw him.

(V. 11) His son was the illustrious **Ratnadēva (II)**, a treasure on earth to those who served him; whose lovely form was an ornament of the whole **Kōsala** country; who snatched away the fortune of all kings; and whose feet were served by the heads of all kings.

(V. 12) In the midst of **Ilāvarta** and other countries (*the country of*) **Bhārata** is the best. There also **Madhyadēśa** is the best where there is that (*well-known*) **Sōṇabhadra**.

(V. 13) There was (*a man*) born in the family of the twice-born known by the name of **Mahasōṇa**, who sprang from the **Vatsa gōtra**, had five *pravaras* and emigrated from the famous **Sōṇabhadra**.

(V. 14) He was proficient in the group of six systems of philosophy and arts, knew, like **Brahmā**, all the **Vēdas** and **Āgamas**, and was always respected by all people. Being skilled and conversant with the settled doctrines of the **Vēdānta (system)**, he obtained liberation of life after fasting for fifty days at the holy place (*called*) **Jāmbavat** at the time of death.

(V. 15) His son was **Sōmēśvara**, well-known in the world—(*he*) who was a treasure of wisdom (*and*) the foremost among all persons versed in the **Vēdas**; whose intellect was purified by the performance of various sacrifices and whose glory was an ornament to the **Brāhmaṇa** community.

(V. 16) Thereafter there was his son **Kulachandra**, whose character was in conformity with (*his*) sacred learning, who was conversant with the principles of the **Āgamas**; who appeared like (*the sage*) **Vyāsa** among the people, having an infinite collection of excellences, and who was able to curse or favour (*people as he liked*) here in (*this*) world.

(V. 17) A son of him, who was possessed of all excellences and had a holy nature, was the intelligent and illustrious **Padmanābha**, who is an auspicious abode of wisdom; whose study of all **Āgamas** causes wonder; who is virtuous by nature, adept in the religious duty, namely, the performance of sacrifices, and proficient in astronomy; and whose mind has become pure by (*his*) repeated meditation on **Brahman**.

(V. 18) He knows two **Siddhāntas**, has crossed the ocean of astrology, and being versed in the tenets of the **Saṃhitās** and sacred writings, is like **Varāhamihira**.

(V. 19) He,—declaring in the assembly of the illustrious king **Ratnadēva [II]**, in the presence of all astronomers that when the year eight hundred increased by eighty had passed, on the day of the lord of speech (*i.e.*, **Thursday**), on the full-moon day of **Kārttika**, during the third quarter of the night when (*the moon would be in*) the constellation of **Rōhiṇī**, there would be a complete eclipse of the moon,—crossed the river of assertion.

(V. 20) Then releasing the moon (*from the eclipse*), the king, who was pleased, gave him as a grant the village **Chīñchātalāi** in the *maṇḍala* of **Anarghavallī** together with all taxes.

(*Here follow fourteen benedictive and imprecatory verses.*)

(V. 35) In the same (*maṇḍala of*) **Anarghavallī**, the wise and illustrious **Kīrti-dhara**, the lord of the village (*called*) **Jaṇḍēra**, wrote (*this charter*) charming with letters.



## No. 84; PLATE LXVIII

## AKALTARA STONE INSCRIPTION OF RATNADEVA II

THIS inscription was first briefly noticed by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India for 1903-4*, pp. 51-2. His account has been generally followed by R. B. Hiralal in his *Inscriptions in the Central Provinces and Berar*.<sup>1</sup> The record is edited here for the first time from the original stone which I examined *in situ* and from inked estampages taken under my supervision.

The stone which bears this inscription was found at Kōtgaḍh, a small village, a mile and a half north of Akaltarā, in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. It was brought down to Akaltarā by the Malguzar and built into the plinth of the temple of Siddhēśvara Mahādēva in the back-yard of his house at Akaltarā.<sup>2</sup> The inscription consists of 19 lines, of which the last is only one-third of the rest in length. The writing covers a space measuring 3' 6" broad and 1' 5" high. The stone has suffered considerably about the middle of the first three lines at the top and on both the sides of ll. 8-14. Besides, some *aksharas* here and there have been damaged or rendered illegible by the effects of the weather. In many cases the missing *aksharas* can, however, be supplied by conjecture or from three other records of the same chief, *viz.*, the Raipur Museum, Kugdā and Ratanpur stone inscriptions,<sup>3</sup> with which the present inscription has several verses in common. It has thus been possible to restore almost the whole text of the record, except for the *maṅgala-ślōkas* in the first two lines. Nothing of historical importance has, therefore, been lost.

The characters are Nāgarī. The *aksharas* are neatly and carefully written and deeply incised. The average size of the letters is .6". As regards individual letters, attention may be drawn to the initial *ṛi* in *ṛitavah*, l. 14, the sign of the guttural nasal *ṛi* which shows a dot attached to the left limb, as in *-mūtaṅga-*, l. 12, the proper sign for *b* which occurs only in *babhūvur-*, l. 2, and the flat-topped *ś* as in *śaila-*, l. 10. The language is good and correct Sanskrit. Except for the introductory obeisance to Siva, the record is metrically composed throughout. The verses, of which there are twenty-six, are all numbered. The usual orthographical peculiarities such as the use of *v* for *b* and the confusion of the palatal and dental sibilants are noticed here also. The dental nasal has been wrongly used for the *anusvāra* in *-vatansaḥ*, l. 1, *-rājahansaḥ*, l. 2 and *-dhvansa-*, l. 9, and for the palatal nasal in *pañch-āpi*, l. 14.

The inscription refers itself to the reign of Ratnadēva II<sup>4</sup> of the Kalachuri Dynasty of Ratanpur. The object of it is to record the construction of a temple of Rēvanta and the excavation of a tank, evidently at Kōtgaḍh, by Vallabharāja, a feudatory chief of Ratnadēva II. The *prafastī*, as the inscription is called in the last verse, was composed by

<sup>1</sup> First ed. p. 109; second ed. p. 121.

<sup>2</sup> Though the present inscription originally belonged to Kōtgaḍh, I have called it Akaltarā stone inscription in order to distinguish it from another stone inscription, now deposited in the Raipur Museum, which also comes from Kōtgaḍh.

<sup>3</sup> Nos. 85, 87 and 95, below.

<sup>4</sup> D.R. Bhandarkar (*P.R.A.S.W.I. for 1903-4*, pp. 51-2) and following him, Hiralal (*I.C.P.B.*, second ed., p. 121) refer this inscription to the reign of Prithvidēva II. The former wrongly took *prithvipati* in v. 12 to refer to Prithvidēva (II). The word has there only the general sense of 'a king' and refers to Ratnadēva II. Had the inscription been incised during the reign of Prithvidēva II, the genealogy of the Kalachuri rulers, who were the suzerains of Vallabharāja and his ancestors, would have been brought down to that king in the introductory part of the *prafastī*, while, as shown here, it stops with Ratnadēva II.



**Dēvapāṇi.** It is not dated, but it is evidently earlier than Vallabharāja's Kugdā inscription<sup>1</sup> of the Kalachuri year 893 (1141-42 A.C.) which belongs to the reign of Prithvidēva II.

By way of introduction the inscription traces the genealogy of the Kalachuri rulers of Ratanpur from Ratnadēva I down to Ratnadēva II. Verse 8 mentions Lāchchhalladēvī who was the wife of Jājalladēva I and the mother of Ratnadēva II. Otherwise, the description of these princes is quite conventional and altogether devoid of historical interest.

The inscription next traces the genealogy of Vallabharāja. A feudatory chief of the Vaiśya lineage, named Dēvarāja, was a devoted servant of the ancestors of Ratnadēva II. His son was Rāghava who served his liege-lord as his councillor. His son was Harigaṇa who is described as the principal support of the Kalachuri throne in the attainment of victory. Harigaṇa's son, Vallabharāja, is next glorified in seven verses. He is said to have helped his lord in humbling the king of Gauḍa, the lord of elephants, and to have used his capital like the Vindhya tract for the capture of elephants. The next three verses (18-20) described a fierce battle in which Vallabharāja distinguished himself. We then have, in verses 21-24, a description of the temple of Rēvanta, the son of Saptāśva or the Sun, which Vallabharāja built, and the tank he excavated with a palace of pleasure in the middle of it<sup>2</sup> on the outskirts of the town. By erecting the former, Vallabharāja is said to have adorned, as with an ornament, the earth which was the crowned queen of his lord, the king. Verse 24 contains an interesting comparison, based on *double entendre*, of the tank with the Buddhist doctrine (*Saṅgata-mata*).

As shown above, the present inscription was incised during the reign of Ratnadēva II. The fierce battle in which Vallabharāja distinguished himself was probably that in which Anantavarman-Chōḍagaṇa was defeated. It seems to have been fought towards the close of Ratnadēva II's reign. Two other inscriptions of Vallabharāja refer themselves to the reign of Prithvidēva II. Vallabharāja seems, therefore, to have flourished towards the close of the reign of Ratnadēva II and in the beginning of that of Prithvidēva II from *circa* K. 880 to K. 915.

There are no places mentioned in the present record,<sup>3</sup> but from the Ratanpur inscription of Vallabharāja we know that both the temple of Rēvanta and the tank were situated in Vikramapura, which was probably identical with Kōtgaḍh.

#### TEXT<sup>4</sup>

- 1 [ओ न\*]मः [शिवाय]॥ पातु वः शम्भु[मू] - ७, ७७७७७ - ७७ ७७७७ ७ - - ७, ७७७७७  
- ७७<sup>5</sup>[॥१॥\*] [स्वर्गङ्गना] ७ - - ७, ७७७७७ - ७७ ७७७७७ - - ७, ७७७७ ७ -  
७७ [॥२॥\*] [लोकालोक]प्रदीपो [र]जनिवरव[धु]चारुकर्णवितन्सः<sup>6</sup> शृङ्गारत्र(त्र)हा[धाम] ७७

<sup>1</sup> No. 87, below.

<sup>2</sup> Even now at Kōtgaḍh there is a large oval-shaped tank, in the middle of which projected from the west there is a raised earthen spot which was probably the site of this pleasure-mansion. Cousens took it to be the site of the temple of Rēvanta (*P. R. A. S. W. I. for 1903-4*, p. 30.)

<sup>3</sup> D. R. Bhandarkar and following him, Hiralal take *laḍaba* in verse 15 as the name of a country overrun by Vallabharāja. The former points out (*P. R. A. S. W. I. for 1903-4*, p. 51, n.) that it is coupled with *Aśmaka* in the *Bṛhat-sambhitā* and places it in the Deccan, while the latter identifies it with the southern tracts of the Bilaspur District. *I. C. P. B.*, p. 121. But *laḍaba* in v. 15 has the simple sense of 'beautiful'. See below, p. 435, n. 1.

<sup>4</sup> From the original stone and inked estampages.

<sup>5</sup> Metre of this and the following verse: *Anuṣṭubh*.

<sup>6</sup> Read कर्णावतंसः.



- 2 ॐ<sup>1</sup> हरजटाजाह्वीराजहंसः<sup>2</sup> । ————ॐ—[सरणि] ॐॐॐ—ॐ गव्वकषथीः सद्द(द्व) [न्धुः  
कै]रवाणां जयति जनघनानन्द[कं]दोय[मि]न्दुः<sup>3</sup> ॥३॥ एत—ॐ<sup>4</sup> कुले वभ्वुरपरे [वं]शप्रभेदाः  
पुरा तन्मध्ये गुणभूषणः कलचुरिर्नामान्वयो भूत[वा]—
- 3 न् । तत्प्रो[हा]मयशःसुधा[धवलितवैलोक्य]देवालय जाता यत्र [सहस्रनेत्रमहिमाघा<sup>5</sup>]रा धरि-  
[त्रोभु]जः<sup>6</sup> ॥४॥ तस्मादेतत्कल[चुरि]कु[ल]धीरधे रत्नराजो राजन्यानां सुचरित[गृ]हं सत्य-  
धर्मावतारः । जातः प्रातःस्मरणपदवीराजमागो मनीषी मान्धाते—
- 4 व प्रथितमहिमा माननीयो नृपाणाम्<sup>7</sup> ॥५॥ जात[स्तस्मा]त्कलिकमलिनीकुंजरः स्यातकीर्तिः सत्य-  
त्यागप्रथितमहिमा [नीति<sup>8</sup>]मानकर्कतेजाः । साक्षाद्धर्मः सुचरितलतालम्ब[म्ब]नप्रौढशास्त्री पृथ्वीदेवः  
पृथुरिव जगन्माननीयो [न]—
- 5 रेन्द्रः ॥६॥ तस्मादजायत भुजा[प]रिघप्रचण्डशौर्यात्प्रशमितारिमहावनश्रीः । जाजल्लदेवनृपतिः  
शरदि[न्दु]कुन्दनी[हारहारकुमुदोज्ज्वल]गौरकीर्तिः<sup>9</sup> ॥७॥ एतत्पाणिगृहीती(ता) लक्ष्मीवदिह पुरु-  
षोत्तमस्यासीत् । या वसुधा—
- 6 सापत्यं चक्रे लाच्छल्लदेवीति<sup>10</sup> ॥८॥ धीरत्नदेव इति धीरनरेन्द्रगव्वसर्व्वकषः समरपण्डितपुण्ड-  
रीकः । आसीदशी(सी)मभुजपौरु[प]सम्भृतार्थदानैकतानहृद[यस्त]नयस्तदीयः<sup>11</sup> ॥९॥ कैलासो न  
जगच्छिवापतिरमी नान्ये जना [जा]—
- 7 ह्वीनद्योमूः सकलाः शरन्नहि हसस्तस्येन्दुचूडामणेः । इत्थं शंकरसंगतस्य जगतो लोकस्त्रिलो-  
कीतले जानीते नृवरस्य यस्य य[शसः] पूरे परिभ्रामति<sup>12</sup> ॥१०॥ [रा]जस्तस्य प्रथितयशसां पूर्व्व-  
जानां नृपाणां शक्तो भक्तस्तरुणतरणि[प्रो]—
- 8 द्यतेजःप्रतानः । दीने कल्पद्रुम इव विशामन्वये कीर्तिका[न्त]ः सामन्तोभूद्रूपदरजःशेखरो देव-  
राजः<sup>13</sup> ॥११॥ स्यातालोकः क्षितिपसन्निवः स[त्य]शौर्यैकधाम श्रीमान्धीमानतुल[म]हिमाधार उ-  
ग्रोपरिस्थः । क्षीराम्भीधेरिव हिमरुचिस्तापहा[री] क[लावा]न्सू—
- 9 नुस्तस्मात्कुमुदवनभृद्राधवो नाम जातः ॥१२॥ तत इह जयलक्ष्मीसाधनं शुद्धमाद्यं कलचुरिकुल-  
भूमीपालसिंहासनस्य । हरि[ग]ण इति जातः [संगराग्रे]स[रो]रिप्रव[व]ल[व]लतमिल-  
ध्वन्स<sup>14</sup>भानुस्तनूजः<sup>15</sup> ॥१३॥ तस्मादजायत [सु]तः श्रु[प] [मा] ॐ—, <sup>16</sup>
- 10 —ॐ वक्त्रश[स] रसीरुहशीतरस्मिः(दिमः) । सौजन्यजह्नुतनया[हि]मशैलसानुः स्यातः सतां सदसि  
वल्लभराजनामा<sup>17</sup> ॥१४॥ महाशक्त्याधारो विवु(वु)धपरिपन्थिप्रतिहतिप्रवीणः प्रोद्दामप्रसरशिखि-  
विक्रान्तलड[हः] । महा[राज]ः [श्रीमान्भुवनतल][वि\*]—

<sup>1</sup> The missing word may be त्रिपुर—.

<sup>2</sup> Read —राजहंसः.

<sup>3</sup> Metre: *Sragdharā*.

<sup>4</sup> The damaged *akṣaras* may have been —स्येव.

<sup>5</sup> The letters in these brackets are clear in the Ratanpur inscription of Prithvidēva II (No. 95, below).

<sup>6</sup> Metre: *Sārdūlavikrīḍita*.

<sup>7</sup> Metre of this and the next verse: *Mandākrāntā*.

<sup>8</sup> These *akṣaras* are clear in the Ratanpur inscription of Prithvidēva II (No. 95, below).

<sup>9</sup> Metre: *Vasantatilakā*.

<sup>10</sup> Metre: *Āryā*.

<sup>11</sup> Metre: *Vasantatilakā*.

<sup>12</sup> Metre: *Sārdūlavikrīḍita*.

<sup>13</sup> Metre of this and the next verse: *Mandākrāntā*.

<sup>14</sup> Read ध्वंस—.

<sup>15</sup> Metre: *Mālinī*.

<sup>16</sup> Restore श्रुतमान्यकीर्तिः and सन्मित्र—.

<sup>17</sup> Metre: *Vasantatilakā*.



## AKALTARA STONE INSCRIPTION OF RATNADEVA II





ear-ornament of the excellent lady of the night, the abode of the highest principle of love, a swan in the Gaṅgā flowing through the matted hair of the destroyer [of Tripura] (*i.e.*, Siva), whose loveliness crushes the pride of . . . , a true friend of the night-lotuses, and the tap-root of the intense joy of the people!

(V. 4) In the race of this [very] (*Moon*), there occurred many sub-divisions of the family in former times. Among them was a lineage named Kalachuri, adorned with excellences, in which were born kings possessed of the greatness of Indra, who with the plaster of their immense fame whitened the temples of the three worlds.

(V. 5) From the milk-ocean of that Kalachuri family was born Ratnarāja (I), the home of the good actions of royal personages, an incarnation of the law of truth, a royal road among the paths of morning remembrance,<sup>1</sup> a wise man of well-known greatness like Mādhātā (*and*) an object of veneration to princes.

(V. 6) From him was born the king Prithvidēva (I), who was to the Kali age what an elephant is to a lotus-plant;<sup>2</sup> who was possessed of well-known fame and of renowned greatness through veracity and liberality; who was virtuous in conduct and resembled the sun in lustre, being (*himself*) piety incarnate and a grown-up tree, supporting the creepers of good deeds, and like Prithu, an object of veneration to the world.

(V. 7) From him was born the king Jājalladēva (I) who, by the mighty valour of his bolt-like arms, destroyed the fortune of his enemies, even as fire destroys a large forest; who was possessed of glory, brilliant and white like the autumnal moon, a *kunda* (*flower*), snow, a pearl-necklace (*and*) a night-lotus.

(V. 8) He had (*a wife*) named Lāchchhalladēvi, whose hand he grasped (*in marriage*), as Purushōttama (*i.e.*, Viṣṇu) had Lakṣmī. She became a co-wife of the Earth.

(V. 9) His son was<sup>3</sup> the illustrious Ratnadēva (II) by name, an elephant dexterous in fighting, who completely crushed the conceit of the heroic princes, (*and*) who set his heart on giving away in charity the wealth which he had collected by the unbounded valour of his arms.

(V. 10) "This is no world, but Kailāsa; these are no ordinary men, but (*Siva*) the lord of Parvati; all these rivers are the Gaṅgā; this is no autumn, but it is the laughter of that moon-crested (*Siva*)."—In the three worlds, thus do the people know (*all objects of*) the world as connected with Siva while the mass of fame of that best of men is rolling on.

(V. 11) An able (*and*) devoted feudatory of the illustrious ancestors of that king was Dēvarāja of the Vaiśya lineage, who, by the great mass of his lustre, resembled the mid-day sun; who was like the wish-fulfilling celestial tree to poor people and who, being lovely by (*his*) fame, placed on his head the dust of Siva's feet.

(V. 12) As from the milky ocean was produced the cool-rayed (*moon*), nourishing the clusters of night-lotuses, so from him (*i.e.*, Dēvarāja) was born a son named Rāghava, a famous minister of kings, who (*like the moon*) removed the oppression of the people, and had (*knowledge of*) arts (*as the moon has digits*), (*who was*) a unique habitation of truth and valour, illustrious and intelligent, a receptacle of incomparable greatness, and the foremost among the mighty.<sup>4</sup>

<sup>1</sup> *I.e.*, the foremost among those whose names are auspiciously uttered in the morning.

<sup>2</sup> *I.e.*, he destroyed the evil influence of the Kali age.

<sup>3</sup> As the present inscription belongs to the reign of Ratnadēva (II) himself, the past-tense is here wrongly used for the present. In the next verse, on the other hand, the poet has rightly used the present tense while referring to the conditions in the reign of Ratnadēva II.

<sup>4</sup> The epithet *ugr-āpariśṭabha* can also be applied to the moon which is placed on the head of Ugra (*Siva*).



(V. 13) From him was born here a son named **Harigaṇa**, who was the foremost faultless instrument of (*the acquisition of*) the goddess of victory for the throne of the kings of the **Kalachuri** family; who (*used to be*) in the fore-front of battles and destroyed the mighty army of the enemy even as the sun dispels darkness.

(V. 14) From him was born a son named **Vallabharāja** . . . who is well-known in the assembly of good persons,—the cool-rayed (*moon*) to the lotuses of the faces [of . . .] and who is (*a source*) of courteousness as a peak of the **Himālayas** is of the **Gaṅgā**.

(V. 15) The illustrious great king, whose power is well-known on the earth, makes good men mistake him for **Kumāra** (**Kārttikēya**); (*for*) he is possessed of great prowess (*as Kārttikēya is of a powerful missile*); he is clever in removing the impediments of learned persons (*as Kārttikēya is in destroying the enemies of gods*); and appears splendid with his mighty and spreading fire-like prowess (*as Kārttikēya looks beautiful with the proud stepping of his peacock*).<sup>1</sup>

(V. 16) Having not seen a suitable illustration, and having not heard of one in (*this*) **Kali** age, in (*respect of*) horse-riding, acquaintance with numerous and various (*branches of*) knowledge, healing and appreciation of a multitude of noble qualities, the crowd of poets observed silence in eulogising him.

(V. 17) Being vehemently fond of the sport of capturing elephants on earth, he has made the whole **Vindhya** forest devoid of elephants and having humbled, through (*his*) lord, the king of **Gauḍa** who like **Indra** was the lord of elephants, the valiant (**Vallabharāja**) day by day turned the enemy's city into a **Vindhya** tract for the capture of (*his*) elephants.

(V. 18) Having killed his enemies he made an extraordinary lake which had the water of blood . . . which appeared resplendent with the lotuses [of heads], (*and*) charming with the fishes of the rows of flags; which, with the locks of hair on the heads (*of the men killed in the fight*), was full of lines of moss; which was furnished with tortoises, namely, the frontal globes of elephants cut off (*in the battle*) and crowded with crocodiles in the form of horses.

(V. 19) In the towns of the enemies of him who deprived (*the enemies' wives*) of the beauty of (*the mark of*) the thick and shining red lead<sup>2</sup> . . . in that battle with the four-membered army, all the five seasons (*besides the monsoon*) were full of rain, as the clouds of the eyes of brave warriors' wives poured down the water of (*their*) tears incessantly.

(V. 20) Like the sun there rose on the earth his sword which caused a decrease in the kingdoms of all kings as the sun by its rays sucks up the moisture of the whole earth; which is fond of increasing his fortune as the sun is of multiplying lotuses; which is bright and refulgent, with . . . running away through fear.

(V. 21) He, who is clever in politeness and rich in fame, has, through devotion, provided the Earth with this ornament in the guise of a temple of **Rēvanta**, (*which is*) an object of enjoyment to the eyes, taking her to be the crowned queen of his lord, the king.

(V. 22) Spreading his exceedingly white fame by constructing (*this*) wonderful

<sup>1</sup> On account of a play on the words *sakti*, *vibudha*, and *sikhi*, the three adjectives in the first hemistich of this verse are intended to be construed with **Vallabharāja** and **Kumāra**. **Bhandarkar** understood a pun on *laḍaba* also, but the word is used here in the sense of 'beautiful'; otherwise the verse would not admit of a satisfactory interpretation. *Sikhi-vikrāntam* is to be dissolved as (1) *sikhiṇaḥ vikrāntam* (the stepping of the peacock) and (2) *sikhiṇiṇa vikrāntam* (fire-like prowess).

<sup>2</sup> Owing to the loss of several letters at the end of l. 13, I am not certain about the interpretation of the first half of this verse.



work of the best temple of the son of the seven-horsed (*Sam*), he has now surprised even the glorious Viśvakarman together with the proud people rich in fame.

(V. 23) With (*his*) wealth, he caused to be excavated here near the outskirts of the town<sup>1</sup> an excellent tank, the mirror of the three worlds, (*which appears*) beautiful with lovely lotuses and magnificent with the wonderful work of a pleasure-house (*in the middle of it*).

(V. 24) Like the Buddhist doctrine, shines this tank (*called*) Vallabhasāgara, which causes loss of time of all (*people attracted by it*) (*as the Buddhist doctrine comprises the tenet of the continual destruction of all things*), which is incomparable (*as the Buddhist doctrine rejects the notion of generality*) and looks charming with its appropriate dimensions (*as the Buddhist doctrine does with proofs*).<sup>2</sup>

(V. 25) So long as this earth rolls on the back of the tortoise, so long as Murāri (*Viṣṇu*) receives the goddess of wealth on his breast, so long as the moon dwells on the head of Sambhu and so long as the sun shines in the world—may this meritorious work<sup>3</sup> endure!

(V. 26) The intelligent Dēvapāṇi has composed this eulogy resembling a lotus-plant,—which is charming and an object of enjoyment to good persons, as the lotus-plant is to the bees; which is the sole object of pleasure to learned men, as the lotus-plant is to gods; which is excellent with letters as the lotus-plant is with colours; which increases the delight of the minds of crowds of poets and is full of sentiments as the lotus-plant is of juice.

#### No. 85; PLATE LXIX

##### RAIPUR MUSEUM STONE INSCRIPTION OF PRITHVIDEVA II

THIS inscription was discovered by Sir Alexander Cunningham's Assistant, Mr. Beglar, who refers to it in the *Archaeological Survey of India Reports*, Vol. VII (1873-74), p. 211. It has subsequently been noticed by several scholars, e.g., by Dr. Kielhorn who transcribed a few names of historical importance occurring in it in the *Indian Antiquary*, Vol. XX, p. 84; by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey, Western India for 1903-4*, p. 52 and finally by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.<sup>4</sup> Though noticed several times, the inscription has not been edited anywhere. I edit it here from the original stone which I personally examined in the Raipur Museum.

The polished slab of red sand-stone, on which this inscription is incised, was found at Kōṭgaḍh<sup>5</sup> from where the Malguzar removed it to his own house at Akaltarā.<sup>6</sup> It was lying there for some time and has recently been removed to the Raipur Museum. The inscription is fragmentary. The preserved portion consists of 26 lines, all of which except the last are incomplete. The writing covers a space 2' high. The length of the

<sup>1</sup> For *vāhy-āli* which I have translated as 'outskirts of the town' see Kielhorn's remarks in *Ep. Ind.*, Vol. VI, p. 250, n. 5. I think this sense suits all the passages of the *Rājatarāṅgiṇī* cited by him. For the pleasure-house in the tank, see above, p. 431, n. 2.

<sup>2</sup> There is a play on the words *kṣhaṇa*, *sāmānya* and *pramāṇa* in consequence of which the adjectives in the first hemistich are intended to be construed with both the tank and the Buddhist doctrine.

<sup>3</sup> *Kṛtī* here refers to the tank and perhaps also to the temple of Rēvanta.

<sup>4</sup> First edition p. 111, second ed. p. 123.

<sup>5</sup> To distinguish this from the preceding inscription of Vallabharāja which was also found at Kōṭgaḍh, I have named it after the Museum in which it is deposited.

<sup>6</sup> It was lying near the Malguzar's house at Akaltarā in 1903. See P. R. A. S. W. I. (1903-4), p. 52.



lines gradually increases from 10" in the 1st line to 1' 4½" in the 22nd and then gradually decreases to 1' 3½" in the 25th. The last line, in which the record ends, measures 1' long. The stone is broken on the proper left side only, its top, bottom and right side being intact. When entire, the inscribed surface must have measured about 3' broad. The extant writing is in a state of good preservation, only one or two *aksharas* here and there being partly damaged. The letters are carefully and beautifully formed. Their size varies from .6" to .8".

The characters are Nāgarī. Attention may be drawn to the initial *ai* which is formed by adding a *prishṭhamātrā* to the sign for *ē* (see *Airāvata*; l. 17), the proper sign for *b* as distinguished from *v*, which occurs in *babhāva*, ll. 6 and 7, *dh* which shows a horn at the top on the left, as in *-dhvansāya*, l. 11 and the flat-topped *ś* as in *Śivāya*, l. 1. The language is Sanskrit, and except for the opening obeisance to Śiva and the name of the sculptor at the end, the record is metrically composed throughout. There are, in all, thirty verses, all of which except the last are numbered. The *prafastī*, as the inscription is called in line 25, was composed by **Dēvapāṇi**, and engraved by the sculptor **Pālhūka**. **Dēvapāṇi** was also the author of the Akaltarā and Ratanpur inscriptions of Vallabharāja. The present inscription has consequently several verses in common with those two records, especially with the latter. Thus, verses 4-21 of the present inscription occur in the same order in that record. The orthography shows the same peculiarities as the Akaltarā stone inscription.

As stated above, the present record is fragmentary and though it has a considerable portion in common with three other inscriptions<sup>1</sup> of Vallabharāja, the latter also, with the exception of the Akaltarā stone inscription, have suffered too much to be of much use in the restoration of its lost text. It is not, therefore, possible to give here a connected and complete account of its contents. After the usual *maṅgala-ślōka* in praise of Sambhu, the inscription seems to have mentioned the **Kalachuri** family and described two or three princes of it in verses 2-4. The name of the last one only, *viz.*, **Ratnadēva (II)** has been preserved at the beginning of line 4. Like the Akaltarā stone inscription, the record then seems to have turned to the ancestors of **Vallabharāja**, who, as feudatory chiefs, served the predecessors of Ratnadēva II. Verses 5-7 apparently eulogised **Dēvarāja**, **Rāghava** and **Harigaṇa**, but the name of only the last one occurs in the preserved portion. Harigaṇa's wife was described in the next verse (8), but her name is lost. The glorification of their son **Vallabharāja** commenced in line 7, though his name does not occur in the extant portion till line 16. Verses 10-15 extol his proficiency in the healing art, his appreciation of merits, his capture of elephants in the Vindhya mountain, the fierce fight in which he distinguished himself, his raid in a distant country which was commended by his suzerain, and finally his fame and charity. Verse 16 seems to show that he was looked upon as an adopted son by **Lāchchhalladēvī** whom we know from the Akaltarā stone inscription to be the mother of Ratnadēva II. Verse 18 described a city founded by Vallabharāja, which is said to have resembled the city of Kubēra (*i.e.*, Alakā). The next three verses, two of which occur in a complete form in the Akaltarā record, described a tank which Vallabharāja excavated in the same city. Verse 22 probably referred to some charitable or religious works of Vallabharāja, one of which, a garden, is mentioned in the beginning of line 19. In the next verse Vallabharāja is said to have loyally assigned to the king Ratnadēva (II) half of the religious merit which accrued to him on account of the aforementioned benefactions. Verse 24 records that he made a request to Ratnadēva (II) for some donation for the worship of Śiva, which

<sup>1</sup> *Viz.*, No. 84, above and Nos. 87 and 95, below.



seems to have been readily granted; for the final word in the next verse which occurs in the beginning of line 22 refers to a royal order. Verse 26 describes a beloved son, probably of Ratnadēva (II)<sup>1</sup>, but his name has not been preserved. The next verse mentions his younger brother Jayasimha.<sup>2</sup> The name of the poet Devapāṇi, who composed the *prastāvi*, is preserved in line 25, while that of the writer which must have occurred in the same line is lost. The last line contains the name of the sculptor Pālhūka who incised the present record.

The foregoing account will show that the object of the inscription was to record the construction, by Vallabharāja, of a temple of Śiva evidently at Kōṭgaḍh and certain donations made by royal order for the worship of the deity. The present inscription is not dated, but as it mentions both the excavation of the tank Vallabhasāgara and the erection of the afore-mentioned temple of Śiva, it is evidently later than the Akaltarā stone inscription which mentions only the former. It is again earlier than the Ratanpur inscription which names many more benefactions of Vallabharāja and his wife and was incised, as expressly stated at the end of it, during the reign of Ratnadēva II's son and successor Prithvidēva II.

The extant portion mentions no place-name.<sup>3</sup> Haṭṭakēśvaraputī in l. 16, which Rai Bahadur Hiralal took to be the name of an important place, means Alakā, the city of the lord of wealth (Kubēra).<sup>4</sup>

#### TEXT<sup>5</sup>

- 1 ओं नमः शिवाय ॥ श्रिये तद्भवतामस्तु शंभोः पादरजः ००। ०००००--०, ००००.०-०००<sup>6</sup>  
[॥१॥\*] [समरविजयलक्ष्मीविभ्रमभूविलासप्रकटकटुकटाक्षारब्धसर्वाङ्गलीलः\*] [1\*] [कलचुरि\*]-<sup>7</sup>
- 2 कुलचूडापीडमाणिक्यमासीत्तुलिततरणिते[जाः]-०--०--०<sup>8</sup>[॥२॥\*] ०-०--००-०--  
०-०--००-०--[1\*] ०-०--००-०--०, ०-०--००-०--<sup>9</sup>
- 3 ॥३॥ जातः संगरसीमसंचरदरिक्षोणीन्द्रवृन्दारक ---००-०-०००---०- [विक्रमः 1\*]  
[मित्रस्थानसमुद्रशीतकिरणः सौजन्यविभ्रामभूर्भूपालव्रजमोलिलालितपदःश्रीर\*]-<sup>10</sup>
- 4 तदेवस्ततः<sup>11</sup> ॥४॥ तस्य पूर्वजराजानामभूतीतिविदां ००<sup>12</sup>[1\*] ०००००--०, ००००

<sup>1</sup> The position of this verse which occurs after the description of Vallabharāja and his ancestors may suggest that the person described in it was a son of Vallabharāja, but the same verse occurs immediately after the description of Ratnadēva II and before the eulogy of Vallabharāja's ancestors in the Ratanpur inscription of Prithvidēva II (No. 95, below), which shows that he is identical with Prithvidēva II. He seems to have ascended the throne just about the time the inscription was put up. So two verses were added here in praise of him and his brother.

<sup>2</sup> Beglar found the name of Jayasimha in an inscription on the gateway of the fort at Kōṭgaḍh and he has recorded the tradition which ascribes the building of the fort to Jayasimha, a petty chieftain subject to the Rājās of Ratanpur (C. A. S. I. R., Vol. VII, p. 212). But, as shown above, Jayasimha was probably a younger brother of Prithvidēva II.

<sup>3</sup> The names of the villages which Ratnadēva II granted for the worship of Śiva are lost at the end of l. 21.

<sup>4</sup> See below, p. 440, n. 4.

<sup>5</sup> From the original stone and inked estampages.

<sup>6</sup> Metre: *Anuṣṭubh*.

<sup>7</sup> The *akṣaras* lost here are supplied from l. 1 of the Kugdā stone inscription (No. 87, below).

<sup>8</sup> The last five *akṣaras* may have been जाजल्लदेवः. Metre: *Mālinī*.

<sup>9</sup> The space is just sufficient for a verse of the *Indrapajrā* or *Upēndrapajrā* metre. It may have described साच्छल्लदेवी. Cf. l. 2 of the Kugdā inscription (No. 87).

<sup>10</sup> See l. 3 of the Kugdā inscription. This verse may be identical with v. 4 of the Kugdā inscription.

<sup>11</sup> Metre: *Sārdūlavikrīḍita*.

<sup>12</sup> The *akṣaras* were probably कुले.



—००<sup>१</sup> [॥५॥\*] ———००—०—०००—०—०—, ———००—०—०००—  
०—

५ करः । जानक्याः सदनं मुदो मदहरः स्वस्वामिविद्वेषिणां [मो]—०००—०—०००—०—  
—०—<sup>२</sup> [॥६॥\*] ००००००—०—०—०—, ००००००—०—०—  
[॥\*] [हरिहरपदसे<sup>३</sup>]\*—

६ वापसिनीराजहन्सो<sup>४</sup> हरिगण इति नाम्ना तस्य सूनुर्वभूव<sup>५</sup> [॥७॥\*]—०—०००—००—०—,  
—०—०००—००—०— [॥\*] [सर्वार्थसंपदि सतीव गृहेषु भर्तुर्लक्ष्मीरिवास्य वनिता\*]<sup>६</sup>

७ विनता बभूव<sup>७</sup> ॥८॥ तस्यामरातिकुलकैरवकाननश्रीलुष्टाक—०००—००—०— [॥\*]—०—  
०००—०—०—, —०—००० [वल्लभराजनामा\*]<sup>८</sup> [॥९॥\*] [तुरङ्गाणां वाहे बहु-  
विविधशि\*]<sup>९</sup>—

८ क्षाप[रि]चये चिकित्सायामुच्चैर्गुणगणपरिज्ञानविषये । अ[दृ][ष्ट्वा दृष्टान्तं सुसदृशमनाकर्ण्य च  
कलौ कविब्रातो यस्य स्तुतिविषयतामोनमभजत्<sup>१०</sup> ॥१०॥ यः कृत्वा करिबन्धकौतुकरसश्रद्धालु\*]—

९ रवीतले निम्मातिंगमखण्डविन्ध्यविपिनं पत्या पतिं दन्तिनां (नाम्) । [गौडेन्द्रं मघवत्सदृशमपृथू-  
कुर्वन्नपि प्रत्यहं वीरो वैरिपुरं व्यधत् करिणां व(व)न्धाय विन्ध्यस्थलीम्<sup>११</sup> ॥११॥\*] [पत्यो  
पश्यति पृष्ठतोपि पु\*]—

१० रतः प्रत्यर्घिपृथ्वीपतौ सद्यःकृतमदेभकुम्भविगलन्मुक्ताफलैः—०— [॥\*] —०—००—०—०  
००—०—०—०—, —भूषयति स्म सङ्गरमहारङ्गस्य मध्ये सुधीः\*]<sup>१२</sup> [॥१२॥\*] [स्वातः  
काव्यमुखे\*]<sup>१३</sup>—

११ न दुर्दमव(व)लिध्वन्सा(ध्वन्सा)य दूरं गतो लोकेशेन सुनन्दितः सुमनसा—०—०—०—०—  
०—०—०००—०—०—, [लक्ष्म्यो यस्य लसन्ति विक्रमपदं प्राप्येव दोर्ल्विक्रमः<sup>१४</sup> ॥१३॥\*]

१२ स्नातेव क्षीरसिन्धौ स्फटिकगिरिसि (शि) लानिम्मितेव प्रकामं शुद्धश्री—०—००००००—०—  
—०—०—०—०—०—०—०००० [पुनः प्रेक्षणीयेव शरवत् स्वच्छन्देन भ्रमन्त्यां दिशि\*]<sup>१५</sup>

१३ दिशि जगती राजते यस्य कीर्त्तौ<sup>१६</sup> ॥१४॥ जलादीन्याहर्तुं कलयति—०—०००—, —  
—०००००—०००— [॥\*] ०—०—०—००००—[कल्पविटपी जगत्यस्मिन्यस्मि\*]<sup>१७</sup>—

<sup>१</sup> Metre: *Anushjubbh*.

<sup>२</sup> Metre: *Sārdūlavikrīḍita*.

<sup>३</sup> See l. ५ of the Kugdā inscription.

<sup>४</sup> Read राजहंसो.

<sup>५</sup> Metre: *Mālinī*.

<sup>६</sup> See l. 6 of the Kugdā inscription.

<sup>७</sup> Metre of this and the next verse: *Vasantatilakā*.

<sup>८</sup> See l. 7 of the Kugdā inscription.

<sup>९</sup> The starred *akṣharas* in brackets in verse 10-11 are supplied from verses 16 and 17 of the preceding Akaltarā inscription of Prithvidēva II.

<sup>१०</sup> Metre: *Śikharinī*.

<sup>११</sup> Metre of this and the next two verses: *Sārdūlavikrīḍita*.

<sup>१२</sup> See l. 10 of the Kugdā inscription.

<sup>१३</sup> The *akṣharas* in the bracket are supplied from l. 13 the Ratanpur inscription of Prithvidēva II (No. 95).

<sup>१४</sup> These *akṣharas* are supplied from l. 11 of the Kugdā inscription and l. 14 of the Ratanpur inscription.

<sup>१५</sup> The *akṣharas* are supplied from l. 12 of the Kugdā and lines 15 and 16 of the Ratanpur inscription.

<sup>१६</sup> Metre: *Sragdharā*.

<sup>१७</sup> The *akṣharas* in this bracket are supplied from ll. 16 and 17 of the Ratanpur inscription.







## RAIPUR MUSEUM STONE INSCRIPTION [OF PRITHVIDEVA II]

ॐ नमः शिवाय ॥ शिवे तद्भवतामसुगं नोऽप्यद्वयम्  
 २ कुलवृद्धापीडमागिकुमासीदुत्तिततरणितेजः २  
 ॥ थाजावः संगरसीमसवनदमित्रीणि वृद्धारक  
 ४ तदेवमत्तः ॥ आते मा पूर्वद्व्याजीनामचूहीति विदुः ४  
 करः सानकाः सदनमुदामदरः स्वसामिविद्वेषिणा  
 ६ वापध्वनी राहुदसौदरिगागरतिनाश्रुतस्यसुपुत्रवत् ६  
 विवतापत्रवा ॥ तस्यामरातिकुलकेरवकावनामीलुण्य  
 ८ क्षापय्ये विक्रियायामुद्विगुणगणपरिज्ञानविषयो म ८  
 उधीतलेनिष्ठातेगमखण्डविवाविधिवं पत्न्यापतिदत्तिना  
 १० रतः प्रयाविपृष्टीपतीसद्यः कृतमदेनकसंविगलमुक्ताफलिते १०  
 नदुईमवलिवस्यायहुरंगते लोके गवसुनदितः सुमनसा  
 १२ स्मार्तेवकी रसिन्धुस्यारिकुनिरसितानि श्रितेव पमसुदस १२  
 रिसिद्धीतीरा ॥ अयेयस्यकीर्तिः ॥ अकुलारीव्यादवकलदति  
 १४ दितरतिवसुदवितवती ॥ अकुलारीव्यादवकलदति १४  
 नः यास्तीलस्यसुदवविद्युतिरथावापिमाकस्य रायायक  
 १६ इकेखरपुगीर्याताहिलोके पुनर्मात्तस्तगार्तावर्मात्तमदेष्टा १६  
 ॥ अकुलीमावससलितकीदासुवायनो रतिरस्यस्य सुवतखर  
 १८ ब्राह्मणस्यैकगार्तितसववित्तीकोमुकुरेगरेवरम ॥ अकुलीमावससलितकीदासुवायनो १८  
 वीरुद्यातमकाः विध्वंशतोऽतपरागप्रकाशितविवसस्यपुनस्यैकगार्तित १८  
 २० नेयववापयण्यनकातद्वसवदतिविवेकवीरः शिवदेवदेवराजीपतयेकत २०  
 तदेवनयतिः खेदेवसुमणेश्वरदेवाकमपेरयाष्टयस्यैकवर्तपतिती २०  
 २२ नेगार्तासलितस्य ॥ अकुलीमावससलितकीदासुवायनो रतिरस्यस्य सुवतखर २२  
 वृद्धादिदुःखमकनोऽकमः सोलासाविक ॥ अकुलीमावससलितकीदासुवायनो २२  
 २४ स्मार्तानि गमंतिनयवर्गसंस्तुतगणवण्येदेनेमुद्विगुणगणपरिज्ञानविषयो म २४  
 वतकनाम गदेवणागरमितामकता वृद्धादिदुःखमकनोऽकमः सोलासाविक २४  
 २६ गार्तरसदीर्घमिव ॥ अकुलीमावससलितकीदासुवायनो रतिरस्यस्य सुवतखर २६







- 25 केतनानाम् । श्रीदेवपाणिरमिताममृताम्बु(म्बु)धारा[सा]राभिरामजननीमकरोत्प्रशसि(स्ति)म्<sup>1</sup> ॥  
२९॥ ०००००-००, ०००००-०० [१\*] ००<sup>2</sup>
- 26 ब्राह्मरसंदोर्हर्मनःप्रह्लादकारिभिः<sup>3</sup>॥[३०॥\*] रूपकारपातूकेनोत्कीर्णोति ॥ ३० ॥

# TRANSLATION

Om! Adoration to Siva!

(Verse 1) May that dust of Sambhu's feet lead to your prosperity! . . . . .

(V. 2) [There was (*the king*) Jājalladēva (I)] who equalled the sun's lustre, who was a ruby in the chaplet on the head of the Kalachuri [lineage (*and*) the charm of whose whole body was caused by the envious side-glances, (*clearly*) manifested by the graceful play of the eye-brows of the goddess of victory during fighting].

(V. 3) (*This verse is completely lost.*)

(V. 4) There was born from him the illustrious Ratnadēva (II) . . . . . the multitude of hostile kings moving on the border of the battle-field . . . . . [who was the moon to the ocean of friendly persons, who was the resting place of courteous conduct and whose feet were caressed by the heads of a crowd of princes].

(V. 5) In the family of the kings, his ancestors, who were versed in politics<sup>4</sup>. . . . .

(V. 6) . . . . . the home of the joy of Jānakī, the humbler of the pride of those who hated his lord, . . . . .

(V. 7) He<sup>5</sup> had a son, Harigaṇa by name, a swan to the lotus plant which was the service of the feet of Hari and Hara . . . . .

(V. 8) He had a modest wife who was like the goddess of fortune and like Sati in her husband's home in the midst of prosperity in all matters . . . . .

(V. 9) On her [was begotten (*by him*) a son, Vallabharāja by name], who robbed off lustre from the clusters of lotuses which were the families of his foes . . . . .

(V. 10) [Having not seen a suitable illustration and having not heard of one in (*this*) Kali age, in (*respect of*) horse-riding,] acquaintance with numerous and various (*branches of*) knowledge, healing and appreciation of a multitude of noble qualities, the crowd of poets observed silence while eulogising him.<sup>6</sup>

(V. 11) [Being vehemently fond of the sport of capturing elephants] on earth, [he has made] the whole Vindhya forest devoid of elephants [and having humbled] through (*his*) lord [the king of Gauḍa who, like Indra, was] the lord of elephants, [the valiant (Vallabharāja) day by day turned the enemy's city into a Vindhya tract for the capture of (*his*) elephants].

(V. 12) [While his lord was looking on, Vallabharāja dealt blows(?)] on the hostile king [from behind and] before and adorned his lord (?) with pearls scattered from the temples of rutting elephants just then cut off in the large arena of the battle-field . . . . .

(V. 13) [He who was praised through poetry], who advanced a long distance for the destruction of the redoubtable and mighty (*enemy*), who was congratulated by the

<sup>1</sup> Metre: *Vasantatilakā*.

<sup>2</sup> Restore प्रसू-

<sup>3</sup> Metre: *Anuṣṭubh*.

<sup>4</sup> Verses 5 and 6 probably contained a description of Dēvarāja and Rāghava, the great-grandfather and grandfather, respectively, of Vallabharāja.

<sup>5</sup> I.e. Rāghava. See verse 12 of the Akaltarā stone inscription (No. 84, above).

<sup>6</sup> I.e., Vallabharāja.



gracious lord . . . . . [the valiant one whose fortune shines as if because it has obtained a footing of valour] . . . . .

(V. 14) While his fame is roaming at will in every direction, the world shines [appearing lovely as it were at all times], as though because it has bathed in the milky ocean, (or) has been carved out of the stones of the crystal mountain (Kailāsa) . . . . .

(V. 15) When he confers wealth on suppliants in this world, [the Kalpa tree . . . . . engages itself in fetching water and other *(things)*].

(V. 16) Lāchchhalladēvi<sup>1</sup> [treated Vallabharāja as her own son] as Yaśōdā treated Kṛishṇa, and Pārvatī, Guha (Kārttikēya).

(V. 17) Having heard that [the Kailāsa mountain] had formerly its rocks rent asunder by the forest of arms of Paulastya (*i.e.*, Rāvaṇa), . . . . .

(V. 18) [Beautiful] is that well-known city of the lord of gold (*i.e.*, of Kubēra) in heaven. Having, however, seen this city established by Vallabharāja in (*this*) mortal world . . . . .

(V. 19) Like Airāvata which is resting on the bank, having sported in the water of the Mānasa (*lake*) . . . . .

(V. 20) [With (*his*) wealth] he caused men to excavate [here near the outskirts (*of the town*) an excellent] tank, the mirror of the three worlds, (*which appears*) beautiful with lovely lotuses [and magnificent with the wonderful work of a pleasure-house (*in the middle of it*)].

(V. 21) [Liket he Buddhist doctrine, shines this tank (*called*) Vallabhasāgara], which causes [a loss of time of all (*people attracted by it*) (*as the Buddhist doctrine comprises the tenet of the continual destruction of all things*)], which is incomparable (*as the Buddhist doctrine rejects the notion of generality*), and looks charming with its appropriate dimensions (*as the Buddhist doctrine does with proofs*)].

(V. 22) . . . . . a garden pleasing to the eye, which has dispersed the light of the sun with the mist of the mass of pollen scattered by wind . . . . .

(V. 23) A half of the religious merit which he acquitted (*by erecting the temple*) the grateful [Vallabharāja], wise on account of (*his*) excellent discrimination, loyally [assigned] to the illustrious king Ratnadēva (II) . . . . .

(V. 24) The king Ratnadēva (II) being requested (*to make a donation*) for the worship of (Śiva) who has the crescent moon as his crest-jewel, for (*the acquisition of*) infinite religious merit and fame as long as the sun and the moon will endure . . . . .

(V. 25) . . . . . by the royal order . . . . .

(V. 26) Now there rises this beloved son<sup>2</sup> of him, whose extensive fame is well-known . . . . . immediately . . . . . him who is happy with various things . . . . .

(V. 27) His younger brother is Jayasīṃhadēva, wise and grateful, who is an abode of victory, being fond of youthful valour . . . . .

(V. 28) [May this work endure] as long as the Gaṅgā rests like a chaplet on the head of Śiva (*and*) as long as the glory of Śiva on account of his victory over Tripura is sung in the three worlds . . . . .

(V. 29) The illustrious Dēvapāṇi has composed this large *prāśasti* (eulogy) which is beautiful with the spray of the water of nectar . . . . .

(V. 30) . . . . . [has written it] in clusters of *akṣaras* delightful to the mind.

Engraved by the sculptor Pālhūka.

<sup>1</sup> She was the mother of Ratnadēva II. See verse 8 of the Akaltarā stone inscription (No. 84 above).

<sup>2</sup> He was probably Pṛithvidēva II. See above, p. 438, n. 1.



No. 86; PLATE LXX

DAIKONI PLATES OF PRITHVIDĒVA II: (KALACHURI) YEAR 890

THESE plates were discovered in 1944 at Daikōni, 7 miles almost due north of Jānjgir, in the Jānjgir *tahsil* of the Bilaspur District in the Chhattisgarh Division of Madhya Pradesh. They were procured from the owner by the Deputy Commissioner, Bilaspur, who sent them to the Government Epigraphist for India for decipherment. The inscription is edited here for the first time from an excellent ink impression which I owe to the kindness of the Government Epigraphist.

They are **two copper-plates** inscribed on one side only. They measure 11.7" broad and 6.8" high, and have their rims slightly raised for the protection of the writing. They are strung together by a circular **ring** which passes through a hole, .6" in diameter, at the top of each plate. The ring is soldered to the bottom of a circular **seal** about 2.5" in diameter. The surface of the seal is divided into two parts. In the upper part appears as usual the figure of Lakshmī with an elephant on either side pouring water over her head. The lower part contains the legend *Rāja-śrīmat-Prithvidēvaḥ* in relief, engraved in two lines. The seal has for its border a circle of knobs. The two plates weigh 224 *tolas* and the ring with the seal 37 *tolas*.

The **characters** are Nāgarī. The letters are beautifully formed and are deeply incised. They closely resemble those of the Sarkhō plates of Ratnadēva and were probably written by the same scribe Kīrtidhara who is mentioned in the latter plates.<sup>1</sup> The **language** is Sanskrit. Except for *ōm namō Vrahmaṇē* in the beginning and the date at the end, the inscription is metrically composed throughout. There are, in all, 18 verses, all of which are numbered. Of these, the first eleven are repeated from earlier records of the dynasty such as the Sarkhō plates of Ratnadēva II. The five verses that follow describing the donor, the donee, the occasion and the object of the gift are new. Finally, the record ends with two benedictive and imprecatory verses of the usual type. In respect of **orthography**, we may notice that *ś* and *s* are occasionally confused and *v* is usually written for *b* except in the forms *babhūva* and *babhūvuh*; see *sasvat*, 1.6 and *Vrahmaṇē*, 1.1.

The inscription refers itself to the reign of **Prithvidēva II** of the **Kalachuri Dynasty of Ratanpur**. The first eleven verses which trace the royal genealogy from the mythical king Kārtavīrya through Kōkkala of Tripurī down to Ratnadēva II are common to several earlier and later records of the dynasty. Verse 12 describing Prithvidēva II is new, but the description it gives of that king is quite conventional.

The **object** of the inscription is to register the grant, by Prithvidēva II, of the village **Budukunī** situated in Madhyadēśa or the central part of his dominion. The donee was the Brāhmaṇa Viṣṇu, the son of Śivadēva and grandson of Srōttama, who belonged to the Vatsa *gōtra* with five *pravaras*. The grant was made on the occasion of a **lunar eclipse**, on the fifteenth *tithi* of the bright fortnight of Kārttika. The plates were issued on **Sunday, the 11th tithi of the dark fortnight of Mārgaśīrsha in the year 890** (expressed in decimal figures only) of an unspecified era.

The **date** must plainly be referred to the **Kalachuri era**. It regularly corresponds, for the *expired* Kalachuri year 890, to Sunday, the 30th October 1138 A.C. On that day the 11th *tithi* of the dark fortnight of the *pūrṇimānta* Mārgaśīrsha commenced 9 h. 10 m. after mean sunrise.<sup>2</sup> This *tithi* was not current at sunrise that day, but it is cited here pro-

<sup>1</sup> Kīrtidhara seems to have died some time before K. 896, the date of the Bilaigarh plates (No. 89, below), which were written by his son.

<sup>2</sup> If the year is applied as current, the *tithi* in the *pūrṇimānta* Mārgaśīrsha falls on Thursday (the 11th



bably because it was current at the time of the issue of the plates. There was a lunar eclipse on the preceding Kārttika *pūrṇimā* (the 19th October 1138 A.C.), as stated in the present grant.

There is only one place-name mentioned in this record, *viz.*, the village Budukunī which was granted to the Brāhmaṇa. It is evidently identical with Daikōni where the plates were found. The old place-name has lost its first syllable in course of time. Budukunī was situated in the Madhyadēśa which was probably identical with the Madhyamaṇḍala mentioned in both the sets of the Amōdā plates issued by this very Prithvidēva some years later.

### TEXT<sup>1</sup>

#### First Plate

- 1 सिद्धिः<sup>2</sup> [१\*] ओं नगो ब्र(ब्र)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणम् । भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्र(द्ब्र)ह्मणे नमः<sup>3</sup> ॥१॥
- 2 यदेतदग्रेसरमंब(व)रस्य ज्योतिः स पू[षा] पुरुषः पुराणः । अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभूद्-भुवि का-
- 3 र्तवीर्यः<sup>4</sup> ॥२॥ देवः श्रीकार्तवीर्यः क्षितिपतिरभवद्भूषणं भूतधात्र्या हेलोत्क्षिप्ताद्रिवि(वि)भ्यत्तु-हित-
- 4 गिरिसुताश्लेषसन्तोषितेशम् । दोर्दंडाकांडसेतुप्रतिगमितमहावारिरेवाप्रवाहव्याधूतश्च-
- 5 क्षपूजागुरुजनितरुषं<sup>5</sup> रावणं यो बंध<sup>6</sup> ॥३॥ तद्वंशप्रभवा नरेन्द्रपतयः स्याताः क्षितौ हैह-
- 6 यास्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः । धर्मध्यानधनानुसंचितयशः सस्वत्सतां<sup>7</sup> सौख्य-
- 7 कृत्प्रेयान्सर्व्वगुणान्वितः समभवच्छ्रीमानसौ कोक्कलः<sup>8</sup> ॥४॥ अष्टादशारिकरिकुंभविभंगसि-
- 8 हाः पुत्रा बभूवुरतिसौर्य<sup>9</sup>पराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पास्वै(श्वै) च मंडल-यतीन्स-
- 9 चकार वं(वं)घ्नून्<sup>10</sup> ॥५॥ तेषामनूजस्य कलिगराजः प्रतापवह्निक्षपितारिराजः । जातोन्वये द्विष्टरि-
- 10 पुप्रवीरप्रियाननाभोरुहपार्व्वणेन्दुः<sup>11</sup> ॥६॥ तस्मादपि प्रततनिर्मलकीर्त्तिकान्तो जातः सुतः कमलरा-
- 11 ज इति प्रसिद्धः । यस्य प्रतापतरणावुदिते रजन्यां जातानि पंकजव[ना]नि विकासभाजि<sup>12</sup> ॥७॥ तेना-
- 12 थ चंद्रवदनोज्जनि रत्नराजो विस्वो(स्वो)पकारकरुणाज्जितपुण्यभारः । येन स्ववा(वा)हु-युगनि-
- 13 म्मितविक्रमेण नीतं यशस्त्रिभुवने विनिहत्य स(श)त्रून् ॥८॥ नोनल्लाख्या प्रिया तस्य शूरस्ये-

November 1137 A. C.) Besides, there was no lunar eclipse in the Kārttika of that year. The date would, therefore, be irregular.

<sup>1</sup> From an inked estampage.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Metre: *Anuṣṭubh*.

<sup>4</sup> Metre: *Upejāti*.

<sup>5</sup> It would be better to read जनितगुरुषं.

<sup>6</sup> Read बन्ध. Metre: *Sragdharā*.

<sup>7</sup> Read शस्वत्सतां.

<sup>8</sup> Metre: *Sārdūlavikrīḍita*.

<sup>9</sup> Read -शौर्य-.

<sup>10</sup> Metre: *Vasantatilakā*.

<sup>11</sup> Metre: *Upejāti*.

<sup>12</sup> Metre of this and the next verse: *Vasantatilakā*.



DAIKONI PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 890

(From a photograph).

[illegible]

४३.

१४ १६ १८ २० २२ २४ २६

१४ १६ १८ २० २२ २४ २६







Second Plate

- 14 व हि शूरता । तयोः सुतो नृपत्रे[ष्ट]ः पृथ्वीदेवो बभूव ह<sup>1</sup> ॥१॥ पृथ्वीदेवसमुद्भवः समभवद्राजल्लदे-  
 15 वीसुतः शूरः सज्जनवांछितार्थफलदः कल्पद्रुमः श्रीफलः । सर्व्वेषामुचितोऽर्चने सुमनसां  
 16 तीक्ष्णद्विषत्कण्टकः पस्य(श्य)कांततरांगनांगमदनो जाजल्लदेवो नृपः<sup>2</sup> ॥१०॥ तस्यात्मजः सकल-  
 कोसलमं-  
 17 इनश्रीः श्रीमान्समाहृतसमस्तनराधिपश्रीः [1\*] सर्व्वक्षितीश्वरसि(शि)रोविहितांहिसेवः स(से)-  
 वाभूतां निधिरसौ भु-  
 18 वि रत्नदेवः<sup>3</sup> ॥११॥ तस्यैष तनयो धार्त्री प्रसा(शा)स्ति नयसंपदा । पृथ्वीदेवो महीपालो विसा-  
 (शा)लो-  
 19 ज्ज्वलपौरुषः<sup>4</sup> ॥१२॥ वत्सस्य गोत्रेऽतिपवित्रमूर्तिद्विजोत्र पंचप्रवरो बभूव । समस्तसा(शा)स्त्रा-  
 20 गमवेदवेत्ता ब्र(ब्र)ह्मोपमः स्रोतमनामधेयः<sup>5</sup> ॥१३॥ अनुकुर्व्वति(न्नि)जपितरं सकलगुणौघैरत(न)-  
 21 र्धगुणरासिः(शिः) । शिवदासनामधेयस्तस्य नमस्यः सुतो भूतः<sup>6</sup> ॥१४॥ आद्यस्त्रिवेदी विदुषामसे(शे)-  
 22 षसा(शा)स्त्रागमज्ञानमनोज्ञसी(शी)लः । विष्णूपमो विष्णुरिति प्रसिद्धस्ततः सुतः प्रादुरभूत्प्रस-  
 (श)स्यः<sup>7</sup> ॥  
 23 १५॥ राहुग्रस्ते रजनितिलके कार्तिके पंचदस्यां(श्यां) कृत्वा हस्तोदकमिह महाश्रद्धया मध्यदेस(शे)  
 [1\*] सर्व्व-  
 24 दायैः सह वु(बु)दुकुनीग्राममत्यंतरम्यं पृथ्वीदेवो नरपतिरदाद्विष्णवेऽस्मै द्विजाय<sup>8</sup> ॥१६॥ सं(शं)खं-  
 (खो) भद्रा-  
 25 सनं छत्रं गजास्व(श्व)वरवाहनम् । भूमिदानस्य चिह्नानि फलं स्वर्गः पुरंदर<sup>9</sup> ॥१७॥ स्वदत्तां  
 परदत्ता(त्तां) वा  
 26 यो हरेत वसुंधराम् । स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥१८॥ संवत् ८९० मार्गवदि  
 27 ११ रवौ ॥

Seal

1 राजश्रीमत्पृथ्वीदे-

2 वः ।

TRANSLATION

Success! Ōm! Adoration to Brahman!

(For a translation of vv. 1—11, see above, pp. 428 ff.)

(Verse 12) This son of his, the king *Prithvidēva* (II) of great and resplendent valour, rules the earth with excellent political wisdom.

(V. 13) In the *gōtra* of Vatsa there was here a *Brāhmaṇa* named *Srōttama* who had five *pravara*s, and who, like *Brahmā*, was conversant with all *Sāstras*, *Āgamas* and *Vēdas*.

<sup>1</sup> Metre: *Anuṣṭubh*.

<sup>2</sup> Metre: *Śārdūlavikrīḍita*.

<sup>3</sup> Metre: *Vasantatilakā*.

<sup>4</sup> Metre: *Anuṣṭubh*.

<sup>5</sup> Metre: *Upajāti*.

<sup>6</sup> Metre: *Āryā*.

<sup>7</sup> Metre: *Upajāti*.

<sup>8</sup> Metre: *Mandākrāntā*.

<sup>9</sup> Metre of this and the next verse: *Anuṣṭubh*.



(V. 14) He had a venerable son named Śivadāsa who, having a priceless store of excellences, imitated his father in the multitude of all his merits.

(V. 15) From him was born an eminent son, well-known by the name of Viṣṇu, who resembled (*the god*) Viṣṇu, was the foremost among the learned, was well-versed in the three Vēdas, and had a charming disposition on account of his knowledge of all Sāstras and Āgamas.

(V. 16) To this Brāhmaṇa Viṣṇu, the king Prīthvidēva (II) donated the extremely beautiful village Budukunī (*situated*) in the Madhyadēśa, with all rights, having poured water on his hand with great reverence on the fifteenth tithi of Kārttika when (*the moon*) the ornament of the night, was devoured by Rāhu.

(Here follow two benedictive and imprecatory verses.)

(In) the year 890, (the month) Mārga[śīrsha] (*and*) the dark (*fortnight*), on the (*lunar*) day 11, on Sunday.

Seal

The illustrious king Prīthvidēva.

No. 87; (NO PLATE).

**KUGDA STONE INSCRIPTION OF PRITHVIDEVA II: KALACHURI YEAR 893**

THIS inscription was first brought to notice by Sir. A. Cunningham's Assistant, Mr. Beglar, in the *Archæological Survey of India Reports*, Vol. VII, p. 211. It was subsequently noticed by Dr. Kielhorn who drew attention to a few historical names mentioned in it and especially to its date in the *Indian Antiquary*, Vol. XX, p. 84. It is edited here from inked estampages<sup>1</sup> kindly furnished by Mr. M.A. Suboor of the Central Museum, Nagpur.

The inscription is incised on a stone lying detached at Kugdā near Bachhaudgaḍh in Jānjgir *tahsil* of the Bilaspur District. It is fragmentary. The extant portion covers a space about 2' broad by 1' 11" high and contains twenty-five lines. Nothing is lost at the top and the bottom. Again, on the proper left side, the stone is complete down to line 20. Below this, a large piece has been broken away, which has resulted in the loss of several *akṣharas* in lines 21-25. Again, on the proper right side, a large fragment measuring about 1' 2" broad has been broken away, causing a loss of from 27 to 37 *akṣharas* at the beginning of each line. The extant writing also has become for the most part illegible owing to the wearing away of the surface of the stone.

The characters are Nāgarī and the language Sanskrit. Except perhaps the opening obeisance to some deity and the date at the end, the whole record was metrically composed. There were about twenty-nine verses, all of which were numbered.<sup>2</sup> The orthography shows the same peculiarities as the Akaltarā stone inscription of Prīthvidēva II.

The inscription, being fragmentary, does not admit of a connected and complete account of its contents. It seems to have several verses in common, with two other inscriptions<sup>3</sup> found at Kōṭgaḍh and another discovered at Ratanpur.<sup>4</sup> These inscriptions also are unfortunately very much damaged. The present record was apparently put up by Vallabharāja, a feudatory chieftain of the Kalachuri king Prīthvidēva II. It mentions the Kalachuri dynasty in line 1 and Lāchchhalladēvī in line 2. The latter we

<sup>1</sup> The estampages are not suitable for plating.

<sup>2</sup> The impressions show the number 28 towards the end of line 24.

<sup>3</sup> Nos. 84 and 85 above.

<sup>4</sup> No. 95, below.



know from other records to be the queen of Jājalladēva I. The name of Ratnadēva (II), the son and successor of Jājalladēva I, is partially preserved at the end of line 3. Vallabharāja is mentioned in line 7. His exploits and charity, the town he settled and the lake he excavated appear to have been described in lines 8-19. The next four lines are completely effaced. It is not, therefore, possible to say what the present inscription was intended to record.

The inscription is dated in the year 893 (expressed in decimal figures only) without further specification of the month, fortnight or *tithi*. The date does not, therefore, admit of verification. But the chief interest of it lies in this that it expressly refers itself to the Kalachuri era and to the reign of the illustrious king Prithvidēva. The year 893, if expired, would correspond to 1141-42 A.C. Prithvidēva, during whose reign the inscription was put up, was evidently Prithvidēva II of the Kalachuri Dynasty of Ratanpur.

TEXT<sup>1</sup>

- 1 . . . . . [1\*] ००००००--०, ००००००--०० [1\*] ००००००--०, ००००००--००<sup>2</sup>  
 [॥१॥\*] [समर]विजयलक्ष्मीविभ्रम[भ्रू]विलासप्र[कट]कटुकटाक्षार[ब्ध]सर्वाङ्गलीलः । कलचुरि-  
 2 [कुलचूडापीडमाणिक्यमासीत्तुलिततरणितेजाः<sup>3</sup>] -०--०--<sup>4</sup> [॥२॥\*] ०-०--०० वल्लभस्य  
 नितान्तकीर्त्तिप्रणमप्रियस्य । सधम्मिणी तस्य तथाप्यनन्या ला[च्छ]लदेवी महिषी बभूव<sup>5</sup> ॥  
 3 [३॥\*] [जातः संगरसीमसंचरदरिद्रोणीन्द्रवृन्दारक\*]<sup>6</sup> ---००-०-०००---०-  
 [वि]क्रमः । [मित्रस्थान]समुद्रसी(शी)तकिरणः सौजन्यविश्रामभूर्भूपालव्रजमौलिलालितपदः श्रीर-  
 4 [लदेवस्ततः<sup>7</sup> ॥४॥\*]---००-०-०००---०--०--०, ---००-०-०००---  
 -०--०-०- । [नाना?]रत्नवरप्रदानजनितप्रौढप्रतापो [न यो] जाना[त्येक]हरिप्र[णाम?]-  
 महिमासंव(व)दर[क्षा?]-  
 5 ०- [॥५॥\*] ००००००--०, ००००००--०० [1\*] ००००००--०, ००००००--००<sup>8</sup>  
 [॥६॥\*] ००० ०००- ---०--०--०, ००००००---०--०-- [1\*] हरि-  
 हरपदसे-  
 6 [वापघिनीराजहंसो हरिगण इति नाम्ना तस्य सूनुर्बभूव\*]<sup>9</sup> [॥७॥\*] ---०-००-०००-०-  
 - । सर्वार्थसंपदि [सतीव] गृहेषु भर्तुर्लक्ष्मीरिवास्य वनिता  
 7 [विनता बभूव\*]<sup>10</sup> [॥८॥\*] [तस्यामरातिकुलकैरवकाननश्रीलुष्टाक\*]<sup>11</sup> -०००-००-०--  
 [1\*]---०-०००-००-०--०--०-००० वल्लभराजनामा ॥९॥ तुरंगाणां वाहे व(व)-  
 हविविषसि(शि)-  
 8 [क्षपरिचये चिकित्सायामुच्चैर्गुणगणपरिज्ञानविषये । अदृष्ट्वा दृष्टान्तं सुसदृशमनाकर्ण्य च कलौ\*]<sup>12</sup>

<sup>1</sup> From ink impressions.

<sup>2</sup> One verse of the *Anuṣṭubh* metre is lost in the beginning.

<sup>3</sup> See l. 2 of the Raipur Museum inscription (No. 83, above.)

<sup>4</sup> The last four *akṣaras* may have been जाजलदेवः । Metre: *Mālinī*.

<sup>5</sup> Metre: *Upajāti*.

<sup>6</sup> The *akṣaras* in the brackets are taken from the Raipur Museum inscription.

<sup>7</sup> Metre of this and the following verse: *Sārdūlavikriṣṭa*.

<sup>8</sup> Metre: *Anuṣṭubh*. The lost verse may have been identical with तस्य पूर्वजराजानां *etc.*, in l. 4 of the Raipur Museum inscription.

<sup>9</sup> See l. 6 of the Raipur Museum inscription. Metre: *Mālinī*.

<sup>10</sup> See l. 7 of the Raipur Museum inscription. Metre of this and the next verse: *Vasantatikā*.

<sup>11</sup> See l. 7 of the Raipur Museum inscription.

<sup>12</sup> The *akṣaras* in brackets are supplied from the Akaltarā inscription (No. 84, above).



- [कविब्रातो यस्य स्तुतिविषयता\*]मौनमभजत्<sup>1</sup> ॥१०॥ [यः कृत्वा करि]व(व)न्धकौतुक-  
रसश्चदालु-
- 9 [हवीतले निम्मातिङ्गमखण्डविन्ध्यविपिनं पत्या पति दन्तिनाम् । गौडेन्द्रं मधवत्सदक्षमपृथु\*]<sup>2</sup>-  
[कुर्वन्पि प्रत्यहं वीरो] वैरिपुरं व्यधत्त करिणां व(व)न्धाय विन्ध्यस्थलीम्<sup>3</sup> ॥११॥ पत्यो  
पस्य(श्य)ति पृष्ठतोपि पु-
- 10 [रतः प्रत्यधिपृथ्वीपती सद्यःकृतमदेभकुम्भविगलन्मुक्ताफलैः\*]<sup>4</sup> - - - - [1\*] - - - - -  
-  
काव्यमुखे-
- 11 [न दुर्दमव(व)लिखंसाय दूरं गतो लोकेऽशेन सुनन्दितः सुमनसा\*]<sup>5</sup> - - - - - [1\*] - - - - -  
-  
[लक्ष्म्यो] यस्य लसन्ति विक्रमपदं प्राप्ये[व] दोर्विक्रमः ॥१३॥
- 12 [स्नातेव क्षीरसिन्धौ स्फटिकगिरिशिलानिर्मितेव प्रकामं शुद्धश्री\*]<sup>7</sup> - - - - -  
-  
[पुनः] प्रेक्षणीयेव सस्वस्त्व<sup>8</sup>[च्छन्देन भ्रमन्त्यां]  
दिशि
- 13 [दिशि जगती राजते यस्य कीर्त्ति<sup>9</sup> ॥१४॥ जलादीन्याहर्तुं कलयति\*] - - - - -  
-  
[कल्पविटपी जगत्प्रस्मिन्प्रस्मिन्वि\*]-
- 14 [तरति वसून्यधितवते ॥१५॥<sup>10</sup>] - - - - -  
-  
[जीर्ण]सी(क्षी)र्णमवगत्यैकान्तबुद्ध्या पु<sup>11</sup>-
- (Lines 15—23 are almost completely obliterated<sup>12</sup>.)
- 24 . . . . . [यावद्] वितरति सुचिरा तावदेवास्तु कीर्त्तिः<sup>13</sup> ॥२८॥ . . . . .
- 25 कलचुरिसंवत्सरे ८९३<sup>14</sup> [राजश्री]मत्पृथ्वीदेव . . . . .

## TRANSLATION

(Verse 1) (This verse is completely lost.)

(V. 2) [There was (*the king*) Jājalladēva (I) who equalled the sun's lustre, who was a ruby in the chaplet on the head of the Kalachuri lineage] (*and*) the charm of whose body was caused by the envious side-glances (*clearly*) manifested by the graceful play of the eyebrows of the goddess of victory during fighting.

(V. 3) His crowned queen was Lāchchhalladēvi, who was his lawful and only

<sup>1</sup> Metre: *Sikharīṇī*.

<sup>2</sup> See l. 9 of the Raipur Museum inscription.

<sup>3</sup> Metre of this and the next two verses: *Sārdūlavikrīḍita*.

<sup>4</sup> See l. 10 of the Raipur Museum inscription.

<sup>5</sup> Perhaps भूयति is intended.

<sup>6</sup> These *akṣaras* are supplied from l. 11 of the Raipur Museum inscription.

<sup>7</sup> *Loc. cit.*, l. 12.

<sup>8</sup> Read शस्वत्व-.

<sup>9</sup> See l. 13 of the Raipur Museum inscription. Metre: *Sragdharā*.

<sup>10</sup> See l. 14 of the Raipur Museum inscription. Metre: *Sikharīṇī*.

<sup>11</sup> This verse occurs also in ll. 17-18 of the Ratanpur inscription of Prithvidēva II (below, No. 95). Metre: *Sārdūlavikrīḍita*.

<sup>12</sup> At the end of l. 17 the *akṣaras* अजील- can be read clearly, which shows that like the Akaltarā inscription, the present inscription also contained a description of the tank excavated by Vallabharāja.

<sup>13</sup> Metre: *Sragdharā*.

<sup>14</sup> The first figure of the date is somewhat indistinct, but that it cannot be anything but 8 is clear from the dates of Nos. 86-96 which belong to the reign of Prithvidēva II.



wife, even though he was a dear lover of fame and was a favourite of . . . . .

(V. 4) [There was born] from him the illustrious **Ratnadēva (II)** . . . . . [a multitude of hostile kings moving on the border of the battlefield]; . . . . . who was the moon to the ocean of friendly persons; who was the resting place of courteous conduct and whose feet were caressed by the heads of a crowd of princes.

(V. 5) He whose great valour is caused by the gifts of the best jewels of various kinds, knows<sup>1</sup> not . . . . . being protected by his obeisance to the sole god Hari.

(V. 6) (*This verse is completely lost.*)

(V. 7) . . . . . [His son was **Harigaṇa** by name, a swan to the lotus plant which was] the service of the feet of Hari and Hara.

(V. 8) . . . . . He had a modest wife who was like the goddess of fortune (*and*) like Sati in her husband's home in the midst of prosperity in all matters.

(V. 9) On her [was begotten by him a son] **Vallabharāja** by name, who robbed lustre from the clusters of lotuses which were the families of his foes . . . . .

(V. 10) [Having not seen a suitable illustration and having not heard of one in (*this*) Kali age, in (*respect of*) horse-riding, acquaintance with numerous and] various (*branches of*) knowledge, [healing and appreciation of a multitude of noble qualities], [the crowd of poets] observed silence in eulogising him.

(V. 11) Being vehemently fond of the sport of capturing [elephants on earth, he has made the whole Vindhya forest devoid of elephants and having humbled, through (*his*) lord, the king of **Gauḍa** who, like Indra, was the lord of elephants, the valiant (*Vallabharāja*) day by day] turned the enemy's city into a Vindhya tract for the capture of (*his*) elephants.

(V. 12) While his lord was looking on, [the wise (*Vallabharāja*) dealt blows (?) on the hostile kings] from behind and before and adorned [his lord] in the centre of the great arena of the battlefield with [pearls scattered from the frontal globes of rutting elephants, just then cut off.]

(V. 13) He who was praised through poetry, [who advanced a long distance for the destruction of the redoubtable and mighty enemy, who was congratulated by the gracious lord . . . . .] the valiant one, whose fortune shines as if because it has obtained a footing of valour.

(V. 14) [While his fame is] roaming at will in every direction, [the world shines] appearing lovely as it were at all times, [as though it has bathed in the milky ocean or has been carved out of the stones of the crystal mountain (*Kailāsa*).]

(V. 15) [When he confers wealth on suppliants] in this world, the *kalpa* tree . . . . . [engages itself in fetching water and other things. . . .]

(V. 16) Having realized on reflection that the world is decayed and rotten (*he*) . . . . .

(*Verses 17-27 are completely effaced.*)

(V. 28) May (*this*) meritorious work endure so long as . . . . . confers . . . . .

(*Verse 29 is entirely lost.*)

In the Kalachuri year 893, [during the reign of] the king, the illustrious **Prithvī-dēva (II)**.

<sup>1</sup> Verses 5 and 6 probably contained a glorification of Dēvarāja and Rāghava, the grandfather and father, respectively, of Harigaṇa.



## No. 88 ; PLATE LXXI

## RAJIM STONE INSCRIPTION OF PRITHVIDEVA II : KALACHURI YEAR 896.

THIS inscription is incised on a stone slab let into the left wall of the *mandapa* of the temple of Rājīvalōchana<sup>1</sup> at Rājīm, a village 29 miles south-east of Raipur in the Mahāsamund *tahsil* of the Raipur District. Rājīm stands on the right bank of the Mahānadi at the confluence of the Pairī with that river and is a well-known place of pilgrimage in Chhattisgarh. The present record was first brought to notice in 1825 when Sir Richard Jenkins presented to the Asiatic Society of Bengal a copy of it, together with a translation prepared with the assistance of the Pandits, from which Prof. H.H. Wilson published a Dēvanāgarī transcript and a kind of translation, in the *Asiatic Researches*, Vol. XV, page 512 ff.<sup>2</sup> It was subsequently referred to by Sir A. Cunningham in his *Archæological Survey of India Reports*, Vol. VII, p. 152 and Vol. XVII, p. 18. It was finally edited, without any translation or lithograph, by Dr. Kielhorn in the *Indian Antiquary*, Vol. XVII, pp. 135 ff. I edit it here from the original stone which I examined *in situ* and from the estampages of it taken under my direction.

The record consists of 19 lines. It is inscribed on a countersunk surface measuring 2' 3½" broad by 1' 1" high. It is in a state of good preservation, but many of its letters are so choked up with oily dust that they do not show clearly in the lithograph. The record can, however, be read clearly on the original stone. The letters are not well-formed. Their size varies from .4" to .5". The characters are Nāgarī. Attention may be drawn to the form of *ni* which appears without a dot (e.g., in *prāṇ-mukhā-*, l. 8), that of *th*, the upper loop of which is open (see *yathā*, l. 8) and of *dh* the left limb of which is still undeveloped, (see *-dharmma-*, l. 6). The *prishṭhamātrās* have been used to denote the medial diphthongs. The language is Sanskrit. Except for the opening obeisance to Nārāyaṇa, the description of Sāhilla, an ancestor of the donor, in ll. 1-2, that of a person named Muktātman, the owner of the temple, in l. 15 and the particulars about the composer, the scribe and the date in ll. 17-19, the record is metrically composed. There are, in all, twenty-six verses, all of which are numbered. The *prastuti*, as the inscription is called in l. 18, was composed by the *Thakkura* Jasānanda, the son of the *Thakkura* Jasōdhara in the Ayōdhyāpuriya family and was written as well as engraved by the artisan Ratnapāla.

The composer of this *prastuti* had a very poor knowledge of Sanskrit; for the record abounds in mistakes of orthography, genders, *sandhis*, declensional and conjugational forms, compounds, syntax, nominal and verbal derivatives etc. As regards orthography, we may notice that the dental *n* is used for the guttural *ṇ* in *-ālankṛita-*, l. 1, for the palatal *ṇ* in *satyan-cha*, l. 10, and for *anusvāra* in *-hansa-*, l. 2, *ekavinsa-*, ll. 4-5 and *-vansē*, l. 13; *v* is used for *b* throughout except in *-mahāśabd-*, l. 1; the dental *s* has wrongly taken the place of the palatal *ś* in *-dēsa-*, *-mahāśabda-*, *-kalasa-*, *-samikāsa-*, all in l. 1, *sāntā*, l. 6, *sara-saṃghātāḥ*, l. 7; *jya* is employed for *dya* in *bhayāj=yasya*, l. 7, *prāṇ-mukhāj=yasya* l. 8; *kshya* for *khyā* in *vikshyātā* l. 5 and *gh* for *h* in *siṃghēn=ēva*, l. 8. As instances of wrong *sandhis* we may notice the elision of the *visarga* in *trāsītā sūrāḥ-*, l. 2, *pattanai saha*, l. 4 etc., the change of *ab* to *o* in *Vāsudēvō tath=āpī*, l. 3; *anujō*

<sup>1</sup> Dr. Kielhorn's statement that it is on a wall of the temple of Rāmachandra is somewhat misleading; for this temple is now different from that of Rājīvalōchana. It must, however, be added that the present inscription speaks in l. 14 of a temple of Rāma. Rāma was, therefore, the name of the deity in the time of Jagapāla. An older record in the same temple speaks of it as dedicated to Vishṇu. See below, p. 451, n. 1.

<sup>2</sup> *Ind. Ant.*, Vol. XVII, p. 135.



*putrō*, l. 5, etc. and that of *n* to *ṇ* in *punar-ṇavē*, l. 12. On the other hand, we have the superfluous addition of *visarga* in *Sāhilla-nāmāḥ*, l. 2., *sarvvadāḥ* l. 14, *satya-dharmma-ratāḥ* (qualifying *bhāryā*), l. 14, etc. The composer's ignorance of the genders of Sanskrit words is betrayed by the use of *-putram* for *-putraḥ*, l. 3, *nava-sataḥ* for *nava-śatam*, l. 4, *-dēsam* for *-deśaḥ*, l. 4, *prāsādam* for *prāsādaḥ*, l. 14, etc. Mistakes of declension are seen in such forms as *Jagasiṃha-nāmam*, l. 10 and *dhanvinō=pi* for *dhavinām=api*, l. 7, and those of conjugation in *bhavēj=* for *abhavad=* in l. 2, *nihanyēt* for *nyahan* in l. 7. The writer has not dropped the *anuvāra* and *visarga* of the first members of compounds in *sindūram-āṅgu=*, l. 9, *śrī-Ratnadēvaḥ-nṛipa-rāja-*, l. 9, *ripavaḥ-kshaya-kāriṇam* l. 3. We have finally to notice the blunders of syntax *śrōtā vai Bharat-ādihbiḥ*, l. 13, *Rāmāyaṇa-mukhāḥ sarvē vaktā* l. 13, *ēbhiḥ putrō*, l. 6, *sinighēn=ēva* (for *simhasy=ēva*), l. 8, etc.

This plethora of mistakes makes it very difficult to interpret the record in several places and as Dr. Kielhorn has remarked, 'the difficulty is increased by the loose way in which the several sentences or portions of sentences are connected with each other and by the omission of important statements'.<sup>1</sup> Dr. Kielhorn has already drawn attention to the ambiguity about the relation of the *Ṭhakkraṇī* Udayā, the mother of Jagapāla, to the brothers Jayadēva and Dēvasiṃha mentioned before. We may also mention that the holy person Mukātman is abruptly introduced and as abruptly passed over in l. 13 without any definite statement as to how he was concerned in the present grant.

The object of the inscription is to record the construction of a temple of Rāma<sup>2</sup> and the grant of the village Sālmaliya for the purpose of the *naivēdya* or offerings of food to the deity by Jagapāla (called Jagatsiṃha in line 10). It is specifically dated in the Kalachuri year 896 (expressed in decimal figures only) on Budha-dina or Wednesday, the eighth tithi, called rath-āshṭamī, in the bright fortnight of the month Māgha. This date regularly corresponds, for the expired<sup>3</sup> Kalachuri year 896, to Wednesday, the 3rd January 1145 A.C. On that day the eighth tithi of the bright fortnight of Māgha ended 10 h. 45 m. after mean sunrise.<sup>4</sup> It is, however, not clear why the tithi should have been called *rath-āshṭamī*; for, it is the preceding tithi (*viç*., the seventh tithi of the bright fortnight of Māgha), that is now called *ratha-saptamī*<sup>5</sup> while the eighth tithi of the same fortnight is called *Bhīshma-āshṭamī*.

After the customary obeisance to Nārāyaṇa (Vishṇu), the inscription traces the genealogy of the donor Jagapāla from the *Ṭhakkura* Sāhilla. The latter was the spotless ornament of the family of Rājamāla and gave delight to the Pañchahamisa family. He had acquired the *pañchamahāśabda*. He had emigrated from the country of Vaḍahara and was furnished with a banner, the flag of which was adorned

<sup>1</sup> *Ind. Ant.*, Vol. XVII, p. 136.

<sup>2</sup> There is another much-defaced record on the same wall of the *maṇḍapa*, incised in the proto-Nāgarī characters of about the beginning of the 8th cen. A. C., from which we learn that a king of the Nala dynasty originally built the temple of Vishṇu. See *Ep. Ind.*, Vol. XXVI, pp. 49 ff. Jagapāla seems, therefore, to have only repaired or rebuilt the temple.

<sup>3</sup> At first Kielhorn took the year as current as he held the view that the Kalachuri era commenced in 249 A. C. (see *Ind. Ant.*, Vol. XVII, p. 215), but later on he corrected himself in his article on the era in the *Festgruss an Roth*, p. 54, when he came to the conclusion that the era was started in 248 A. C.

<sup>4</sup> According to Dr. Kielhorn's calculations, the tithi ended 10 h. 59 m. after mean sunrise on that day (*Ind. Ant.*, Vol. XVII, pp. 136 and 216).

<sup>5</sup> The tithi is so called in the Prince of Wales Museum plates of Dadda III, dated K. 427 (No. 121, below).



with a silken cloth representing an umbrella (red) like an *indragōpa* insect over a golden jar.<sup>1</sup> He made brave kings tremble in a great war and brought the *Vivarabhūmi* under his sway. This *Sāhilla* is not known from other records. *Rājamāla*, in whose family he was born, may be identical with the king *Rājamalla* who is described in a grant of the queen *Tribhuvana-mahādēvī* of the *Kara* dynasty as an ornament of the southern regions. He was the father of the queen and had given his valuable support to re-establish the power of the *Karas* in a great crisis in their history after the death of their ruling prince who was perhaps his own son-in-law.<sup>2</sup> If the proposed identification is correct, *Sāhilla* seems to have emigrated from the eastern coast to seek his fortune in *Chhattisgarh*. *Vaḍahara*, from which he emigrated, may be identical with the district of *Vōḍā* mentioned in the *Antirigām* plates of *Yaśabhañjadēva*.<sup>3</sup> The *Vivarabhūmi* which *Sāhilla* conquered appears to be another name of *Pātāla* or the nether world. We know from the *Navasāhasāṅkacharita* of *Padma-gupta*<sup>4</sup> that *Chhattisgarh* was so designated by Sanskrit poets of the 11th cen. A.C.

The inscription next states that *Sāhilla* had a younger brother named *Vāsudēva* and three sons *Bhāyila*, *Dēsala* and *Svāmin*. They conquered the *Bhaṭṭavīla* and *Viharā* countries. *Jayadēva*, the elder son of *Svāmin*, acquired (the country of) *Dāṇḍōra* containing 2100 villages, while the younger son *Dēvasimha* took the *Kōmō maṇḍala*. We are next told that the *Thakkurājhi* *Udayā*, who, as already observed, must have been the wife of one of the two last-named brothers, was the mother of *Jagapāla*.

The next six lines (7-12) describe the achievements of *Jagapāla*. The *Māyūrikas* and *Sāvantas*, dreadful enemies as they were, submitted to him. Of these the *Māyūrikas* may refer to the contemporary rulers of the *Bhaṇja* dynasty while the *Sāvantas* have been identified by *Rai Bahadur Hiralal* with the aboriginal tribe of the *Sāontas* in the *Bilaspur District*.<sup>5</sup> For his lord *Jājalladēva*, who is evidently the first prince of that name in the *Ratanpur* branch of the *Kalachuri* dynasty, *Jagapāla* conquered the *Tamanāla* country, together with *Rāṭha* and *Tēra*.<sup>6</sup> During the reign of *Ratnadēva* (II) he acquired the name of *Jagatsimha* (the Lion of the world) by his heroic deeds in the *Talahāri* country.<sup>7</sup> But his exploits were still greater during the reign of *Pṛithivīdēva* (II). He took the strong forts of *Saraharāgaḍha* and *Machakā-Sihavā* and conquered the countries of *Bhramaravadra*, *Kāntāra*, *Kusumabhōga*, *Kāndā-ḍōṅgara* and *Kākayara*. He established the town of *Jagapālapura* in the newly acquired territory. He had three younger brothers, *Gājala*, *Jayatsimha* and *Dēvarāja*,<sup>8</sup> of whom the last one occupied a prominent position during the reigns of the three princes mentioned above. With the help of these three brothers, *Jagapāla* is said to have won the earth.

As has been already observed by *Cunningham* and *Kielhorn*, *Sāhilla* seems to have come as a military adventurer to *Chhattisgarh* where we find his descendants settled down

<sup>1</sup> This is what the words means as they stand. As the record is composed in a slipshod manner, it is not unlikely that the author intended to convey the sense of a golden *kalasa* on a red umbrella. Such a *kalasa* on the top of an umbrella is seen in South Indian temples.

<sup>2</sup> *J. B. O. R. S.*, Vol. II, p. 422.

<sup>3</sup> *Ep. Ind.*, Vol. XVIII, pp. 298-299. *Hiralal*, who identified *Vaḍahara* with *Badahara* in the *Mirzapur District*, thought that *Sāhilla* came from the north. He has not, however, been able to suggest any identification of *Rājamāla*.

<sup>4</sup> *Ind. Ant.*, Vol. LXII, p. 104 ff.

<sup>5</sup> *I. C. P. B.*, (second ed.), p. 107.

<sup>6</sup> I am not certain about the names of these countries. They are not met with elsewhere, though *R. B. Hiralal* has conjecturally placed them to the north of the former *Raigarh State*.

<sup>7</sup> This was perhaps during the invasion of the country by *Anantavarman Chōḍagaṅga*.

<sup>8</sup> *Dēvarāja* also (*apl*) was probably a brother of *Jagapāla*, though there is no explicit statement to that effect.



as feudatories or generals of the Kalachuri princes of Ratanpur whom they helped to extend their territories.

Of the localities mentioned in the present record, Vaḍahara as shown above, was probably situated in the country under the rule of the Bhañjas. R.B. Hiralal, however, thought that Vaḍahara was identical with Baḍahara, south of Mirzapur, and Bhaṭṭavila with Baghelkhaṇḍa. But the ancestors of Jagapāla seem to have come from the east, rather than from the north. Dāṇḍōra may be identified with the former State of Sargujā which was once called Bāis Dāṇḍōr as it included twenty-two zamindaris. Kōmō has been already shown to correspond to the Pēṇḍrā Zamindari. Talahāri was the name of the southern portion of the Bilaspur *tahsil*, including Mallār and the surrounding territory.<sup>1</sup> Saraharāgaḍha was shown by Dr. Kielhorn to be the ancient name of Sāraṅgarh, formerly a feudatory state in Chhattisgarh. Machakā-Sihavā is probably Mēchakā-Sihavā south of Dhamtari, as suggested by R.B. Hiralal. Bhramaravadra may be identical with the Bhramarakōṭya *maṇḍala* in the former Bastar State.<sup>2</sup> Kākayara still retains its old name in the form Kāṅkēr, formerly a feudatory state in Chhattisgarh. Kāntāra may be some forest tract not far from it. Kusumabhōga is perhaps identical with Kusmurra in the Dhamtari *tahsil*, 18 m. south by west of Rājim. Kāṇḍā-ḍōṅgara may be the southern portion of the former Bindra-Navagadh Zamindari, where a range of hills still goes by the name of Kāṇḍā. Finally, Śālmaliya, granted for the *naivēdya* of the deity, is said to be now deserted and in lieu of it the village Rōhaṇa situated not far from the ancient site of Śālmali was subsequently granted. It lies 10 miles south-east of Rājim in the Mahāsamund *tahsil* and is still appropriated to the worship of Rājivalōchana.

### TEXT<sup>3</sup>

- 1 ओं नमो नारायणाय ॥ स्वस्ति । वडहरदेसा (श) द्विनिर्गतसमधिगतपंचमहास (श) व्दाभिनन्दित—  
सुवर्णकलसोपरिन्द्रगोपक<sup>4</sup>संकास (श) च्छत्र<sup>5</sup>नेत्रचीवरालंकृत<sup>6</sup>भताकाचिह्नसंयुक्तः<sup>7</sup>
- 2 पंच[ह<sup>8</sup>]न्तकुलानुरञ्जकश्रीराजमालकुलामलतिलकठक्कुरश्रीसाहिल्लनामाः<sup>9</sup> ॥ येन वै त्रासिता[:\*]  
सू(शू)राः भूमिपाला महारणे । आधिपत्यं भवेज्यस्य<sup>10</sup> विवरभूमि[रु]पा—
- 3 ज्जिते<sup>11</sup> ॥ १॥ तस्यानुजो भवेद्भ्राता<sup>12</sup> वासुदेवो तथापि<sup>13</sup> वा । भायिलं च भवेत्पुत्रं देसलं चारिमर्दनं<sup>14</sup>  
॥ २॥ तृतीयः स्वामिनामा च रिपवः क्षयकारिणं<sup>15</sup> । तेषां भ[ट्ट]विलं दे—

<sup>1</sup> See l. 6 of No. 96, below.

<sup>2</sup> *Ep. Ind.*, Vol. IX, pp. 179 ff. There is again a hill called Bhamrāgarh in the former Ahiri Zamindari of the Chanda District, where there are some ancient remains.

<sup>3</sup> From the original stone and ink impressions.

<sup>4</sup> Read —कलशोपरीन्द्रगोपक—.

<sup>5</sup> Kielhorn doubtfully read this word as च्छत्र, but the second *akṣhara* of it resembles च in नेत्र.

<sup>6</sup> Read —चीवरालंकृत—.

<sup>7</sup> The *visarga* is clear on the original.

<sup>8</sup> This *akṣhara* may also be read as तृ, for the form of which see तृतीयः in l. 3. Read पञ्चहंसकुलानुरञ्जक—.

<sup>9</sup> This *visarga* is superfluous.

<sup>10</sup> This should be आधिपत्यमभवद्यस्य.

<sup>11</sup> The correct reading would be विवरभूमावुपाजितायाम्, though this would offend against the metre. Metre of verses 1—12: *Anuṣṭubh*.

<sup>12</sup> Read तस्यानुजोभव—

<sup>13</sup> Read वासुदेवस्तथापि वा.

<sup>14</sup> Read भायिलश्चाभवत्पुत्रो देसलश्चारिमर्दनः.

<sup>15</sup> Read रिपुणां क्षयकारणम्.



- 4 सं(शं) नीतं वै पत्तनैः[\*] सह<sup>1</sup> ॥३॥ पुनर्भवस(श)तः ग्रामाः<sup>2</sup> षट्पंचास(श)षु(च्छ)तानि च ।  
[उ]पाज्जितं विहरादेसं<sup>3</sup> पौरैर्भुजविक्रमैः ॥४॥ स्वामिपुत्रो महावीरो जयदेवोपि नामतः[\*]  
ए—
- 5 कविन्ससतैः ग्रामैः<sup>4</sup> दाण्डोरं समुपाज्जितं(तम्) ॥५॥ तथा च अनुजो पुत्रो<sup>5</sup> देवसिंहमनूपमं<sup>6</sup> । सार्ध—  
सप्तसत्ता<sup>7</sup> येन कोमो नीतं च मंडलं ॥६॥ विक्षयाता<sup>8</sup> उदया देवी ठक्कुराज्ञी म—
- 6 होदया । सत्यधर्मरताः<sup>9</sup> सा(शा)[न्ता] स्वकुलानन्दवर्द्धनी ॥७॥ एभिः पुत्रो महाबा(वा)हो<sup>10</sup>  
जगपालोपि नामतः [\*] संग्रामाभिमुखा येन विमुखाः क्षत्रियाः[\*] कृताः ॥८॥ मायुतिका<sup>11</sup>  
महा[सु]—
- 7 राः<sup>12</sup> सावन्ताः<sup>13</sup> मण्डलेस्व(श्व)रा[\*] । भयाज्य(द्य)स्य प्रचण्डारिः[\*]<sup>14</sup> पर्वथा<sup>15</sup>श्रयणं गताः ॥९॥  
धन्विनोपि<sup>16</sup> यथा रामो<sup>17</sup> क्षत्रियः कुलमर्दनं<sup>18</sup> । तथायं स(श)रसंघातैः निहण्ये<sup>19</sup>द्रिपुवाहिनी—  
(नीम्) ॥१०॥ अस्वारहो—
- 8 पि<sup>20</sup> संग्रामे वारणा नरवाजिनां<sup>21</sup> । गतास्ते प्राङ्मुखाज्यस्य सिधेनेव<sup>22</sup> यथा गजाः[\*] ॥११॥  
नेङ्गल्लैर्वाध चर्मभ्यां<sup>23</sup> खड्गपाणौर्महाहवे<sup>24</sup> निहण्ये<sup>25</sup>त्स(च्छ)त्रुसंघातं वीरनेत्री यथा रणे  
॥१२॥
- 9 श्री<sup>26</sup>जाजल्लदेवप्रभुराज्यकार्ये जगपालनामा रिपुगन्धहस्ती । उपाज्जिता<sup>27</sup> ये[न] सुवीरवृ(कृ)त्त्यै  
सराठं सतेरमं तमनालदेसं<sup>28</sup> ॥१३॥ श्रीरत्नदेवः<sup>29</sup>नृपराज्यकाले [सि]न्दूरमाङ्गु<sup>30</sup>स्तलहारिभू—

<sup>1</sup> The *visarga* after ह appears to have been cancelled. Read तैश्च भट्टविलो देशो जितो वै पत्तनैः सह ।

<sup>2</sup> Read पुनर्भवसतग्रामाः .

<sup>3</sup> Read उपाज्जितो विहरादेसः .

<sup>4</sup> The correct reading would be एकविंशतिशतग्रामैः, though this would offend against the metre. Kielhorn read प[ञ्च]विन्स—.

<sup>5</sup> Read तथा चास्यानुजः पुत्रो.

<sup>6</sup> This should be देवसिंहोनुपमः, though it would violate the metre.

<sup>7</sup> Read सार्धसप्तसत्त.

<sup>8</sup> Read विक्षयाता.

<sup>9</sup> This *visarga* is superfluous.

<sup>10</sup> The correct reading would be अनयोः पुत्रो महाबाहुजंगपालो—.

<sup>11</sup> Read मायूरिका.

<sup>12</sup> Read महाशूराः.

<sup>13</sup> Perhaps सामन्ताः is intended.

<sup>14</sup> This should be प्रचण्डारयः.

<sup>15</sup> Kielhorn read प[ञ्च]र्व[त्ता], but the first *akshara* is certainly ष and the last appears to be वा. Read सर्वपाश्रयणं.

<sup>16</sup> Perhaps धन्विनामपि is meant.

<sup>17</sup> Read रामः.

<sup>18</sup> Read कुलमर्दनः.

<sup>19</sup> निहण्येद् is incorrect for न्यहन्.

<sup>20</sup> Read अश्वारोहा अपि. The metre would, however, require a reading like अश्वारोहाश्च.

<sup>21</sup> Read नरवाजिनः.

<sup>22</sup> The sense here requires a reading like संमुखाद्यस्य सिंहस्येव.

<sup>23</sup> The intended reading may be धन्वचर्मभ्यां.

<sup>24</sup> Read खड्गपाणिर्महाहवे.

<sup>25</sup> This should be न्यहन्.

<sup>26</sup> This syllable is superfluous.

<sup>27</sup> Read उपाज्जितो येन सुवीरकृत्यैः.

<sup>28</sup> The last quarter of this verse should read राठं सतेरं तमनालदेस(श)म्. to suit the metre, but like Kielhorn, I am not certain of the meaning of it. Metre of this and the next verse: *Upajāti*.

<sup>29</sup> The intended reading seems to be श्रीरत्नदेवनृपराज्य—, but it would offend against the metre.

<sup>30</sup> This should be सिन्दूरान्न—. Kielhorn doubtfully read सिन्दूरमा[ङ्गु], but this gives no good sense.



RAJIM STONE INSCRIPTION OF PRITHVIDEVA II: KALACHURI YEAR 896

[illegible]







- 10 मौ[1\*] [उ]पाज्जितो<sup>1</sup> येन सुवीरवृ(कु)ल्यैः सत्यन्व(ञ्च) सत्यं जगसिहनामं<sup>2</sup> ॥१४॥ पृथ्वी-  
देवनरेन्द्रस्य राज्ये चैवाधिकं कृतं(तम्) । दुर्गमे[षु] महादुर्गं नीतं सरहरागडं(ढम्) ॥१५॥  
तथापि मचका[सि]हवा च दुर्गं पुनः
- 11 गृहीते<sup>3</sup> भ्रमरवद्रदेसं(शः) । स्ववा(वा)हुना विक्रमं येन साधितं<sup>4</sup> जगपालनामा रिपुगन्धहस्ती<sup>5</sup> ॥१६॥  
कान्तारं कुसुमभोगं कान्दा[डो]ङ्गरमेव च । देसं काकयरं वापि नीतं येनाथ लीलया<sup>6</sup> ॥१७॥  
परोक्षे
- 12 रामदेवस्य रामसोभोपि रुद्रसं<sup>7</sup> [1\*] जगपालपुरं जातं कृते देसे(शे) पुनर्णवे<sup>8</sup> ॥१८॥ कलौ धर्मेषु  
कौन्तेयो(यः) सत्यैर्जामूतवाहनं(नः) । विक्रमेण यथा रामो दाने भानुसुतोपमा(मः) ॥१९॥ क्षत्रज्ञो<sup>9</sup> स-
- 13 त्यवक्ता च द्विजदेवाग्निपूजकः [1\*] पुराणागमसा(शा)स्त्राणां श्रोता वै भारतादिभिः<sup>10</sup> ॥२०॥  
रामायणमुखाः सर्वे<sup>11</sup> वक्ता जीवधरोपि च । मनीषी ब्र(त्र)ह्मवन्से<sup>12</sup> तु भारतीवरदोपि वा ॥२१॥  
ईदृ[शः]
- 14 च भवेत्पुंसो जगपालोपि सुन्द[रं](रः) । रामसोभः स(प्र)कासा[य] प्रासादं कारितं रिमं<sup>13</sup> ॥२२॥  
शाल्मलीयं नाम ग्रामं नैवेद्याय निवेदितं<sup>14</sup> । [ये] च भूपा भविष्यन्ति पालयिष्यन्ति सर्व्वदाः<sup>15</sup> ॥२३॥
- 15 [स्था]नपतिय(यं)मनियमस्वाध्यायध्यानानुष्ठानरतः भगवन्तः<sup>16</sup> श्रीमुक्तात्मा नामः<sup>17</sup> ॥ थ ॥ जगपाला-  
नुजो भ्राता गाजलोपि धनुर्द्धरं(रः) । विक्रमो दुष्टहन्ता च स(श)त्रु<sup>18</sup>संघभयङ्करं(रः) ॥२४॥ त[स्य]
- 16 पृष्ठानुजो जा[तः] जयत्सिहोपि नामतः [1\*] विभत्सस्योपमं वी[रं] धन्विनं रिपुनास(श)नं<sup>19</sup>  
॥२५॥ प्रधानं तृषु<sup>20</sup> राज्येषु देवराजोपि नामतः [1\*] एभिस्तु पक्षसंयोगैः साधितान्च वसुन्धराम्<sup>21</sup>  
॥२६॥
- 17 इति अयोध्यापुरीयान्वये महामाहेस्व(श्व)रपरमवैष्णव्य<sup>22</sup>महापंडितठक्कुरश्रीजसोधरपुत्रेण द्विज-  
देवगुरुसुश्रुपा<sup>23</sup>भिरतेन मनीषिणा भक्तिभावानुरञ्ज(ञ्ज)केन<sup>24</sup> मह-

<sup>1</sup> Read उपाज्जिते.

<sup>2</sup> Read नाम.

<sup>3</sup> Read पुनर्गृहीतो.

<sup>4</sup> Read विक्रमो येन साधितो.

<sup>5</sup> Metre: *Upēndravajrā*.

<sup>6</sup> Read कुसुमभोगः कान्दाडोङ्गर एव च । देशः काकयरो वापि जितो येनाथ लीलया ॥ Kielhorn read कान्दासे[ह]-  
रमेव च. The third *akshara* does not appear like से, as there is no clear horizontal stroke in the middle  
joining the two limbs. Besides, the left limb ends in a curve like डो in दाण्डोर-, l. 5. I, therefore, follow  
Hiralal in reading कान्दाडोङ्गर. Metre of vv. 17-26 *Anushtubh*.

<sup>7</sup> I cannot interpret this hemistich satisfactorily. Perhaps रुद्रसं is a mistake for उद्धहन्.

<sup>8</sup> Read पुनर्णवे.

<sup>9</sup> Read क्षात्रज्ञः.

<sup>10</sup> The sense requires a reading like भारतादीनाम्.

<sup>11</sup> Perhaps रामायणप्रमुखानां सर्व्वेषां is meant.

<sup>12</sup> Read ब्रह्मवन्से.

<sup>13</sup> The correct reading would be रामशोभाप्रकाशाय प्रासादं कारितवानिमम्, though this would not  
suit the metre.

<sup>14</sup> Read शाल्मलीयो नाम ग्रामो नैवेद्याय निवेदितः ।

<sup>15</sup> Read सर्व्वदा.

<sup>16</sup> Read भगवान्.

<sup>17</sup> Read नाम.

<sup>18</sup> Kielhorn read स(श)क्र-, but it makes no sense. The second *akshara* is clearly श्रु; for the  
medial *n* of it, see श्रु in सुश्रुपा in l. 17, below.

<sup>19</sup> Read स वीभत्सोपमो वीरो धन्वी च रिपुनाशनः ।

<sup>20</sup> Read त्रिषु.

<sup>21</sup> Read साधिता च वसुन्धरा.

<sup>22</sup> Read परमवैष्णव-

<sup>23</sup> Read -शुश्रुपा-

<sup>24</sup> Kielhorn read भक्तिभ[र्त्रा]नुरञ्जकेन, but the *aksharas* भावा are quite clear.



- 18 लकविकिकिरेण<sup>1</sup> लक्षणेन विना ठक्कुरश्रीजसानन्देन कृता प्रस(श)स्ति[ः] [1\*] लिखिता चेयं  
हृषकारश्रीरत्नपालेन उत्कीर्णापि वा<sup>2</sup> ॥ क<sup>3</sup>लचुरि संवत्सर(रे) ८९६ माघे मासि सु(शु)क्ल-  
19 पक्षे रथाष्टम्यां [वु](वु)धदिने लिखिता इति<sup>4</sup> ॥ ३३ ॥

## TRANSLATION

Om! Adoration to Nārāyaṇa! Hail! (*There was*) the *Thakkesura*, the illustrious *Sāhilla*, the spotless forehead-mark of the family of the illustrious *Rājamāla*, who gave delight to the *Pañchahaṁsa* family; who had emigrated from the country of *Vaḍahara*; who was delighted by the attainment of the *pañchamahāśabda*; who was possessed of the distinguishing mark of a banner adorned with a silken cloth representing an *indragōpa*-like<sup>5</sup> royal umbrella over a golden jar.<sup>6</sup>

(V. 1) Who terrified valiant kings and became the lord of the *Vivaraabhūmi* which he acquired in a great battle.

(V. 2) He had a younger brother (*named*) *Vāsudēva* and had a son (*named*) *Bhāyila* and also *Dēsala* who destroyed (*his*) enemies.

(V. 3) The third (*son*) was named *Svāmin* who exterminated (*his*) enemies. They conquered the *Bhaṭṭavīla* country, inclusive of towns.

(V. 4) Again, (*they*) conquered, with their prowess and might of arms, the country called *Viharā*, containing nine hundred and fifty-six hundred villages.

(V. 5) The son of *Svāmin*, *Jayadēva* by name, a great warrior, acquired *Dāṇḍōra* including twenty-one hundred villages.

(V. 6) Such was also his younger son, the matchless *Dēvasīmha* who won the *Kōmō maṇḍala* (*containing*) seven hundred and fifty (*villages*).

(V. 7) (*There was*) the well-known and noble queen, the *Thakkurājñī Udayā*, who was devoted to truth and piety, was of a quiet nature and increased the joy of her family.

(V. 8) Their son was the strong-armed *Jagapāla* who made the *Kshatriyas*, who were (*previously*) ready for fighting, turn their faces away.

(V. 9) Through fear of him, the formidable foes,—the *Māyūrikas* and the valiant *Sāvantas*,—the lords of *maṇḍalas*, completely submitted to him.

(V. 10) Just as the *Kshatriya Rāma*, (*the best*) of the warriors destroyed the families (*of the demons*), even so did this (*Jagapāla*) kill the forces of his enemies with multitudes of arrows.

(V. 11) Horsemen, elephants, men and horses<sup>7</sup> fled away from his presence even as elephants do before a lion.

(V. 12) With his *nēṅillas* (?), bow and shield, he (*i.e.*, *Jagapāla*) taking a sword in hand, like (*the goddess*) who leads warriors, killed in battle a multitude of enemies.

(V. 13) In the interest of the kingdom of his lord, the illustrious *Jājalladēva* (I), (*fought*) *Jagapāla* who was to his foes what the scent-elephant is (*to ordinary elephants*), and who by his heroic deeds acquired the *Tamanāla* country together with *Rāṭha* and *Tēra*(?)<sup>8</sup>

<sup>1</sup> Read महाकविकिकरेण.

<sup>2</sup> It would be better to read उत्कीर्णापि च.

<sup>3</sup> Kielhorn read [कु]लचुरि, but the name is clearly as given here.

<sup>4</sup> Read लिखितेति.

<sup>5</sup> This is a red insect seen in the beginning of the monsoon.

<sup>6</sup> See above, p. 452, n. 1.

<sup>7</sup> Perhaps *nara-vājinaḥ* in the text is intended to signify 'the best of men.'

<sup>8</sup> See above p. 454, n. 28.



(V. 14) During the reign of the king, the illustrious Ratnadēva (II), he had his body red like vermillion in the land of Talahāri. By his very valiant deeds he fulfilled his vow and indeed acquired the true name of Jagatsimha (the Lion of the world).

(V. 15) He made greater (*exploits*) during the reign of the king Prithvidēva (II). He captured Saraharāgaḍha, the great fort (*pre-eminent among all*) inaccessible fortresses.

(V. 16) Jagapāla is to his enemies as the scent-elephant is (*to ordinary elephants*),— (*he*) who again took the fort of Machakā-Sihavā and the country of Bhramaravadra and achieved prowess by his arm;

(V. 17) Who conquered with ease Kāntāra (the forest-country), Kusumabhōga, Kāndā-dōṅgara and the country of Kākayara.

(V. 18) Bearing the splendour of Rāma in the absence of Rāmadēva(?)<sup>1</sup> (*he*) established Jagapālapura in the new country.

(V. 19) Resembling the son of Kuntī (*i.e.*, Yudhishṭhira) in religious merit in the Kali age, Jimūtavāhana in (*adherence to*) truth, Rāma in valour, and the son of the Sun (*i.e.*, Karna) in liberality;

(V. 20) Conversant with the duty of a Kshatriya, truthful, reverent to Brāhmaṇas, god and fire, listening to (*the recitations of*) the Purāṇas, Āgamas and Sāstras such as the Bhārata and others;

(V. 21) Reading all (*works*) such as the Rāmāyaṇa, (*being*) the support of living beings, self-respecting, conferring gifts on Brāhmaṇa families for their learning;

(V. 22) Such is Jagapāla. He has caused this beautiful temple to be constructed for manifesting the splendour of Rāma.

(V. 23) He has granted a village named Śālmaliya to provide for offerings of food (*to the enshrined deity*). Those who will become kings (*in the future*) will always preserve (*this gift*).

(Line 15) The owner of this temple is the holy and illustrious Mukṭātman, who is engaged in practising self-control, vows, the study of the sacred texts and meditation.

(V. 24) The younger brother of Jagapāla (*is*) Gājala, a valiant archer and destroyer of the wicked, (*who is*) dreadful to the hosts of (*his*) foes.

(V. 25) His younger brother, born after him, is Jayatsimha by name, a warrior and archer of the type of Arjuna, who has destroyed (*his*) foes.

(V. 26) There is also another (*brother*)<sup>2</sup> Dēvarāja by name, who has been prominent during the three reigns. With the help of these (*three*) adherents, Jagapāla has subdued the earth.

(Line 17) Here ends the *prastāvi* (eulogy) composed by the *Ṭhakkura*, the illustrious Jasānanda, a devout worshipper of Mahēśvara and Viṣṇu, who belongs to the family hailing from the city of Ayōdhyā, who has devoted himself to the service of Brāhmaṇas, gods, and (*religious*) teachers, who is a wise man possessed of devotion and who, (*though*) possessed of no (*poetic*) talent, is a servant of great poets.

And this (*eulogy*) has been written and also incised by the artisan, the illustrious Ratnapāla.

(L. 18) Written on Wednesday on the (*tithi called*) rathāshṭamī in the bright fortnight of the month Māgha in the Kalachuri year 896.

<sup>1</sup> I am not certain about the meaning of the first half of this verse.

<sup>2</sup> See above, p. 452, n. 8.



## No. 89; PLATE LXXII

## BILAIGARH PLATES OF PRITHVIDĒVA II: (KALACHURI) YEAR 896

THESE plates were discovered in 1945 at Bilaigarh, the chief town of the former Bilaigarh Zamindari, in the Raipur District of the Chhattisgarh Division in Madhya Pradesh. They were sent by the Commissioner of the Chhattisgarh Division to the Government Epigraphist for India. They are edited here for the first time from an excellent impression kindly supplied by the Government Epigraphist.

They are two copper-plates measuring 11.8" broad and 6.5" high. They weigh 137 tolas. They have their rims raised for the protection of the writing and contain marginal decorative designs on three sides. They were strung together by means of a ring, about 1.8" in diameter. The central portion of the ring was flattened into a round disk to serve as a seal of the plates. The upper half of this seal contains the figure of *Gaja-Lakshmi* in relief while the lower half has the legend *Rāja-śrīmat-Prithvidēvaḥ* engraved in two lines. The record consists of 36 lines, 18 being inscribed on the inner side of each plate. The average size of the letters is .25".

The characters are Nāgarī. Worthy of note are the forms of the following letters:—Initial *i* consists of two curves with a looped end, turned in opposite directions and placed one below the other; see *iti*, l. 9; *dh* is in a transitional form; its top does not yet show a horn, but the vertical stroke is slightly bent to the left; see *-narādhipa-*, l. 16; the left limb of *ś* has become separated from the vertical on the right; see *śūra-*, l. 12. The *avagraha* is used to indicate the elision of *a* in lines 3, 10, 17, 20 and 29.

The language is Sanskrit. Except for *ōm namō Vrahmaṇē* in the first line and the date in the last, the whole record is metrically composed. The verses, of which there are twenty-four, are all numbered. The orthography shows the usual peculiarities, *viz.*, the use of *v* for *b* except in the form *babhūvaḥ*; see *vrahmaṇē*, l. 1; of *s* for *ś* as in *sasvat-*, l. 4, and *vice versa* in *-sahasrēṇa*, l. 28, and the reduplication of the consonant following *r*; see *nirguṇam*, l. 1.

The inscription refers itself to the reign of *Prithvidēva II* of the Kalachuri Dynasty of Ratanpur. The object of it is to record the royal grant of the village *Paṇḍaratalāi* situated in the *Ēvaḍi-maṇḍala* to a Brāhmaṇa named *Dēlhūka* on the occasion of a solar eclipse. The plates were granted in the year 896 of an unspecified era.<sup>1</sup> The record was composed by *Malhaṇa*,<sup>2</sup> the son of *Subhaṇkara*. The copper-plates were prepared by *Vāmana* and the charter was written on them by a son of *Kīrti*. The writer's personal name is not mentioned in the present inscription due to the exigencies of the metre, but he may be identical with *Sūpaṭa*, the son of *Kīrtidhara*, who wrote a grant of this very king *Prithvidēva II* in the following year K. 897.<sup>3</sup> The record was incised by an unnamed son of *Lakshmidhara*. *Lakshmidhara* incised the *Sarkhō* plates<sup>4</sup> of *Ratnadēva II*, dated K. 880 and the *Amōḍā* plates<sup>5</sup> of *Prithvidēva II*, dated K. 900. His son, who incised the present plates, may have been *Dharaṇidhara*, mentioned in the grant of K. 897.

<sup>1</sup> In the last line the figures of the date are followed by the word *aminē* which is itself followed by a vertical stroke and a sign somewhat resembling the figure 5. Perhaps the intended reading was *Ami- (Aṣṭi)nt 15*.

<sup>2</sup> He may have been related to *Alhaṇa* who composed the texts of the Raipur and *Amōḍā* plates of *Prithvidēva I*, Nos. 76 and 77.

<sup>3</sup> See the *Pāragaon* plates of *Prithvidēva II*, (No. 123, below). The later grants of this king were written by *Vatsarāja*, another son of *Kīrtidhara*. See Nos. 91, 92 and 94, below.

<sup>4</sup> No. 83, above.

<sup>5</sup> No. 91, below.



The date of the present inscription must evidently be referred to the Kalachuri era. No details of the solar eclipse mentioned in it are given, but supposing that it occurred in the same year in which the plates were issued, as seems probable, we get some data for verification. According to the epoch of 247-48 A.C., there were two solar eclipses in the expired Kalachuri year 896, one of which occurred in the *pūrṇimānta* Māgha (on the 26th December 1144 A.C.) and the other in the *pūrṇimānta* Āshāḍha (on the 22nd June 1145 A.C.), while there was none in the current Kalachuri year 896. The plates were therefore granted some time in the year 1144-45 A.C.

The genealogy of Prithvidēva II down to his father Ratnadēva II is given here in verses 3-10 which are repeated *verbatim* from the earlier grants of the dynasty<sup>1</sup> as the *prastāvi* had then become stereotyped. Verse 11 which describes the reigning king is, however, new and occurs only in the present grant. It gives the interesting information that Prithvidēva II filled the contemporary Gaṅga king with anxiety when he devastated Chakrakōṭa, as the Gaṅga king realised that the only way to save his life was to cross the ocean. Chakrakōṭa has been identified with the central portion of the former Bastar State.<sup>2</sup> The Gaṅga adversary of Prithvidēva II is not named, but as the devastation of Chakrakōṭa had taken place some time before 1144-45 A.C. when the present grant was made, it must have occurred during the reign of Anantavarman-Chōḍagaṅga.<sup>3</sup> This mighty Gaṅga Emperor had invaded the Kalachuri kingdom towards the close of the reign of Ratnadēva II, but he suffered an ignominious defeat. Soon after his accession Prithvidēva II seems to have attacked and devastated Chakrakōṭa. The Rājim stone inscription, dated in the same year as the present grant, *viz.*, K. 896, states that Jagapāla conquered Kākayara, modern Kāñker, which borders the former Bastar State on the north, during the reign of Prithvidēva II.<sup>4</sup> The Kalachuri kings were often at war with the Nāga rulers of Chakrakōṭa. Prithvidēva II's grandfather Jājalladēva I had taken the Nāga king Sōmēśvara prisoner and released him only at the intercession of his mother.<sup>5</sup> The history of the Nāga kingdom of Chakrakōṭa is still enveloped in obscurity. Sōmēśvara was succeeded by Kanharadēva who was reigning in 1111 A.C.<sup>6</sup> His successor, whose name is still unknown, must have been the adversary of Prithvidēva II.

Prithvidēva II's devastation of Chakrakōṭa is said to have struck terror in the heart of Anantavarman-Chōḍagaṅga, who ruled over the neighbouring kingdom of Kalinga. The Kalachuri king does not seem to have attacked the Gaṅga kingdom on this occasion. Jagapāla's inscription also does not mention any victory over the Gaṅga king though it mentions the conquest of Bhramaravadradēśa which was probably identical with the Bhramarakōṭyamaṇḍala in the Nāga kingdom. Prithvidēva invaded the Gaṅga territory later on during the reign of Jaṭēśvara *alias* Madhukāmārṇava, the son and successor of Anantavarman.<sup>7</sup>

The pedigree of the donee begins in verse 12. His grandfather was Hāpūka who belonged to the Vatsa *gōtra*. He was famous for his knowledge of the Vēdas. His son was Jimūtavāhana and the latter's son was Dēlhūka to whom the present grant was made. He is eulogised as proficient in the Vēdānta philosophy and the Śākambharī

<sup>1</sup> See, *e.g.*, the Sarkhō plates of Ratnadēva II, No. 83, above.

<sup>2</sup> *Ep. Ind.*, Vol. IX, pp. 178 f. The name probably survives in the present Chitrakōṭa, about 30 miles north by west of Jagdalpur, the capital of the former Bastar State.

<sup>3</sup> The last known date of Anantavarman-Chōḍagaṅga is Ś. 1069 (1147-48 A.C.). See *I. N. I.*, No. 1983.

<sup>4</sup> No. 88, l. 11.

<sup>5</sup> No. 77, l. 21.

<sup>6</sup> *Ep. Ind.*, Vol. IX, p. 314.

<sup>7</sup> No. 96, v. 17 and No. 100, v. 8.



vidyā.<sup>1</sup> Verse 15 tells us that Brahmadēva, the well-known feudatory who obtained an easy victory by means of the Śākambharī vidyā which he had learnt from Dēlhūka, considered him as an equal of Bṛihaspati, the preceptor of gods. From the Ratanpur stone inscription of K. 915 we know that Brahmadēva was the chief feudatory (*māṇḍalik-āgrāṇī*) of Prithvidēva II.<sup>2</sup> The latter had called him specially from Talahārī *maṇḍala* and entrusted the government of the kingdom to him. He seems to have fought in the battle of Chakrakōṭa and obtained an easy victory which he ascribed to his knowledge of the Śākambharī *vidyā*.

Of the geographical names which occur in the present grant, Kōsala has already been shown to be the ancient name of Chhattisgarh and the adjoining territory to the east. Paṇḍaratalāī, the village granted may be identical with that mentioned in the Shēorinārāyaṇ inscription of K. 919, where Āmaṇadēva, a scion of a collateral branch of the Kalachuri family, made some benefactions. There are several villages of the name Peṇḍri or Peṇḍriā in Chhattisgarh, but the one nearest to Bilaigarh and Shēorinārāyaṇ is Peṇḍriā, about 7 miles north-west of the latter place. Ēvaḍi, the head-quarters of the *maṇḍala* of the same name, cannot be identified.

### TEXT<sup>3</sup>

#### First Plate

- 1 सिद्धिः<sup>4</sup> [१\*] ओं नमो ब्र(ब)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणं(णम्) । भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्र(ब्र)ह्म-
- 2 णे नमः<sup>5</sup> ॥१॥ यदेतदग्रेसरमंब(ब)सरस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य पुत्रो मनुरा-
- 3 दिराजस्तदन्वयेऽभूद्भुवि कार्तवीर्यः<sup>6</sup> ॥२॥ तद्वंशप्रभवा नरेन्द्रपतयः ह्याताः क्षितौ हैहया-
- 4 स्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः । धर्मध्यानधनानुसंचितयशाः सस्वत्सतां सौख्य-
- 5 कृत्प्रेयान्सर्वगुणान्वितः समभवच्छ्रीमानसौ कोक्कलः<sup>8</sup> ॥३॥ अष्टादशारिकरिकुंभविभंगसिंहा-
- 6 ः पुत्रा बभूवुरतिसौ(सौ)र्यपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पास्वै(श्वै) च मंडल-
- पतीन्स
- 7 चकार वं(बं)धून्<sup>9</sup> ॥४॥ तेषामनूजस्य<sup>10</sup> कलिगराजः प्रताप[ब]ह्मिषपितारिराज । जातोऽज्वये द्वि-
- 8 ष्टरिपुप्रवीरप्रियाननाभोरुहपावर्णेन्दुः<sup>11</sup> ॥५॥ तस्मादपि प्रततनिर्मलकीर्तिकान्तो जा-
- 9 तः सुतः कमलराज इति प्रसिद्धः । यस्य प्रतापतरणावुदिते रजन्यां जातानि पंकज-
- 10 वनानि विकासभांजि<sup>12</sup> ॥६॥ तेनाथ चंद्रवदनोऽजनि रत्नराजो विश्वोपकारकरुणाज्जि-
- 11 तपुण्यभारः । येन स्ववा(वा)हुयुगनिर्मितविक्रमेण नीतं यशस्त्रिभुवने विनिहत्य श-

<sup>1</sup> Śākambharī is a name of Durgā. Śākambharī vidyā seems to refer to some superhuman power which Brahmadēva attained by propitiating the goddess. For another instance of such belief, see the Pujārīpālī stone inscription of Gōpālādēva, No. 114.

<sup>2</sup> No. 96, ll. 10-11.

<sup>3</sup> From an ink impression kindly supplied by the Government Epigraphist.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Metre: *Anuṣṭubh*.

<sup>6</sup> Metre: *Upajāti*.

<sup>7</sup> Read शश्व-

<sup>8</sup> Metre: *Sārdūlavikrīḍita*.

<sup>9</sup> Metre: *Vasantatilakā*.

<sup>10</sup> The vowel of नू is lengthened for the sake of the metre.

<sup>11</sup> Metre: *Upajāti*.

<sup>12</sup> Metre of this and the following verse: *Vasantatilakā*.



## BILAIGARH PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 896



(From a photograph).

[illegible]

॥ अथिनां क्रायैः तन्निविदलोत्वेन नानासुधा ॥ यो ॥ सोऽप्येतास्त्वसमस्तैश्च नानामहिशूरा  
 चक्रेण ॥ गोविप्रोत्तरेणादिभिः प्रीतिर्या ॥ इति पञ्चमेऽध्याये ॥ अथिनां क्रायैः तन्निविदलोत्वेन नानासुधा ॥  
 २० ॥ अथिनां क्रायैः तन्निविदलोत्वेन नानासुधा ॥ यो ॥ सोऽप्येतास्त्वसमस्तैश्च नानामहिशूरा  
 २२ ॥ अथिनां क्रायैः तन्निविदलोत्वेन नानासुधा ॥ यो ॥ सोऽप्येतास्त्वसमस्तैश्च नानामहिशूरा  
 २४ ॥ अथिनां क्रायैः तन्निविदलोत्वेन नानासुधा ॥ यो ॥ सोऽप्येतास्त्वसमस्तैश्च नानामहिशूरा  
 २६ ॥ अथिनां क्रायैः तन्निविदलोत्वेन नानासुधा ॥ यो ॥ सोऽप्येतास्त्वसमस्तैश्च नानामहिशूरा  
 २८ ॥ अथिनां क्रायैः तन्निविदलोत्वेन नानासुधा ॥ यो ॥ सोऽप्येतास्त्वसमस्तैश्च नानामहिशूरा  
 ३० ॥ अथिनां क्रायैः तन्निविदलोत्वेन नानासुधा ॥ यो ॥ सोऽप्येतास्त्वसमस्तैश्च नानामहिशूरा  
 ३२ ॥ अथिनां क्रायैः तन्निविदलोत्वेन नानासुधा ॥ यो ॥ सोऽप्येतास्त्वसमस्तैश्च नानामहिशूरा  
 ३४ ॥ अथिनां क्रायैः तन्निविदलोत्वेन नानासुधा ॥ यो ॥ सोऽप्येतास्त्वसमस्तैश्च नानामहिशूरा  
 ३६ ॥ अथिनां क्रायैः तन्निविदलोत्वेन नानासुधा ॥ यो ॥ सोऽप्येतास्त्वसमस्तैश्च नानामहिशूरा







- 12 ब्रून् ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता । तयोः सुतो नृपश्रेष्ठः पृथ्वीदेवो  
 13 बभूव ह<sup>1</sup> ॥७॥ पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः शूरः सज्जनवाञ्छि(छि)तार्थफल-  
 14 दः कल्पद्रुमः श्रीफलः । सर्व्वेषामुचितोर्चने सुमनसां तीक्ष्णद्विपत्कटकः पस्य(स्य)त्कान्त-  
 15 तरांगनांगमदनो जाजल्लदेवो नृपः<sup>2</sup> ॥९॥ तस्यात्मजः सकलकोसलमंडनश्रीः श्रीमा-  
 16 न्समाहृतसमस्तनराधिपश्रीः । सञ्चक्षितीश्वरशिरोविहितांहिसेवः सेवाभृतां नि-  
 17 धिरसौ भुवि रत्नदेवः<sup>3</sup> ॥१०॥ पुत्रस्तस्य प्रथितमहिमा सोऽभवद्भूपतीन्द्रः पृथ्वीदे-  
 18 वो रिपुनृपशिरःश्रेणिदत्तांहिपद्यः । यः श्रीगंगं नृपतिमकरोच्चक्रकोटोपम-

## Second Plate

- 19 द्वाञ्चिन्ताक्रान्तं जलनिधिजलोल्लङ्घनैकाम्युपाये<sup>4</sup> ॥११॥ ॐ ॥ गोत्रे वत्समुनेरनल्पमहिमा हा-  
 20 पूकनामा पुरा विप्रोऽभूद्भुवनप्रियः श्रुतिविदामाद्योजनवद्योन्नतिः । यस्यासो(शो)भि यशोभि-  
 21 रम्ब(म्ब)रतलं कर्पूरपारिप्लवश्रीखंडद्रवसोदरंरिव सदा लिप्तं समन्तादपि<sup>5</sup> ॥१२॥ जीमूतवा-  
 22 हन इति प्रथितस्तदीयः पुत्रः पवित्रितधरिर्वि दधच्चरित्रं(त्रम्) । आसीदसीमगुणगौरवगुं-  
 23 फितश्रीः श्रीरेव यत्र च मुमोच निजं चलत्वं(त्वम्)<sup>6</sup> ॥१३॥ देल्लूक इत्यभवदस्य सुतो मनीषी वे-  
 24 दान्ततत्त्व(त्त्व)निपुणा धिषणा यदीया । स्फूर्तिः स्मृतावनुपमा महिमा च यस्य विश्वोपकार[करणे]  
 25 चतुरोन्नतस्य ॥१४॥ सा(शा)कभरीमनुपमां भुवनेषु विद्यां ज्ञात्वाग्रतो युधि विजित्य समस्त-  
 26 शत्रून् [1\*] यं व(व)द्वादेव इति विश्रुतमांडलीको जानाति निज्जरगुरूपममेकमुच्चैः ॥१५॥  
 27 पंडरतलाईग्रामं ह्यातमेवडिमंडले । पृथ्वीदेवो ददौ तस्मै सूर्यग्रहणपर्व्वणि<sup>7</sup> ॥१६॥  
 28 ॥ सि(शि)रस्तंभसहस्रे(स्त्रे)ण यावद्धत्ते महीमहिः । तावत्ताम्रमिदं पाल्यमेतदन्वयजन्मभिः ॥१७॥  
 का-  
 29 लान्तरेपि यः कश्चिन्नृपोऽमात्योऽथवा भवेत् । पालनीयः प्रयत्नेन धर्म्मोयं मम तैरपि  
 30 ॥१८॥ ॐ व(व)द्दुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य त-  
 31 स्य तदा फलं(लम्) ॥१९॥ पूर्व्वदत्तां द्विजातिभ्यो यत्ताद्रक्ष पुरंदर । महीं महीभृतां श्रेष्ठ दाना-  
 32 च्छेयो हि पालनं(नम्) ॥२०॥ स्वदत्तां परदत्तां वा यो हरेत् वसुंधरां(राम्) [1\*] स विष्ठायां  
 कुमिर्भूत्वा पितृ-  
 33 भिः सह मज्जति ॥२१॥ तडागानां सहस्रेण वाजपेयस(श)तेन च । गवां कोटिप्रदानेन भूमि-  
 34 हर्त्ता न सु(शु)ध्यति ॥२२॥ ताम्रप्रस(श)स्तिरचनेयम[का]रि तेन श्रीमत्सु(च्छु)भंकरसुतेन  
 व(व)द्दु[श्रु]-  
 35 तेन । श्रीमल्लहणेन कविकैरवष्टपदेन भूरिप्रवं(वं)धरचितार्थलभ(स)त्पदेन<sup>8</sup> ॥२३॥ घटितं वा-  
 36 मनेनात्र लिखितं कीर्त्तिसूनुना । लक्ष्मीधरसुतेनेदमुत्कीर्णं ताम्रमुत्तम(मम्)<sup>9</sup> ॥२४॥ संवत् ८९६  
 अग्निने । [५]<sup>10</sup> [1\*]

## Seal

1 राजश्रीम-

2 त्पृथ्वीदेवः ।

<sup>1</sup> Metre: Anushṭubh.<sup>2</sup> Metre: Śārdūlavikrīḍita.<sup>3</sup> Metre: Vasantatilakā.<sup>4</sup> Metre: Māṇḍākrāntā.<sup>5</sup> Metre: Śārdūlavikrīḍita.<sup>6</sup> Metre of verses 13-15: Vasantatilakā.<sup>7</sup> Metre of verses 16-22: Anushṭubh.<sup>8</sup> Metre: Vasantatilakā.<sup>9</sup> Metre: Anushṭubh.<sup>10</sup> Perhaps the intended reading is अस्विने (आश्विने) १५.



## TRANSLATION

Success! Ōm! Adoration to Brahman!

[For a translation of verses 1—10, see above, pp. 428 ff.]

(Verse 11) His son **Prithvidēva (II)** of well-known fame, who has planted his lotus-like foot on the rows of hostile princes' heads, has become the lord of kings—(he) who, by devastating **Chakrakōṭa**, overwhelmed the illustrious **Gaṅga** king with anxiety in regard to the crossing of the ocean which was the sole means (of saving his life).

(V. 12) In the family of the sage Vatsa there was born formerly a Brāhmaṇa named **Hāpūka** of great renown who, being foremost among those learned in the Vēdas, became dear to the world and possessed blameless prosperity; being smeared by whose glory, which in colour was as it were akin to powdered camphor and liquid sandal paste, the surface of the firmament shone all round.

(V. 13) He had a well-known son named **Jimūtavāhana**, who by his life sanctified the earth, and attracted prosperity by his merits, and in whose case the goddess of fortune herself gave up her natural fickleness.

(V. 14) To him was born a wise son named **Dēlhūka** who has an intellect proficient in Vedāntic principles and matchlessly radiant in regard to Smṛitis. Clever and noble as he is, his greatness is for obliging the (whole) world.

(V. 15) Having learnt (from him) the *Sākambharī vidyā*<sup>1</sup> which is incomparable in all the worlds and having defeated his enemies with ease in the forefront of the battle, **Brahmadēva**, the well-known feudatory (of **Prithvidēva II**) regards him highly as the sole match for (Bṛihaspati) the preceptor of gods.

(V. 16) **Prithvidēva (II)** granted him the village **Paṇḍaratalāi** in the **Ēvaḍi maṇḍala** on the occasion of a solar eclipse.

(V. 17) Those, who will be born in this family, should confirm this copper (charter) so long as the serpent (**Śeṣha**) supports the earth with a thousand pillar-like hoods.

(V. 18) Whoever may hereafter be a king or a minister also should protect with care this religious gift of mine.

(Here follow four benedictive and imprecatory verses.)

(V. 23) This *prāṣasti* incised on copper (plates) was composed by the illustrious **Malhaṇa**, the son of the illustrious **Śubhaṅkara**, who, being well-read, is a bee on the lotuses in the form of poets and has used words with splendid significance in a large number of *prabandhas* (works).

(V. 24) These excellent copper (plates) were prepared by **Vāmana**, written by a son of **Kīrti** and incised by a son of **Lakshmīdhara**.

The year 896<sup>2</sup> . . . .

Seal

The King, the illustrious **Prithvidēva**.

<sup>1</sup> See above, p. 460, n. 1.

<sup>2</sup> The *akṣharas* and figures that follow may have been intended to convey *Āvina* 15; but even in this reading, the fortnight would remain unspecified.



## No. 90 ; PLATE LXXIII

## KONI STONE INSCRIPTION OF PRITHVIDEVA II : (KALACHURI) YEAR 900

THIS inscription was discovered by Dr. B. Ch. Chhabra, Government Epigraphist for India, in January 1946 at Kōni, a small village on the left bank of the Ārpā, about 10 miles south by east of Bilaspur, the chief town of the Bilaspur District in the Chhattisgarh Division of Madhya Pradesh. The site is described in the following note kindly supplied by Dr. Chhabra:—

‘The site of the inscription, with a black granite *Siva-linga* prominently standing in the centre, lies about  $\frac{1}{2}$  mile west of Kōni. At that point the river Ārpā takes a graceful bend towards the south, thus providing an excellent site for a sanctuary. The one that stood here in the 12th century was a Śiva temple, as indicated by the surviving *linga*. The temple is referred to in the inscription by the special designation of the type *Sivapañchāyatana*. The site consists of a small mound strewn over with brickbats. The protruding bricks had attracted the attention of some villagers who started digging there and lay bare the *linga*, the inscribed slab and a number of sculptures. Among the latter, I saw two images, one of Viṣṇu and the other of Sūrya, and a couple of lintels each with a figurine of Gaṇeśa in the centre and some carving on either side.’ The record is edited here from an excellent ink impression which I owe to the kindness of the Government Epigraphist.<sup>1</sup>

The inscription is incised on a stone measuring 3' 5" broad and 1' 10" high. It consists of 28 lines, each of which is 3' 3.2" long, except the last one which measures only 1.2" long. The record is in a good state of preservation except in the last three lines where a few *aksharas* here and there are now damaged. Most of these *aksharas* can, however, be restored conjecturally from the context as well as from the traces left behind.

The characters are Nāgarī. The record is well written and engraved, but both in writing and engraving a few mistakes have remained unnoticed.<sup>2</sup> The average size of the letters is .4". As shown below, the present inscription was incised only twenty years after the Sarkhō plates were issued by Ratnadēva II in K. 880, but its characters in some cases show considerable development over those of the latter record.<sup>3</sup> As regards individual letters, attention may be drawn to the form of the initial *i* consisting of two curves, one below the other, which are still unconnected; the upper one is as in the Sarkhō plates, but the lower one is shaped differently; see *iha*, l. 12 and *idam*-, l. 24; initial *ē* has a form similar to that of *p* with this difference that its vertical stroke on the right is not lengthened below the base; see *ētat*-, l. 23; medial *u* is, in some cases, indicated by a curve attached to the middle of the vertical and turned downwards; see *sahasra-dyuti*-, l. 26; medial *ē* and *ō* are generally indicated by *prishṭhamātrās*, but in the case of *ai* and *au* one of the *mātrās* appears on the top; in such *aksharas* as *ku*, *kṛi* and *keri*, *k* has an unlooped form; see *-ā-kunṭha*-, l. 2; *-a-sakṛit*-, l. 2; and *-kṛidā*-, l. 25; subscript *g* of the conjunct *gg* appears almost like *n*; see *-ggāmbhīrya*, l. 16; *n* is still without its dot, see *-ōttuṅga-raṅgat*-, l. 2; the conjunct *nn* is indistinguishable from *ll*; see *vinirṇaya*-, l. 17; subscript *th* is placed horizontally exactly like subscript *chh*; see *-kar-ōdarastham*, l. 3; *dh* has developed a horn on the left which now clearly distinguishes it from *v*, but it is still without the horizontal stroke at the top and the two horizontal strokes of *dhā* are still joined by a bar in the middle; see *dhiarmma-mūrttiḥ*, l. 6 and *sudhā-sṛishṭiḥ*, l. 10; *v* and *b* are written alike in all cases not even excepting

<sup>1</sup> This inscription has been edited by me in the *Ep. Ind.*, Vol. XXVII, pp. 276 ff.

<sup>2</sup> Some mistakes were corrected subsequently; see, e.g., that the *anusvāra* on *nā* in *durjanānām*-, l. 6 has been cancelled and the *aksharas* *daṇḍa*, which were at first omitted, were incised subsequently in ll. 19-20.

<sup>3</sup> Above, No. 83. See especially the forms of *i*, *dh* and *ś*.



the form *babhūva*; the left limb of the palatal *ś* has now assumed the modern Nāgarī form; see *Sivāya*, l. 1. The *avagraha* is used to denote the elision of *a* in *kartta'tha*, l. 19 and *manyē' mushman*, l. 23. The vertical dash is used at the end of several lines to denote an incomplete word.

The language is Sanskrit. Except *ōm namaḥ Sivāya* in the beginning and the mention of the date and the ruling king at the end, the record is metrically composed throughout. There are, in all, 38 verses, all of which are numbered. The record is composed in a verbose style full of hyperbolic expressions, well-known from the records of later periods. The poet shows considerable command over the language, though here and there one comes across a grammatical solecism or a metrical irregularity; see, e.g., *adhirōpyata* in l. 21 for *adhyarōpyata*. *Lakhamā* in l. 15 should be *Lakhmā* to suit the *Mālinī* metre of the verse. As regards orthography, the consonant following *r* is reduplicated in many cases; see, e.g., *-karṇṇa-*, l. 2; the dental *ś* is occasionally used for the palatal *ś* as in *sikhara*, l. 2; *y* is used for *j* in *-pauruṣa-yuṣhām* l. 15; *n* is used for *ñ* in *pañchāyatanam*, and for *anusvāra* in *-vidhvansa-*, both in l. 23. As stated before, *v* is used for *b* throughout. Finally, in *niḥkaṇṭakam* ll. 18 and 19, the *visarga* takes the place of *śh*.

The inscription refers itself to the reign of **Prithvidēva II** who belonged to the **Ratanpur** branch of the **Kalachuri Dynasty**. The object of it is to record the construction of a five-shrined temple of Śiva by **Puruṣhōttama**, a minister plenipotentiary (*Sarvādhikārin*) of Prithvidēva's father and predecessor Ratnadēva II, and the grant of some land in honour of the gods installed in the temple.

The record is dated in the year 900 (expressed in decimal figures only) of an unspecified era, without any further details such as month, fortnight, *tithi* and week-day. The date must evidently be referred to the Kalachuri era which was current in that period in Chhattisgarh. It falls in the reign of **Prithvidēva II** whose dates range from K. 890<sup>1</sup> to K. 915.<sup>2</sup> Verse 35 mentions a solar eclipse on the occasion of which Prithvidēva II granted a village to the minister **Puruṣhōttama**. No year is mentioned in connection with this eclipse, but supposing that it occurred in the same year in which the present record was put up, we get some data for verification. According to the epoch of 247-48 A.C., the year 900 mentioned in the present inscription will have to be taken as *current*; for there was a solar eclipse in the current Kalachuri year 900 (corresponding to 1147-48 A.C.), which occurred on the *pūrṇimānta* Vaiśākha *amāvāsyā*<sup>3</sup> (20th April 1148 A.C.), while in the expired Kalachuri year 900 (1148-49 A.C.) there was no solar eclipse at all. The date may therefore be said to be regular.<sup>4</sup> This is one of the few later dates of the Kalachuri era, mentioning a current year.

After four *maṅgala-sloka*s in praise of Śiva, his Nandi, the goddess of speech and Gaṇapati, the author states in one verse the importance of having a poetical record of one's achievements. He then proceeds to state the pedigree of the ruling king Prithvidēva II

<sup>1</sup> This date is furnished by the Daikōni plates, No. 86 above.

<sup>2</sup> This date occurs in the Ratanpur stone inscription of Prithvidēva II; see No. 96, below.

<sup>3</sup> Another solar eclipse had occurred just before the commencement of that Kalachuri year, on the *amāvāsyā* of the *pūrṇimānta* Kārttika (16th October 1147 A. C.).

<sup>4</sup> The original epoch of the Kalachuri era was 248-49 A. C. which suits early dates of the era found in Gujarat and Northern Maharashtra as shown before. See dates of Nos. 21-23, above. That epoch does not suit later dates of the era and would not at all suit the date of the present inscription; for according to that epoch the solar eclipse should have occurred in 1148-49 A. C. if the year 900 was current, and in 1149-50 A. C. if it was expired. But in neither of these years was there any solar eclipse.



from his great-grandfather Prithvidēva I who is called the lord of Tummāṇa.<sup>1</sup> The description of this king as also of his son Jājalladēva I and grandson Ratnadēva II is mainly conventional. The only historical event referred to is the defeat which a king of Kaliṅga suffered for the first time at the hands of Ratnadēva II. The reference is evidently to the defeat which that Kalachuri king inflicted on the mighty Gaṅga king Anantavarman-Chōḍagaṅga and which is mentioned in several records of his descendants.<sup>2</sup>

With verse 14 begins the genealogy of Purushōttama who erected the temple of Śiva recorded in the present inscription. His ancestor Sōḍhadēva belonged to a Brāhmaṇa family which served the Kalachuri princes for several generations. Sōḍhadēva was appointed Minister by Prithvidēva I (v. 15). His son was Nimbadēva. He and his wife Lakhamā (Lakshmi) are glorified in three verses (vv. 16-18). Their son was Purushōttama who was appointed to the post of *Sarvādhikārin* (Minister Plenipotentiary) by Ratnadēva II. He is eulogised in as many as eight verses. We are told that all kings having been subdued by the policy or prowess of this minister, the king Ratnadēva II was able to rule without any trouble.

Verse 26 mentions the exploits of Purushōttama. He conquered the Khimmiṇḍi *maṇḍala*, made the Talahāri *maṇḍala* attractive, punished Daṇḍapura, subjugated Khijjiṅga, killed Haravōhu and threatened the ruler of Daṇḍabhukti. It may be noted that some of these countries are also mentioned in a fragmentary verse eulogising the Kalachuri king Jājalladēva I, which occurs in his Ratanpur stone inscription, dated K. 866.<sup>3</sup> Jājalladēva is said to have received annual tributes from the rulers of Dakṣiṇa Kōśala, Andhra, Khimiḍi, Vairāgara, Laṅjikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvali and Kukkuṭa. It will be noticed that Khimiḍi, Talahāri and Daṇḍapura are common to the two lists of countries. It may therefore be conjectured that Purushōttama took a prominent part in the expeditions of Jājalladēva I against the rulers of these three countries. The present inscription no doubt states that Purushōttama was made *Sarvādhikārin* by Ratnadēva II, but that does not necessarily imply that he first came into prominence during that king's reign. He may have held the office of a minister under Jājalladēva I also, and may have distinguished himself during that king's wars. Of these three countries, Talahāri *maṇḍala* was probably the name of the southern portion of the Bilaspur *tahsil* and the adjoining portion of the Jānjgir *tahsil*. Jājalladēva's conquest of Talahāri is mentioned in some other records of the period.<sup>4</sup> Khimmiṇḍi or Khimiḍi may be the former Kimēḍi Zamindari in the Ganjam District. Jājalladēva I's expedition against this country, which probably owned the suzerainty of the Eastern Gaṅgas, may have provoked Anantavarman-Chōḍagaṅga into launching his invasion of the Kalachuri kingdom during the reign of Jājalladēva's son and successor Ratnadēva II. Nothing is known about the expedition against Daṇḍapura. This town may have been the capital of Daṇḍabhukti.

The remaining three events mentioned in v. 26 may have occurred during the reign of Ratnadēva II. The first two of these, *viṣ.*, the subjugation of Khijjiṅga and the slaying of Haravōhu are not known from any other source, but the third one, *viṣ.*, the intimidation

<sup>1</sup> Tummāṇa was the earlier capital of the Kalachuris in Dakṣiṇa Kōśala. That Prithvidēva I was ruling at Tummāṇa is known from line 28 of his Amōḍā plates, above, No. 76, l. 28.

<sup>2</sup> See, *e.g.*, the Ratanpur stone inscription of Prithvidēva II, dated V. 1207, below, No. 93, the Mallār stone inscription of Jājalladēva II, dated K. 919, below, No. 97 and the Pendrabandh plates of Pratāpamalla, below, No. 101.

<sup>3</sup> Above, No. 77, l. 22.

<sup>4</sup> See, *e.g.*, the Rājim stone inscription of Jagapālādēva (No. 88, above).



of the lord of Daṇḍabhukti may have happened during the expedition against the Gauḍa king which Ratnadēva II launched probably soon after inflicting a crushing defeat on Anantavarman-Chōḍagaṅga. This expedition is mentioned in several records<sup>1</sup> of Vallabharāja who was a feudatory of both Ratnadēva II and Pṛithvidēva II. Vallabharāja is said to have fought valiantly in the presence of his lord (Ratnadēva II) and captured many elephants in the enemy's city. This invasion of the Gauḍa kingdom is also probably referred to in the *Rāmacharita* of Sandhyākaranandin. From v. 133 of Canto IV of that *kāvya* we learn that Madanapāla drove back to the Kāliṇī (which flowed near his capital) the vanguard of the forces that had destroyed a large number of soldiers on his side.<sup>2</sup> The invader, who is not named in Sandhyākaranandin's *kāvya*, was probably Ratnadēva II. Like Vallabharāja, Purushōttama also seems to have distinguished himself in this expedition, in the course of which he intimidated the ruler of Daṇḍabhukti.

Purushōttama was probably an old man when the present inscription was put up. Verse 27 states that he had four sons Madhusūdana, Lakshmidhara, Yaśōdhara and Gaṅgādhara, all of whom turned out to be very able statesmen. The eldest of them Madhusūdana is said to have attained great renown. He may have been appointed a minister, though not *Sarvādhikārin* by Pṛithvidēva II.<sup>3</sup> Nothing is known about the other three sons of Purushōttama.

Verse 29 states that being convinced that human life is transitory and full of sorrows and that wealth is very unsteady, Purushōttama became intent on acquiring religious merit. He raised several groves, erected many *mathas* and *maṇḍapas* (temples) and excavated a deep tank at Ratnapura. He also built the five-shrined temple of Śiva where the present inscription was put up, and planted a pleasure garden near it. From v. 35 we learn that Pṛithvidēva (II) donated the village Salōnī to Purushōttama on the occasion of a solar eclipse.

Verse 37 eulogises Kāśala, the poet who composed the present *prāśasti*. He is said to have been proficient in various arts and sciences including those of medicine and elephants. He had also mastered the *āgamas* of the Buddha and others. The description is interesting as it clearly indicates that though Buddhism, which was once flourishing in that part of Chhattisgarh ceased to have any followers there, its religious and philosophical works continued to be studied in Dakṣiṇa Kōśala down to the 12th century A.C. It may be noted that the earlier Ratanpur stone inscription of Jājalladēva I, dated K. 866, also mentions a Śaiva ascetic named Rudraśiva as proficient in the works of Dīnnāga and others.<sup>4</sup>

The last verse (38) records two gifts, one of four plough-measures of land made to the gods installed in the temple and the other of two plough-measures made to the Brāhmaṇa Vāsudēva, who was evidently a priest of the temple.

As for the localities mentioned in the present *prāśasti*, Tummāṇa has already been identified.<sup>5</sup> Khimmiṇḍi may be identical with the former Kimeḍi Zamindari in the Ganjam District. Talahāri seems to have comprised the country round Mallār

<sup>1</sup> See, e.g., the Akaltarā stone inscription (No. 84).

<sup>2</sup> See *History of Bengal*, pub. by Dacca University, Vol. I, p. 170.

<sup>3</sup> Pṛithvidēva II's *Sarvādhikārin* seems to have been his *Māṇḍalika* Brahmadēva whom he specially called from the Talahāri *maṇḍala* and made his Chief Minister as stated in the Ratanpur inscription, dated K. 915 (No. 96), l. 20.

<sup>4</sup> No. 77, l. 27.

<sup>5</sup> Above, p. 404.



in the Bilāspur and Jānjgir *tahsils*. Its ancient name seems to have been *Taraḍaṇīśaka-bhukti* mentioned in an old copper-plate grant<sup>1</sup> of Mahāśivagupta-Bālārjuna, found near Mallār. *Khijjiṅga* and *Daṇḍapura* cannot be identified. *Daṇḍabhukti* is mentioned in several old records and probably comprised parts of Midnapur and Balasore Districts.<sup>2</sup> Finally, *Salōnī*, the village granted to Purushōttama, may be identical with *Saraoni* which lies only about a mile and a half south by west of Kōnī where the present record was discovered.

TEXT<sup>3</sup>

- 1 सिद्धिः<sup>4</sup>[।\*]ओं नमः शिवाय ॥ पादन्यासनमत्क्षितिप्रविलसदोःकाण्डचण्डभमिभ्रान्तप्रान्तनगाभि-  
घातविदचद्विपालपर्याकुलं(लम्) । खट्वाङ्गोत्कटकोटिघृष्टिविचटद्व(द्व)ह्याण्डमुद्वा(ड्डा)मरं  
पायात्ताण्डवडम्ब(म्ब)रं पुरभिदो देवस्य वः सर्वदा<sup>5</sup> ॥१॥ व(व)ह्या-
- 2 ण्डं चण्डरोमप्रततिभिरसकृत्कलेशयं(यन्) निष्ठुराभिर्निर्घाताकुण्ठकण्ठस्वनजनितककुप्कुम्भिकर्णज्व-  
रात्तिः । अत्यन्तोतु(त्तु)ङ्गरङ्गत्तुरसि(शि)खरपरिक्षुन्न(ण्ण)भोगीन्द्रभोगः स्वेयाध्वस्तारिपुत्री-<sup>6</sup>  
स्त्रिभुवननमितो गृष्टिरिष्टाप्तये वः<sup>7</sup> ॥२॥ यस्याः
- 3 प्रसादमधिगम्य करोदरस्थं भूतं च भावि च भवच्च मनन्ति सन्तः । तां वाचमच्युतपदोदयहेतुभूतां  
वन्दामहे त्रिभुवनव्यवहारहेतुम्<sup>8</sup> ॥३॥ नृत्यावताररभसोच्छलदच्छदानपानप्रमत्तमधुपद्मजगुञ्जितेन ।  
यो विघ्नवृन्दमुरु तर्जय-
- 4 तीव देवो द्वैमातुरः स भवतां हितमातनोतु ॥४॥ कुर्वन्तु कीर्तनशतानि, रणाङ्गणेषु मथन्तु वैरिनिकरं  
घनमुत्सृजन्तु । कालान्तरे तदखिलं प्रव(व)लान्धकारनृत्योपमं कविजनैरनिव(व)द्व्यमानम् ॥५॥  
तुमाने(णे)शः कलचुरिकुले निर्म्म-
- 5 लप्रौढकीर्तिविविधं शश्वत्सुकृतशरण(णं) स्थापयं(यन्) दण्डनीत्या । पूर्वं गव्वोत्तरनरपतिध्वा-  
न्तविध्वन्स<sup>9</sup>भास्वान् पृथ्वीदेवो नृपतिरभवद्भूषणं भूतधात्र्याः<sup>10</sup> ॥६॥ पुत्रः पवित्रमहसः समभूदमुष्य  
श्रीमानमानुषगुणः प्रगुणस्वभावः । जा-
- 6 जल्लदेव इति विश्वविसारितेजा राजा प्रजाहितमतिः खलु धर्म्ममूर्तिः<sup>11</sup> ॥७॥ गर्वः सर्वमहीभुजां  
प्रणयिनां दारिद्रचिन्ताज्वरस्त्रासात्तिः स(श)रणागतस्य वसतिः सा दुर्ज्जनाना<sup>12</sup>मपि । यस्मिन्सर्व-  
जनोपकारिणि यशःसम्भारविस्तारि-
- 7 णि प्रोद्यद्वैरिकरो[न्द्र]दारिणि महीं पाति क्वचिन्नाभवत्<sup>13</sup> ॥८॥ उद्यत्कालिङ्गभङ्गप्रथमगुरुरतिप्रौढ-  
कीर्त्तिप्रदानः षट्त्रिंशच्छस्त्रविद्यास्वधिकपरिचयः प्रौढदोर्दण्डदर्पः । प्रोद्यद्भूपालरक्षःक्षयकरण-  
महासिद्धमन्त्रो धरित्र्यां राजा श्री-
- 8 रत्नदेवस्त्रिभुवनविदितस्तस्य सूनुर्व्व(व्वं)भूव<sup>14</sup> ॥९॥ स्तोतव्यः समरोत्सवैकरसिकः श्रीरत्नदेव[:\*]

<sup>1</sup> *Ep. Ind.* Vol. XXIII, p. 120.

<sup>2</sup> *Ibid.*, Vol. XXII, pp. 154 ff.

<sup>3</sup> From an inked estampage supplied by the Government Epigraphist for India.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Metre: *Sārdūlavikrīḍita*.

<sup>6</sup> Perhaps the intended reading was -ध्वस्तारिपुःत्री-, but the compound should correctly be ध्वस्तारिपु-  
श्री- according to Pāṇini, V, 4, 74. This would not, however, suit the metre.

<sup>7</sup> Metre: *Sragdharā*.

<sup>8</sup> Metre of verses 3-5: *Vasantatilakā*.

<sup>9</sup> Read -विध्वन्स-

<sup>10</sup> Metre: *Mandākrāntā*.

<sup>11</sup> Metre: *Vasantatilakā*.

<sup>12</sup> The redundant *anuvāra* on this *akṣara* has been cancelled.

<sup>13</sup> Metre: *Sārdūlavikrīḍita*.

<sup>14</sup> Metre: *Sragdharā*.



- स किं सर्वत्रैव सदैव सैव निवहैः साकन्तयैकाकिना । सारंभं परिभत्संयन्निव मुहुर्मुद्वाय व(व)द्वादरो  
भूपानामुपरि स्फुरत्यविरतं<sup>1</sup>
- 9 यस्योग्रयोगारवः<sup>2</sup> ॥१०॥ यस्मिन्निःसीमभीमाद्भुतमहसि दिशां चक्रमात्रंतुकामे ढक्कानिर्घोषघोर-  
प्रतिरवरसितैः सर्वतः पर्वतेन्द्राः । उद्वलगद्भूरिसेनानिवहगुरुधराधारणव्यग्रतात्तित्रासान्मुक्तप्रचण्ड-  
ध्वनिभिरिव दिशामीश्वरा-
- 10 नाह्वयन्ति<sup>3</sup> ॥११॥ भानुः सानुमतस्तटादिव सुधासृष्टिः समुद्रादिव प्रद्युम्न (भनः) पुरुषोत्तमादिव हरिः  
श्रीनन्दगोपादिव । स्कन्दश्चन्द्रशिरोमणेरिव महीपालादितो जातवान्पृथ्वीदेव इति क्षितीश्वरशि-  
रोनेपत्य (श्व) रत्नाढकुरः<sup>4</sup> ॥१२॥ संग्रामे क-
- 11 ति नो जिता भुजभृतः प्रीता न के सज्जनाः केषां द्वारि न वन्दितां मदमुक्ता व(व)द्वा महादन्तिनः ।  
सम्प्राप्ताः शरणं रणे कति न वा संरक्षिताः[\*] क्माभुजः पृथ्वीदेवमहीभुजो विजयिनः के के न  
रम्या गुणाः ॥ १३॥ एषामशेषगुणगौरवभारभाजां भूमीभू-
- 12 जां क्रमसमागतपात्र<sup>5</sup>भावः । आसीद्द्विजातिकुलभूषणरत्नकल्पः कल्पद्रुमः प्रणयिनां किल सोढदेवः<sup>6</sup>  
॥१४॥ य इह महिमागारः पारं जगाम गुणां वु(वु)धेर्जगदपि सदा यस्योद्दामैर्यशोभिरशोभि च  
। स इह नृपतिः पृथ्वीदेवः प्रकाशित-
- 13 विक्रमः क्रमजमकरोत्पात्रं चित्रप्रभूतगुणं च यम्<sup>7</sup> ॥१५॥ निजतनुजितकामः सर्वविद्याधिरामः सु-  
जनमुकुटदाम श्रीयशोदिव्यधाम । नृपसदसि ललामः सज्जनानामवामः समभवदथ पुत्रो निव(व)-  
देवः<sup>8</sup>स्तदीयः<sup>9</sup> ॥१६॥ यो वासः प्रियमा-
- 14 पितस्य सदनं धर्मस्य विस्त्रा(श्र)मभूः कारुण्यस्य निवेशनं सुमनसां प्रज्ञगुण<sup>10</sup>स्याश्रमः । आधारो  
विनयस्य मन्दिरमुरु स्वैर्यस्य वेदम श्रियः कान्तेरायतनं धृतेरपि सदः कीर्त्तनन्यालयः<sup>11</sup> ॥१७॥  
रतिरिव शुभमूर्त्त्यारुन्धती सच्चरित्रैर्निजभवनवि-
- 15 भूतेर्होहदं धर्मवु(वु)द्धिः । अभवदथ समस्तस्त्रे(श्रे)यसामेकपात्र(त्रं) निजतनुरिव लक्ष्मा<sup>12</sup> नाम  
पत्नी तदीया<sup>13</sup> ॥१८॥ तस्यासीमदमक्षमादिकगुणग्रामैकविश्रामभूद्देवान्वयमण्डनो नयविदामाद्यो-  
नवद्यक्रमः । प्रत्युद्यद्गुरुचारुपौरुषयु(जु)षां प्रज्ञावतामुत्तमः
- 16 पुत्रोभूत्युत्तमो भुवि दधन्नाम स्वकं सार्धकम्<sup>14</sup> ॥१९॥ यो जग्राह समुन्नतिं सुरगिरेर्गाम्भीर्य-  
मम्भोधितस्त्यागित्वं रवि[न\*]न्दनाद्दिनपतेस्तीव्रप्रवाहं महः । पंचास्यादुरुविक्रमं शुचिं यशोरासिं(शि)  
दशास्थान्तकात्पाण्डित्यं च गिरांपते रतिपतेः सौन्द-
- 17 यंमूर्जस्वलम् ॥२०॥ कल्पद्रुम श्रममपास्य सुखी भव त्वं हे रोहण व्रणभयं विगतं तवापि । सा का-  
मधेनुरपि गच्छतु वत्समद्य दीर्घायुस्तु भुवने पुरुषोत्तमोसौ<sup>15</sup> ॥२१॥ यो मन्त्रसंशयविनिर्णयसाधु-  
वु(वु)द्धिः शक्तित्रयप्रणयत(न)प्रगुणस्वभावः । षाड्गुण्यपुण्यम-

<sup>1</sup> The vertical dash here in the original is superfluous.

<sup>2</sup> Metre: *Sārdūlavikrīḍita*.

<sup>3</sup> Metre: *Sragdharā*.

<sup>4</sup> Metre of this and the following verse: *Sārdūlavikrīḍita*.

<sup>5</sup> What appears like an *anusvāra* on *tra* is a defect in the impression.

<sup>6</sup> Metre: *Vasantatilakā*.

<sup>7</sup> Metre: *Harigā*.

<sup>8</sup> This *ritarga* is superfluous.

<sup>9</sup> Metre: *Mālinī*.

<sup>10</sup> Read *prajagun*.

<sup>11</sup> Metre: *Sārdūlavikrīḍita*.

<sup>12</sup> The metre requires this name to be लक्ष्मा or its Sanskrit form लक्ष्मी.

<sup>13</sup> Metre: *Mālinī*.

<sup>14</sup> Metre of this and the next verse: *Sārdūlavikrīḍita*.

<sup>15</sup> Metre of verses 21-23: *Vasantatilakā*.



KONJ STONE INSCRIPTION OF PRITHVIDEVA II: (KALACHURI) YEAR 900

2      4      6      8      10      12      14      16      18      20      22      24      26      28

[illegible]

2 4 6 8 10 12 14 16 18 20 22 24 26 28







- 18 हिमाव्यपनीतगर्वः सर्वोपधाभिरभिलक्षितसाधुशीलः ॥२२॥ तं वीक्ष(क्ष्य) कोशलपतिर्नृपस्तदेवः  
सर्वैरमात्यगुणरासि(शि)भिरभ्युपेतं(तम्) । सर्वाधिकारपदमद्वयमस्य दत्त्वा(त्त्वा) निःकण्टकं<sup>1</sup>  
भुवि चिराय चकार राज्यम् ॥२३॥ सर्वाधिकारितां नीतो यदि नाम स भूभुजा । चा-  
19 [तु]दधु[रि]क<sup>2</sup> इत्येष तथापि भुवि विश्रुतः<sup>3</sup> ॥२४॥ तस्य मन्त्रेण शस्त्रेण निज्जिते राजमण्डले  
निःकण्टक<sup>4</sup>मिलाचक्रे चक्रे राज्यं स भूपतिः ॥२५॥ खिम्मिण्डिमण्डलहरस्तलहारि<sup>5</sup> हारि  
कर्त्ता<sup>6</sup> दण्डपुरदण्डनचण्डवा(वा)हुः । खिज्जिङ्गभङ्गचतुरो हरवोहुहन्ता यो दं-<sup>7</sup>  
20 डभुक्तिपतितर्जनदुर्जयश्रीः<sup>8</sup> ॥२६॥ तत्पुत्रो मधुसूदनस्तदनुजो जातश्च लक्ष्मीधरो धन्यात्मा च  
यशोधरो धृतगुणो गङ्गाधरश्चापरः । साक्षादेव हि जङ्गमा इव चतुर्वर्गा महीमण्डले चत्वारस्त-  
नया इमे नयविदस्तस्याभवन्धीभूतः<sup>9</sup> ॥२७॥ तेषां(म)-  
21 शेषगुणरासि(शि)रसीमधामा सीमा न यस्य विनयस्य विनोदभूमिः । ख्यातिं जगाम महतीं मधु-  
सूदनोसौ येनाधि(ध्य)रोप्यत पिता धुरि पुत्रिणां सः<sup>10</sup> ॥२८॥ मानुष्यं करिकर्णतालचपलं निः-  
सख्य<sup>11</sup>दुःखास्पदं ।<sup>12</sup> लक्ष्मीं च क्षणभङ्गसङ्गविरसामेकान्तमालो-  
22 [क्य] च । नानाशास्त्रपुराणवेदसतताभ्यासैः समन्माज्जितं तस्य श्रीपुरुषोत्तमस्य सम-  
भूद्वर्म्मैकनिष्ठं मनः<sup>13</sup> ॥२९॥ यस्यानेकविधाराममठमण्डपकीर्तनैः । समन्तान्मण्डिता धात्री धि-  
(वि)तनोत्यद्भुतश्रियम्<sup>14</sup> ॥३०॥ गम्भीरं व(व)हुसत्त्वं(त्वं) निम्मलमतिशोभ-  
23 नं जनैः सेव्यं(व्यम्) । हृदयमिव स्वकमकरो[द्व\*] रत्नपुरे सागरं<sup>15</sup> यद्वच<sup>16</sup> ॥३१॥ एतत्तेन त्रिभुवन-  
तम<sup>17</sup>स्तोमविध्वंस<sup>18</sup>हेतोः शम्भोः पन्था(ञ्चा)यतनमनघं कारितं चारुपं(पम्) । मन्येऽमुष्मिन्वि-  
हितवसतिर्दिव्यपूजोपहारैः कैलासस्य स्मरति न मनावसोपि विश्वै[क]ना-  
24 थः<sup>19</sup> ॥३२॥ इदमपि पंचायतनं कमलादपि तस्य कारितं तेन [१\*] यच्चक्रे निजरूपैरवनितले द्वारका-  
द्वैतम्<sup>20</sup> ॥३३॥ क्रीडन्मंजुमधुव्रतं प्रविलसत्प्रोत्पु(त्फु)ल्लवल्लीशतं नानापुष्पफलोदितं प्रमुदितानन्त-  
द्विजोत्कूजितं(तम्) । तेनैवात्र विचित्रपादपलता-  
25 सन्तानरुद्धाम्ब(म्ब)रं चक्रे विक्रमशालिना मुरुजितः क्रीडावनं शोभनम्<sup>21</sup> ॥३४॥ राहुमुखस्थे भानो  
पृथ्वीदेवेन शासनीकृत्य [१\*]एष सलो[नी]<sup>22</sup> ग्रामः पुरुषोत्तमधीभूते दत्तः<sup>23</sup> ॥ ३५॥ यावज्जाग[र्त्ति]  
मृत्युंजयसि(शि)खरसरिन्निःकलंक<sup>24</sup> [मृगां]कः । श्रीमानूसैः<sup>25</sup>

<sup>1</sup> Read निःकण्टकं.

<sup>2</sup> Metre of vv. 24—25: *Anushtubh*.

<sup>3</sup> The correct reading may be -मण्डलहरस्तलहारि-.

<sup>4</sup> The word दं, which was omitted at first, was added subsequently, दं being incised at the end of line 19 and ड in the beginning of line 20.

<sup>5</sup> Metre: *Vasantatilakā*.

<sup>6</sup> Metre: *Sārdūlavikrīḍita*.

<sup>7</sup> Metre: *Vasantatilakā*.

<sup>8</sup> Read निःसख्य-

<sup>9</sup> This *daṇḍa* is superfluous.

<sup>10</sup> Metre: *Sārdūlavikrīḍita*.

<sup>11</sup> Metre: *Anushtubh*.

<sup>12</sup> The *anuvāra* on न is superfluous.

<sup>13</sup> Metre: *Āryā*.

<sup>14</sup> The *visarga* after तम is omitted according to the *vārttika* on Pāṇini, VIII, 3, 36.

<sup>15</sup> Read -विष्वंस-.

<sup>16</sup> Metre: *Mandākrāntā*.

<sup>17</sup> Metre: *Āryā*.

<sup>18</sup> Metre: *Sārdūlavikrīḍita*.

<sup>19</sup> The third *akṣara* of the village-name which is damaged is conjecturally restored.

<sup>20</sup> Metre: *Āryā*.

<sup>21</sup> Read -निःकलंक-.

<sup>22</sup> Read श्रीमानूसैः.



- 26 सहस्रद्युतिर[पि] जगतीं यावदेतां पुनीते । यावद्वत्ते फणाग्रैः स्थिरतरमवनीमंडलं मण्डलीशो  
भूचक्रे श्रीमदे[तत्त्रिभुवन]म[हि]तं कीर्तनं तावदा[स्ताम्]<sup>1</sup> ॥३६॥ निस्ना(ष्णा)तः  
शस्त्रविद्यास्वधिगतविविधा[न]ल्पसि(शि)ल्पप्रक[र्षो] हस्त्यायुर्व्वदेवता सक—  
27 लकविकलांभोजिनोराजहन्सः<sup>2</sup> । ज्ञाता रत्नत्रयस्य प्रथिततरमतिः श्रैघ्रनाद्यागमौघे श्रीमानेता(तां)  
प्रशस्ति(स्तिं) समकृत सुकृती काशलः [पे]शललात्मा ॥३७॥ मेदिनीहलचत्वारि देवेभ्यो[थ प्र]द-  
त्तवान् । हलद्वयं द्वि[जायासौ] [वासु]देवाय धीमतेः<sup>3</sup>॥  
28 ३८॥ सम्वत्<sup>4</sup> ९०० श्रीपृथ्वीदेवराज्ये ॥

## TRANSLATION

Success ! Ōm ! Obeisance to Śiva !

(Verse 1) May the terrific and violent *tāṇḍava* of the god Śiva always protect you !—(the *tāṇḍava*) which bewildered the guardians of the quarters by the dashings of his shining arms against the mountains on the borders as he whirled them violently, while the earth sank under his steps<sup>5</sup>, and in which the *brahmāṇḍa* was pierced by the sharp points of his *khaṭvāṅga* which struck against it !

(V. 2) May the Bull<sup>6</sup> of Śiva grant you the attainment of your desired object !—(he) who frequently torments the *brahmāṇḍa* by the hard and dreadful rows of hair (on his body) ; who, by the noise of his thunder-like unchecked bellowing, causes intense pain to the ears of elephants (*stationed*) in the different quarters; who, by his very high-jumping hoofs, bruises the hoods of the lord of serpents; who destroys the splendour of enemies' cities; and who is adored by the three worlds !

(V. 3) We bow to that Speech who makes the practical life in the three worlds possible; who causes the attainment of the imperishable goal; and by attaining whose favour, good people regard the past, present and future as (*placed*) on the palm of their hand.

(V. 4) May that god of two mothers<sup>7</sup> (*i.e.*, Gaṇēśa) increase your welfare !—(the god) who threatens, as it were, a large multitude of obstacles by the humming of bees intoxicated by the drinking of the limpid rutting juice as it gushes forth with force at the commencement of his dance !

(V. 5) (*People*) may perform hundreds of glorious deeds on battle-fields, exterminate a host of enemies and bestow (*plenty of*) wealth; but all that would, in course of time, be like dancing in pitchy darkness<sup>8</sup> in case it is not recorded by poets.

(V. 6) Formerly there was, in the family of the Kalachuris, a king (*named*) Pṛithvīdēva (I), the lord of Tummāṇa, of spotless and abundant fame, who, by his administration of justice, made the whole world always seek refuge in righteous deeds; who was the sun to the darkness in the form of arrogant kings, and an ornament of the earth.

(V. 7) From him of holy lustre was (*born*) an illustrious son namely the king Jājalladēva (I) who was possessed of superhuman virtues and an excellent nature; whose

<sup>1</sup> Metre of this and the next verse : *Sragdharā*.

<sup>2</sup> Read -राजहंसः.

<sup>3</sup> This *visarga* is superfluous. Metre: *Anuṣṭubh*.

<sup>4</sup> Read संवत्.

<sup>5</sup> For a similar idea, see the Bilhāri stone inscription, No. 45, above, v. 4.

<sup>6</sup> Generally the word *grishbi* is feminine and signifies 'a cow that has had only one calf'. When masculine, the word means 'a boar'. Here it is used in the sense of 'Śiva's bull'.

<sup>7</sup> Gaṇēśa is so called because he was brought up by the goddesses Durgā and Chāmūṇḍā.

<sup>8</sup> *I.e.*, it would remain hidden from the people.



prowess spread in the (*whole*) world; (*and*) who, being intent on the welfare of his subjects, was indeed an incarnation of righteousness.<sup>1</sup>

(V. 8) While he, who conferred obligations on all people, spread the mass of his fame, and destroyed the advancing lordly elephants of his enemies, was ruling the earth, there were nowhere (*to be seen*) the arrogance of any kings, the fever-like anxiety, due to poverty, of suppliants, the affliction, due to terror, of the person who sought protection, and also the habitation of wicked persons.

(V. 9) To him was (*born*) a son (*named*) **Ratnadēva (II)**, the king well-known in the three worlds, who was the first to teach humiliation to the flourishing lord of **Kaliṅga**; who had an extremely developed and spreading fame; who had full knowledge of thirty-six sciences of weapons and the pride of fully developed arms; (*and*) who was the great magical incantation for the destruction of evil spirits, namely, the rising kings on (*this*) earth.

(V. 10) Does that illustrious **Ratnadēva (II)** need to be praised—(*he*) whose sole delight at all places and times was in the festivity of battle whether he was followed by a host of armies or was alone, and the great noise of whose dreadful marches incessantly hovers over (*other*) kings, proudly rebuking them as it were and challenging them to fight again and again?

(V. 11) When he, possessed of boundless, dreadful and mysterious prowess, was about to invade the circle of quarters, the highest mountains all round, with the resounding and dreadful reverberations of the sound of his war-drums, were, as it were, calling out to the lords of regions, uttering terrific cries, being apprehensive as regards the support of the earth burdened with his large marching hosts.

(V. 12) From that king was born (*a son*) named **Prithvidēva (II)**, the offshoot of gems in the head-dress of the lords of the earth,<sup>2</sup> even as the sun rises from the slope of a mountain, as the moon was produced from the ocean, as Pradyumna was born from Purushōttama, Hari from the illustrious cowherd Nanda and Skanda from the moon-crested (Śiva).

(V. 13) How many warriors did he not vanquish? What good people did he not please? At the doors of what panegyrists did he not keep lordly rutting elephants tied? How many princes did he not protect when they sought refuge on the battle-field? What excellences of the victorious **Prithvidēva (II)** are not attractive?

(V. 14) There was **Sōḍhadēva** like a jewel adorning a family of Brāhmaṇas, who received the hereditary ministership of these kings that bore the burden of all good qualities, (*and*) who was verily a wish-fulfilling tree to suppliants;

(V. 15) Who, being an abode of greatness, crossed the ocean of excellences; whose great fame adorned the world; and whom, possessed of many and marvellous qualities, that (*famous*) king **Prithvidēva (I)** of known valour made his hereditary minister.

(V. 16) His son was **Nimbadēva**, who in his personal form surpassed the god of love; who looked attractive with all (*kinds of*) learning; (*and*) who was a wreath on the crown of good people, the heavenly abode of wealth and fame, an ornament of the royal assembly and a friend of good persons.

(V. 17) Who was the dwelling-place of pleasing speech, the abode of religious merit, the resting place of compassion, the resort of good people, the hermitage of

<sup>1</sup> The meaning may also be that he was an incarnation of Yudhisṭhira, the eldest Pāṇḍava prince, who was well-known for his righteous conduct.

<sup>2</sup> This suggests that his feet were bowed to by the heads of these kings.



wisdom, the support of modesty, a large shrine of steadiness, the residence of wealth, the dwelling of beauty, the house of contentment and the sole receptacle of glory.

(V. 18) He had a wife named Lakhamā who was, as it were, his own body, the sole receptacle of all virtues, who resembled Rati in lovely form and Arundhati in righteous deeds and who, being religious-minded, was the desired object of the prosperity of her house.

(V. 19) He had a son (named) **Purushōttama** who bore his name significantly;<sup>1</sup> who was the sole resting place of a multitude of excellences such as boundless self-control and forgiveness, an ornament of the family of earthly gods (*i.e.*, Brāhmaṇas), the foremost among statesmen, the performer of blameless deeds and the first among wise persons possessed of great and attractive prowess;

(V. 20) Who adopted exaltation from the celestial mountain (*Mēru*), serenity from the ocean, munificence from (*Karṇa*) the son of the Sun, vigorous lustre from the sun, great prowess from the lion, bright mass of fame from (*Rāma*) the exterminator of Rāvaṇa, learning from Brihaspati and an excellent and beautiful form from the god of love.

(V. 21) O Wish-fulfilling Tree, be happy, getting rid of all exhaustion! O Mēru, you also are now free from the fear of being wounded<sup>2</sup>! That celestial Cow also may now repair to her calf! May that Purushōttama be long-lived in (*this*) world!

(Vv. 22-23) Having seen him whose intellect was adept in deciding doubtful matters of royal policy, who had an excellent nature on account of his use of the three royal powers, who was free from pride because of the great religious merit accruing to him by the use of the six measures, whose good character was tested by all kinds of tests<sup>3</sup> and who was endowed with the multitude of ministerial qualities, **Ratnadēva (II)**, the lord of **Kōsala**, gave him the unique post of *Sarvādhikārin* and ruled without any trouble for a long time.

(V. 24) Though he was elevated to the position of *Sarvādhikārin*, he became famous on the earth as one who bore the burden of the four (*purushārthas*).

(V. 25) The multitude of princes being vanquished by his policy as well as by his weapon, the king ruled on the orb of the (*whole*) earth without any trouble.

(V. 26) He (*i.e.*, Purushōttama) captured the **Khimmiṇḍi maṇḍala** and made the **Talahāri (maṇḍala)** attractive. He had a fierce arm in subduing **Daṇḍapura** and was clever in overcoming **Khijjiṅga**. He killed **Haravōhu (and)** his valour was invincible in threatening the lord of **Daṇḍabhukti**.

(V. 27) His son was **Madhusūdana**; (*then*) was born his younger brother **Lakshmīdhara** and the blessed **Yaśōdhara** and another meritorious one named **Gaṅgādhara**. That wise (*Purushōttama*) had these four sons well-versed in statecraft, who were, as it were, the four objects of human life<sup>4</sup> incarnate, moving about on the orb of this earth.

(V. 28) Among them this Madhusūdana, who had a multitude of all noble qualities, infinite prowess and modesty and who is an abode of sport, has attained great fame whereby his father has been placed in the forefront of all fathers.

(V. 29) Having realized that human life is unsteady like the flapping of the elephant's ears and is subject to innumerable sorrows, and that wealth, being momentary, is

<sup>1</sup> *I.e.*, he was the best of men.

<sup>2</sup> The wounds of Mēru are caused by the gifts of gold from the slopes of the mountain.

<sup>3</sup> For the various *upadās* or tests of honesty, see Kauṭilya's *Arthasāstra* (second ed. by Shama Sastri), p. 16.

<sup>4</sup> These are *dharma* (religious merit), *artha* (wealth), *kāma* (enjoyment of pleasures) and *mōkṣa* (liberation).



extremely disagreeable, the mind of that illustrious Purushōttama which had become purified by the constant study of the various Sāstras, Purāṇas and Vēdas, became solely intent on the acquisition of religious merit.

(V. 30) Having been adorned all round by various kinds of groves and meritorious works of monasteries and temples erected by him,<sup>1</sup> the earth has attained marvellous splendour.

(V. 31) He made a lake at Ratnapura which is deep, contains many creatures, is clear, extremely beautiful and fit to be used by all people, (*and thus*) resembles his heart (*which is serene, very courageous, pure, very fine and fit to be resorted to by all people*).

(V. 32) This faultless and beautiful five-shrined temple of Sambhu has been erected by him with a view to dispel the mass of darkness (*i.e.*, ignorance) of the three worlds. Having made his abode here, even (*Siva*), the sole lord of the whole universe, does not, I fancy, think at all of Kailāsa on account of the excellent offerings of worship (*here*).

(V. 33) This five-shrined temple<sup>2</sup> also of him (*i.e.*, Sambhu) has been raised by him from water—(*the temple*) which, by its forms, makes itself identical with Dvārakā on the earth.<sup>3</sup>

(V. 34) He himself, shining with valour, has raised this pleasure-garden of the conqueror of Muru (*Śiva*), in which beautiful bees disport themselves, which has hundreds of beautiful blossoming creepers, which contains various flowers and fruits, which resounds with the warbling of innumerable joyful birds and which has covered the space in the sky with rows of strange trees and creepers.

(V. 35) While the sun was in the mouth of Rāhu,<sup>4</sup> Prithvidēva (II) gave as a grant this village Salōnī to the wise Purushōttama.

(V. 36) As long as the moon with its stain washed away by the river flowing from the head of Śiva is wakeful, as long as the resplendent sun sanctifies the world with its rays, as long as the lord of serpents supports very firmly the orb of the earth on the top of his hoods—even so long may this glorious temple, honoured in the three worlds, last on this circle of the earth!

(V. 37) The illustrious, clever and compassionate Kāśala, who is skilled in the sciences of arms, who has attained proficiency in numerous and varied arts, who is conversant with the science of elephants and that of medicine, who is a swan (*sporting*) among lotus-plants which are the entire poetic arts, who knows the three *ratnas*<sup>5</sup> and whose intellect is well-known in (*expounding*) the multitude of the *āgamas* of Śrīghana (*the Buddha*) and others, has composed this *praśasti*.

(V. 38) He (Purushōttama) gave four plough-measures of land to gods and two plough-measures (*of land*) to the learned Brāhmaṇa Vāsudēva.

The year 900, during the reign of Prithvidēva (II).

<sup>1</sup> This and the following verse are relative clauses.

<sup>2</sup> The temple is called *pāñcāyatana*, because the main structure was surrounded by four small shrines dedicated to Durgā, Gaṇapati, Sarasvatī, etc. For another such temple of a slightly earlier period see the Rewa stone inscription of Karna (No. 55, above).

<sup>3</sup> This verse is rather obscure. Perhaps the temple was surrounded by water on all sides and therefore resembled the city of Dvārakā.

<sup>4</sup> *I.e.*, at the time of a solar eclipse.

<sup>5</sup> As the author speaks in this verse of his knowledge of the Buddhist *āgamas*, the three *ratnas* may be Buddha, Dharma and Saṅgha.



## No. 91; PLATE LXXIV

## AMODA PLATE (FIRST SET) OF PRITHVIDEVA II : (KALACHURI) YEAR 900

THIS set of two copper-plates was discovered together with three others<sup>1</sup> in May 1924, while digging for the foundation of a temple at Amōdā, a village situated 40 miles south by east of Bilaspur, in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. The inscription on them has been edited with lithographs, but without a translation, by Rai Bahadur Hiralal in the *Indian Historical Quarterly*, Vol. I, pp. 403 ff. It is edited here from the original plates which are deposited in the Central Museum, Nagpur.

The plates are inscribed on one side only. They measure from 11.9" to 12.1" broad, from 7.3" to 7.7" high and .15" thick. Their ends are slightly raised for the protection of the writing. The second plate is in a state of good preservation, but the surface of the first is damaged in several places by verdigris. As the initial portion of the record is repeated from earlier inscriptions of the family, the damaged *aksharas* can be easily supplied. At the top of each plate there is a hole, .6" in diameter, for the ring which held the plates together. This ring bears a circular seal, 7.9" in diameter, containing the figure of squatting Lakshmi with an elephant on either side, pouring water on her head with his uplifted trunk, and the legend *Rāja-śrīmat-Prithvidēvaḥ* in two lines below. The weight of the two plates is 267½ *tolas* and that of the ring and the seal is 15 *tolas*.

The characters are Nāgarī. The letters are deeply incised, but not neatly formed. Their average size is .3". The form of the initial *i* appears 'like an arrow-head with a parallel stroke below'; see *iti* in ll. 10 and 32; the left portion of *kh* shows a curve at the top like that of *s*; see, e.g., *sākhā*, l. 21; the upper loop of *th* is closed in some places and open in others; see *Prithvidēva*-, l. 19 and *-kari-yūtha*-, l. 20; *b* is denoted by its proper sign only in the forms *babhūvr*= and *babhūva*, ll. 6 and 14; in other cases it is not distinguished from *v*; the sign of the *avagraha* occurs in ll. 3, 8, 11, 20 and 32. The language is Sanskrit. Except for *ōṃ namō Vrahmaṇē* in the first line and the name of the engraver in the last, the whole inscription is in verse. There are, in all, twenty-one verses, all of which are numbered.<sup>2</sup> The record contains several mistakes owing to the carelessness of the writer or the engraver; see, e.g., *apṭādaś*- for *ashṭādaś*-, l. 6, *-ānan-ābhōruḍa*- for *ānan-āmbhōruḥa*-, l. 9, etc. The final consonant is not so marked in many places. As regards orthography, the consonant following *r* is often reduplicated; see, e.g., *Kārttavīryaḥ*, l. 3, *-karmamānan*, l. 29; the dental *s* is used for the palatal *ś* in *-sasvat*-, l. 5, *-saurya*-, l. 7, etc., and the dental *n* for the lingual *ṇ* in *pratigrinhāti*, l. 28.

The inscription is one of *Prithvidēva II* of the Kalachuri Dynasty of Ratanpur. His genealogy down to his father Ratnadēva II is given here exactly as in the latter's Sarkhō plates. In fact the text of the present inscription down to verse 10 is, with the omission of one verse, identical with that of the Sarkhō plates. Verse 11, descriptive of *Prithvidēva II*, appears here for the first time, but the description in it is quite conventional.

The object of the inscription is to record the grant, by *Prithvidēva II*, of the village Avalā situated in the Madhya-maṇḍala on the occasion of a lunar eclipse

<sup>1</sup> *Viz.* Nos. 76 94 and 99. No. 94 is another grant of *Prithvidēva II* himself and is date about five years later than the present one.

<sup>2</sup> The last verse is marked 20 by mistake.



in the month of Chaitra. The genealogy of the donee is given in verses 12-14. There was a Brāhmaṇa named Mihiraśvāmin of the Vājasaneyā *śākhā* and the Chandrā-trēya *gōtra* with the three *pravaras* Chandra, Atri and Sāvana.<sup>1</sup> His son Dēvaśarman, who emigrated from the village Ṭakārī, had three sons, Silaṇa, Pithana and Lashaṇū. Silaṇa, the eldest of them, was the donee of the present grant.

The charter was written on the plates by the illustrious Vatsarāja, the son of the illustrious Kirtidhara of the Vāstavya family. It was engraved by Lakshmi-dhara.

The inscription is dated in the year 900 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era. It corresponds, for the *expired* Kalachuri year 900, to 1148-49 A. C. During this period there was a lunar eclipse on the full-moon day of Chaitra, the corresponding Christian date being Friday, the 25th March 1149 A. C.

As for the geographical names occurring in this inscription, the Madhya-maṇḍala was taken by R.B. Hiralal to correspond to 'the tract owning the capital of the king'. The Amōdā plates of Prithvidēva I show, however, that the latter was included in the Aparā (Western) maṇḍala.<sup>2</sup> The village should rather be looked for in the vicinity of Amōdā where the present plates were found. In the reign of the Prithvidēva II, the Kalachuri rule extended to Sāraṇgaḍh in the east.<sup>3</sup> The territory roughly corresponding to the Jānjgir *tahsil* must, therefore, have been included in the Madhya maṇḍala. As remarked by R.B. Hiralal, Avalā is a corruption of the Sanskrit *āmalaka*, which is the name of the tree *emblic myrobalan*. There are several villages in the Jānjgir *tahsil* named after this tree such as Aorai Kala, Aori Khurd, Aoradi, etc. Of these, the nearest to Amōdā is Aoradi which lies only 4 miles to the east. Ṭakārī, from which the donee's father had emigrated, is probably identical with Ṭakkārikā, Ṭakkarikā, Takkārī or Tarkārī, mentioned in several grants<sup>4</sup> as the original home of Brāhmaṇa donees. In one of them it is said to be situated in the Madhyadēśa. There is a village of that name, 16 m. north-west of Gayā.<sup>5</sup> Jaḍēra is obviously identical with Jaḍēra mentioned in the Sarkhō plates of Ratnadēva II, which has been already identified<sup>6</sup> with Jōndrā on the Seonath river, just outside the south-west limit of the Jānjgir *tahsil*.

<sup>1</sup> This *gōtra* is not included in the *Gōtrapravarānibandhakadamba*. Sāvana is probably a mistake for Pāvana, fire. Atri was born from fire.

<sup>2</sup> See above, p. 404.

<sup>3</sup> Jagapāla, a feudatory of Prithvidēva II, conquered Saraharāgaḍha which is probably identical with Sāraṇgaḍh. See above, p. 455.

<sup>4</sup> See, e. g., the Kaṭak plates of Mahābhavagupta and Mahāśivagupta, *Ep. Ind.*, Vol. III, p. 348 and p. 355 respectively; the Kalas-Budrukh plates of Bhīllama III, *Ind. Ant.*, Vol. XVII, p. 121; the Banda District plate of Madanavarmadēva, *ibid.*, Vol. XVI, p. 208 (where Dhakārī is a mislection for Ṭakārī); the Nanyaura plates of Dēvavarmadēva (where also the reading should be Ṭakārī), *ibid.*, Vol. XVI, p. 205; the Māndhātā plates of Dēvapāla and Jayavarman, *Ep. Ind.*, Vol. IX, pp. 103 ff; the Kōḷagallu inscription of Khōṭṭiga, *ibid.*, Vol. XXI, p. 265; the Salimpur stone inscription of Jayapāladēva, *ibid.*, Vol. XIII, p. 290, etc. In the third inscription referred to above, the place is called *bhaṭṭa-grāma* and is described as situated in the Madhyadēśa, while in the last it is said to have been included in Śrāvastī. Perhaps there were more than one place of that name, as there was a Śrāvastī in Bengal also. See *Kāmarūpaśāsanāvalī*, p. 155. See also *Ind. Ant.*, Vol. XLVIII, pp. 208 ff; Vol. LX, pp. 14 ff. Ṭakkārikā was the original home of the Vāstavya family of the Kāyasthas also. See *Ep. Ind.*, Vol. I, p. 333.

<sup>5</sup> *Ep. Ind.*, Vol. XXI, p. 263.

<sup>6</sup> Above, p. 425.



TEXT<sup>1</sup>

## First

- 1 सिद्धिः<sup>2</sup> [१] ओं नमो ब्र(ब्र)ह्मणे । निर्गु(र्गु)णं व्यापकं नित्यं शिवं पर[म]कारणं(णम्) । भावग्राह्यं परं ज्योतिस्त-
- 2 स्मं सद्ब्र(द्व)ह्मण(णे) नसः(मः)<sup>3</sup> ॥१॥ [यदे]त[दग्रे]सरमस्व(म्ब)रस्य [जोति]ः<sup>4</sup> स पूषा पुरुषः पुराणः ।
- 3 अथास्य पुत्रो मनुरादिराजस्त[दन्व]य(ये)ऽभूद्भुवि का[र्त्त]वीर्यः<sup>5</sup> ॥२॥ तद्वंशप्रभवा न-
- 4 [रें]द(द्र)पतयः खा(ख्या)ताः क्षितौ हेहया[त्त]पा<sup>6</sup>मन्वयभूप(व)णं रिपुमनोविन्यस्ततापानल[ः\*] ।
- 5 धर्मध्या[न]धनानुस(सं)चितयशाः सस्वत्सता<sup>7</sup> [सो](सौ)ख्यकृत्प्रेयान(न्) सर्व्वगुणान्वितः समभ-
- 6 वत्सी(च्छ्री)मानसो कक्कलः<sup>8</sup> ॥३॥ अष्टा(ष्टा)दशारिकरिकुंभवि[भं]गसि(सि)हाः पुत्रा बभू-  
वुरति-
- 7 सौ(शौ)र्यपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश [आसी]त्पास्वें(स्वें) च मंडलप[ती]न(न्)  
[स] चका-
- 8 र व(वं)धून(न्)<sup>9</sup> ॥४॥ ते[षा]मनूजस्य कलिंगराजः प्रतापव[ह्नि]क्षपिना(ता)रिराजः । जातो-  
ऽन्व[ये]
- 9 द्विष्टरिपुप्रवीरप्रियाननाभो(म्भो)रुड(ह)पार्वणेंदुः<sup>10</sup> ॥५॥ तस्मादपि प्रत[त]निर्मलकीर्तिकां-
- 10 तो जातः सुतः कमलराज [इ]ति [प्र]सि[द्ध]ः । यस्य प्रतापतरणावुदिते रज[न्यां] ज(जा)-  
तानि
- 11 पंकजवनानि विकासभाजिः<sup>11</sup> ॥६॥ तेनाथ चंद्रव[द]नोऽजनि रत्नराजो विस्वो(स्वो)पकार-
- 12 करुणार्ज्जितपुण्य[भा]रः । येन स्ववा(वा)हुयु[ग]निर्मितवि[क्र]मेण नीतं यशस्त्रभुव-
- 13 ने विनिहत्य स[त्रू]न<sup>12</sup> ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता । तयोः सु-
- 14 तो नृपथ(थे)ष्ठः पृथ्वीदेवो व[भू]व ह<sup>13</sup> ॥८॥ पृथ्वीदेवसमुद्भवः<sup>14</sup> सम[भ]वद्राजल्ल[दे]-
- 15 वीसुतः । शू[रः] सज्जनवांछितार्थप(फ)लदः कल्पद्रुमः श्रीफलः । सर्व्वेषामु-
- 16 चितोऽर्चने सुमनसां [तीक्ष्ण]द्विषत्कंटकः पस्य(श्य)[त्कां]ततरां[ग]नांग<sup>15</sup>मदनो

<sup>1</sup> From the original plates.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Metre: *Anushtubh*.<sup>4</sup> Read ज्योतिः.<sup>5</sup> Metre: *Upajāti*.<sup>6</sup> Read -स्तेषा-.<sup>7</sup> Read शस्वत्सता.<sup>8</sup> Read कोक्कलः. Metre: *Sārdūlavikrīḍita*.<sup>9</sup> Metre: *Vasantatilakā*.<sup>10</sup> Metre: *Upajāti*.<sup>11</sup> Read विकासभाजि. Metre of this and the next verse: *Vasantatilakā*.<sup>12</sup> Read शत्रून्.<sup>13</sup> Metre: *Anushtubh*.<sup>14</sup> This *daṇḍa* is superfluous.<sup>15</sup> Hiralal read पस्यत्साततरांगनांग- which he corrected as पश्यत्सान्ततराङ्गनाङ्ग-. The *akṣara* following स्य, though somewhat damaged by rust, is clearly त्कां.



## AMODA PLATES (FIRST SET) OF PRITHVIDEVA II: (KALACHURI) YEAR 900



(From a photograph).

[illegible][illegible]







## Second Plate

- 17 जाजल्ल[देवो] नृपः<sup>1</sup> ॥१॥ तस्यात्मजः सकलकोसलमंडनश्रीः श्रीमान्समा-  
 18 हृतसमस्तनराधिपश्रीः । सर्वक्षितीश्वरसि(शि)रोविहितांह्रिसेवः सेवा[भू]-  
 19 ता(तां) निधिरसौ भुवि रत्नदेवः<sup>2</sup> ॥१०॥ पृथ्वीदेवस्ततो जातः पोटः कंठीरवादिव सि-  
 20 हसंहननो योऽरिकरियूथमपोषयत्(त्)<sup>3</sup> ॥११॥ चन्द्रात्रेयस्य गोत्रेतू(भू)[त्रि]भिश्चन्द्रा-  
 21 त्रिसा(पा)वनैः । प्रवरैः प्रवरो विप्रो मिहिरस्वामिनामभूत् ॥१२॥ सा(शा)खा वाजसनेयाख्या  
 टका-  
 22 रीग्रामनिर्गतः । तस्य ब्र(ब)ह्मसमस्यासीद्देवस(श)म्मैति नंदनः ॥१३॥ तस्य पुत्रत्रयं जज्ञे  
 तेषां ज्येष्ठ-  
 23 स्तु सीलणः । तस्यानुजः पीथनोभूल्लपणू<sup>4</sup> तदनन्तरं(रम्) ॥१४॥ श्रीसीलणाय विप्रा-  
 24 य चंत्रे सोमग्रहे सति । नृपेण तेन दत्तोस्मै ग्रामोयमवलाभि[घ]ः ॥१५॥ भ-  
 25 क्त्या प्रक्षाल्य चरणौ तिलदर्भजलाक्षतैः । मध्यमंडलविरूपातः सर्वदायसम-  
 26 न्वितः ॥१६॥ संख<sup>5</sup> भद्रासनं च्छत्रं<sup>6</sup> गजास्व(श्च)वरवाहनम् । भूमिदानस्य चिह्नानि फ-  
 27 ल(लं) स्वर्गः पुरन्दरः(र) ॥१७॥ व(व)हुभिर्वसुधा भुक्ता राजभेः(भिः) सगरादिभिः ।  
 यस्य य-  
 28 स्य यदा भूमिस्तस्य तस्य तदा फलम्(म्) ॥१८॥ भूमि(मि) यः प्रतिगृह्णा(ह्ना)ति यस्तु  
 भूमि(मि) प्र-  
 29 यच्छ(च्छ)ति । उभौ तौ पुण्यकर्म्मणौ नियतौ स्वर्गगामिनौ ॥१९॥ स्वदत्तां परदत्तां  
 30 वा यो हरेत् वसुन्धरां(राम्) । स विष्ठायां कुमिर्भूत्वा पितृभिः सह मज्जति ॥२०॥ वास्तव्यवं-  
 31 स(श)कुमुदप्रविकासचन्द्रः श्रीमानभूदिह हि कीर्तिधरी(रो) मनीषी । ग्रामा(मो) जडेर इति  
 यस्य सु-  
 32 तोऽस्य विद्वान(न्) श्रीवत्सराज इति ताम्रमिदं [लि]ल(ले)ख<sup>7</sup> ॥२०॥ (॥२१॥)लक्ष्मीधरेणोत्कीर्णं-  
 (णम्)[1\*] संवत् ९०० [1\*]

## Seal

1 राजश्रीम-

2 तृथ्वीदेवः [1\*]

## TRANSLATION

Success ! Ōm ! Adoration to Brahman !

[For a translation of verses 1—10, see that of verses 1, 2 and 4—11, above, pp. 428-29.]

(Verse 11) From him was born Prithvidēva (II), as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.

(V. 12) In the *gōtra* of Chandrātrēya with the three *pravaras* Chandra, Atri and Pāvana,<sup>8</sup> there was an excellent Brāhmaṇa bearing the name Mihirāsvāmin.<sup>1</sup> Metre: *Sārdūlavikrīḍita*.<sup>2</sup> Metre: *Vasantatilakā*.<sup>3</sup> Metre of verses 11—20: *Anuṣṭubh*.<sup>4</sup> This appears to be a Prakrit form of लडमणः.<sup>5</sup> Read शंखो.<sup>6</sup> Read छत्रं. Hirāḥ reads the first *akṣara* as छ, but it is clearly च्छ. For the form छ, see वाञ्छिता-

L. 15.

<sup>7</sup> Metre: *Vasantatilakā*.<sup>8</sup> *Pāvana* means 'fire.' The moon was a son of Atri who was himself born from fire.



(V. 13) (*He belonged to*) the *śākhā* called Vājasanēya and had emigrated from the village *Takārī*. Of him, who was like *Brahmā*, there was a son named *Dēvaśarman*.

(V. 14) To him three sons were born. Of them the eldest was *Sīlaṇa*, his younger brother was *Pīthana* and thereafter was (*born*) *Lashaṇū*.

(Vv. 15-16) To this *Brāhmaṇa*, the illustrious *Sīlaṇa*, this village *Avalā*, well-known in the *Madhya-maṇḍala* together with all taxes was granted by the king with (*an offering of*) *sesamum*, *kusa*, water and rice-grains, after washing his feet with devotion on (*the occasion of*) a lunar eclipse in (*the month of*) *Chaitra*.

(*Here follow four benedictive and imprecatory verses.*)

(V. 21) Here lived the wise and illustrious *Kīrtidhara*, the moon who made the night-lotus of the *Vāstavya* family bloom (*and*) who owned the village *Jaḍēra*. His beloved son, (*known*) as the illustrious *Vātsarāja*, wrote (*on these plates of*) copper.

Engraved by *Lakshmīdhara*. The year 900.

*Seal*

The King, the illustrious *Prīthvīdēva*.

NO. 92; PLATE LXXV

GHOTIA PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 1000 (?) (900)

THESE copper-plates were found by a cultivator in his field at *Ghōṭiā*, a village 10 miles due south of *Balōdā Bazār*, the head-quarters of a *tahsil* of the same name in the Raipur District of *Madhya Pradesh*. They were brought to notice by *Rai Bahadur Hiralal* who discussed their contents in the *Indian Antiquary*, Vol. LIV, pp. 41 ff. His article was accompanied by negative facsimiles of the plates and the seal. The plates are now deposited in the Central Museum, Nagpur.

The copper-plates, two in number, are in a state of excellent preservation, each measuring  $13\frac{1}{2}$ " broad and  $8\frac{1}{2}$ " high. They were held together by a ring passing through a hole, .6" in diameter, at the top of each plate. The central portion of the ring is flattened into a circular seal, which contains a representation of the goddess *Lakshmi*, sitting cross-legged, with an elephant on either side pouring water over her head. Below is the legend *Rāja-śrīmat-Prīthvīdēva* in two lines. The weight of the plates together with the ring is 294 *tolas*.

The characters are *Nāgarī*. As shown below, the present record is probably a very incorrect copy of a genuine charter, made by an ignorant scribe who could not read the original properly. He has left lacunæ in several places, where he could not clearly see the letters on the original plates, which may have been either damaged by rust or choked up with dust. We find him writing *d* for *v*, *g* for *m*, *r* for *n*, *j* for *kṛī*, *v* for *r*, *h* for *bh* and so forth. But even in this extremely incorrect copy we can notice some palæographic peculiarities of the original he copied from; e.g., the original seems to have had *b* denoted by its proper sign in *babhūva*, l. 11.

The language is Sanskrit. Except for the opening obeisance to Brahman and the particulars about the engraver and the date at the end, the inscription is metrically composed throughout. It consists of 26 verses, all of which are numbered. The first eleven verses in the eulogistic portion occur in the *Amōdā* plates (first set) of *Prīthvīdēva* II. The twelfth verse, which is in praise of *Prīthvīdēva* II, occurs also in the *Daikōni* plates of the same king. Besides, four benedictive and imprecatory verses and a verse about the



scribe Vatsarāja<sup>1</sup> are common to the Amōdā plates (first set) of Pṛithvidēva II, dated K. 900. The orthography does not call for any special notice.

The inscription refers itself to the reign of Pṛithvidēva II of the Kalachuri Dynasty of Ratanpur. It purports to record the royal donation of the village Gōṭhadā in the Sāgatta (Sāmanta?) -maṇḍala on the occasion of an unspecified saṅkrānti. The donee was the Brāhmaṇa Gōpāla, the son of Rihila and grandson of Hari, who belonged to the Ālavāyana gōtra with the three pravara, Vasishṭha, Maitrāvaruṇa and Kauṇḍinya.<sup>2</sup>

The genealogy of the donor Pṛithvidēva II is given here as in the Amōdā plates of the same king. There is nothing new in the description of him and his ancestors as all the verses are repeated from the earlier grants.

The record purports to have been written by Vatsarāja, the son of Kīrtidhara, of the Vāstavya family, who owned the village Jaḍēra. Both Kīrtidhara and Vatsarāja are known from other records. The former, who is mentioned as the lord of the Jaṇḍēra village, wrote the Sakhō plates of Ratnadēva II, while the latter was the scribe of the two sets of Amōdā plates (dated K. 900 and 905) of Pṛithvidēva II. The present charter is said to have been incised by Chāndāka who is plainly identical with Chāndārka, the engraver of the Amōdā plates (second set) of the same king Pṛithvidēva II.

The present grant purports to be dated in the year 1000 on Thursday in the bright fortnight of Bhādra[pa\*]da. There is sufficient space left for cutting the *tithi* in the beginning of the last line, but as in so many other cases, the lacuna has not been filled up. The era, to which the year 1000 refers, is also not specified. It cannot evidently be the Kalachuri era; for the date would, in that case, be about a hundred years later than those of the aforementioned two sets of Amōdā plates of Pṛithvidēva II himself. Nor can the date be referred to the Vikrama or the Saka era; for in either case it would make Pṛithvidēva II flourish earlier than even Ratnadēva I, his great-great-grandfather. It is clear, therefore, that there is some mistake here, as in so many other places in the present record, due to the carelessness and ignorance of the copyist and it may be conjectured that the original date was 900 which he wrongly copied as 1000. As the *tithi* has not been specified the date does not admit of verification, but if we suppose that the plates were issued on the same day on which the grant was made, *i.e.*, on the occasion of a saṅkrānti, we get some basis for calculation. Even then the date appears to be slightly irregular. With 247-48 A.C. as the epoch of the Kalachuri era, the month Bhādrapada would fall in 1148 A.C. if the year 900 was current, and in 1149 A.C. if it was expired. There was no doubt a saṅkrānti (*viç.*, Kanyā) in the bright fortnight of Bhādrapada in 1148 A.C., but it occurred 12 h. 45 m. on Friday (Bhādrapada śu. di. 11, corresponding to the 27th August 1148 A.C.) and not on Thursday as required. In 1149 A.C. there was no saṅkrānti in the bright fortnight of Bhādrapada at all. Similar slight discrepancies in respect of the week-day of a saṅkrānti are not unknown from absolutely genuine records.<sup>3</sup> Overlooking the discrepancy of one day we may, therefore, take the date of the grant to be Friday [the 11th of] the bright fortnight of Bhādrapada of the *current* Kalachuri year 900, corresponding to the 27th August 1148 A.C.

<sup>1</sup> *Viç.*, vv. 17-19, 21 and 26. All the first eleven verses occur in the same order in the Amōdā plates (second set) of Pṛithvidēva II also.

<sup>2</sup> It may be noted here that though Ālavāyana is a branch of the Vasishṭha gōtra, its pravara are usually given as Vasishṭha, Ābharadvasu and Indrapramada. Hiralal took the correct reading to be Āśvalāyana, but even then the pravara do not agree. According to many authorities, Āśvalāyana has only one pravara, *viç.*, Vasishṭha. Āpastamba, of course, gives its pravara as three, but according to him they are the same as for Ālavāyana, *viç.*, Vasishṭha, Indrapramada and Ābharadvasu. See *Gōtrapravaranibandhakadamba*, p. 116.

<sup>3</sup> See, *e.g.*, the date of the Khairhā plates of Yaśahkarṇa, No. 56, above.



Though the names of the writer and the engraver tally, it is quite clear that these are not the original plates issued by Prithvidēva II; for the two grants of Prithvidēva II, which were written by Vatsarāja, show that he was a fairly careful writer and left no lacunæ in his writing. R. B. Hiralal took the present plates to be spurious. He thought that it was the donee who made use of his great learning in committing the forgery about a hundred years after the death of Prithvidēva II, *i.e.*, about the middle of the 13th cen. A.C. To give the record the sanctity of great antiquity, he antedated the grant by 300 years and intended to refer the date to the Vikrama era which was prevalent at the time. This view of R.B. Hiralal does not, however, appear to be convincing; for whoever may have forged the grant, he would naturally have taken care to see that it contained no lacunæ or glaring mistakes, in order that it should pass as a genuine record. That the present grant contains too many lacunæ and mistakes has been shown above. It may again be noted that some of these mistakes occur in the verses descriptive of the donee and the occasion of the grant, where they would be least expected in a forged record. It seems, therefore, that the present inscription was copied from the original genuine plates long after the time of Prithvidēva II when some letters on the original plates were damaged by rust or were rendered illegible by dust. We have two more instances of such incorrect and absolutely unreliable copies of old inscriptions made by later writers who could not decipher the originals correctly.<sup>1</sup> The date of the present plates, if interpreted as shown above, does not appear to be improbable.

As for the localities mentioned in the present grant, Sā[ma]nta- maṇḍala appears to have comprised the outlying districts of the kingdom. Gōṭhadā, if this is the correct name of the donated village, may be identical with Ghōṭiā where the present plates were found.

### TEXT<sup>2</sup>

#### First Plate

- 1 सिद्धिः<sup>3</sup> [I\*] ओं नमो ब्र(ब्र)ह्मण(णे) ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणम् (म्)। भ्य(भा)-  
वग्राह्य(ह्यं) पर(रं) ज्योति-<sup>4</sup>
- 2 स्तस्मै सद्ब्र(द्व)ह्मणे नमः<sup>5</sup> ॥१॥ यदेतदग्न(ग्ने)सरमस(म्ब)व(र)स्य पा(ज्यो)तिः स पूषा(पा)  
पुरुषः प(पु)राणः ॥ (1) अधास्य पत्रा<sup>6</sup> मन(नु)राद(दि)राजस्तदन्वये-
- 3 भू ति का वीर्यः<sup>7</sup> ॥२॥ तद्वसदसवा ररेद्रपतयः<sup>8</sup> गा(ख्या)ताः न्कि(क्षि)ता(तौ) दे(हे)ह्या  
गेषासन्व पण<sup>9</sup> रिपुमरो(नो)विन्य[स्त]सा(ता)पा-
- 4 ालः<sup>10</sup> । धर्मत्पानदरनसचितयसा दसस्वत्सतां सौरयकृत<sup>11</sup> प्रेयान्सव्व(र्व्व)गुणा[न्वि]तः समतद  
श्रीमानसो केकलः<sup>12</sup> ॥३॥ अष्टा-

<sup>1</sup> See below, pp. 501-2 and 519.

<sup>2</sup> From the original plates.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read ज्योति-.

<sup>5</sup> Metre: *Anuṣṭubh*.

<sup>6</sup> Read पत्रो.

<sup>7</sup> Read -भूद्भुवि कार्तवीर्यः. Metre: *Upajāti*.

<sup>8</sup> Read तद्वसदसवा नरेन्द्रपतयः.

<sup>9</sup> Read हेह्यास्तेषामन्वयभूषणं.

<sup>10</sup> Read -नलः.

<sup>11</sup> Read धर्मध्यानधनानुसंचितयशाः शस्वत्सतां सौरयकृत.

<sup>12</sup> Read समभवच्छ्रीमानसो केकलः. Metre: *Sārdūlavikrīḍita*.



- 5 दसारिकरकु[ल]दिभगसिहाः<sup>1</sup> पुत्रा वकबुरतिसौयपरा<sup>2</sup> तस्य । तत्राग्रजो नृपवर पुरीम सीतास्वे  
व मड[ल]प[ती]त स
- 6 चकरव न<sup>3</sup> ॥४॥ त(ते)षामनृ(नू)प(ज)स्य कलिगराजः प्रतापद(व)ह्निः<sup>4</sup> क्षपितारिराजः ॥  
जातोऽ[न्व]य(ये) द्वि रिपुप्रवीरप्रियाननां रु-
- 7 गर्वणे[दु]ः<sup>5</sup> ॥५॥ तम्मा(स्मा)दपि प्रततनिर्मलकीर्तिकान्तो जातः सुतः कमलराज इति प(प्र)-  
सि-
- 8 द्वः । यस्य प्रतापतरणावुदिते रजन्यां जातानि पंकजवनावि(नि) विकासभांजि<sup>6</sup> ॥६॥ ने(ते)-  
9 नाथ वं(चं)द्रवदनोऽजनि रत्नराजो विस्वो(श्वो)पकारकरुणाज्जितपुण्यला(भा)रः । येन स्ववा(वा)-  
हु-
- 10 युगनिर्मितविक्रमेण नीतं यशस्त्रिभुवने विनिहत्य सन्नूत<sup>7</sup> ॥७॥ नोनल्लाख्या प्रि-  
11 या तस्य शूरस्येव हि रा(शू)रता । तयोः सुतो नृपसे(श्रे)[ष्ठ]ः पृथ्वीदेवो बभूव ह<sup>8</sup> ॥८॥ पृ ॥
- 12 दवश<sup>9</sup>(स)मुह(द्भ)वः सन(म)भवद्राजल्लदेयी(वी)सुतः शूरः सज्जनवाञ्छिता<sup>10</sup>र्धवा(फ)लदः कल्प-  
13 दु(दु)मः शीपालः<sup>11</sup> सर्व्वेपा(पा)गु(मु)वि(चि)तोऽर्चने सुमनसां तीक्ष्णद्विषत्कंटकः पस्य(श्य)-  
त्कान्ततरां-
- 14 गना(नां)ग(म)दना(नो) जाजल्लदेवो नृपः<sup>12</sup> ॥९॥ तस्यात्मजः सकलकोसलमंकु(ड)[न]श्रीः श्री-  
मास्त(न्स)-
- 15 माहृतसमस्तनराधिपश्रीः ॥ सर्व्वक्षितीश्वरसि(शि)रा(रो)विहितांहिसेवः सेपलृता<sup>13</sup>  
16 ने(नि)धिरसौ भुवि रत्ना(ल)देवः<sup>14</sup> ॥१०॥ पृथ्वीदेवस्ततो जातः पा(पो)तः वां(कं)ठीरवा-  
दिव [।\*] सिंहसं-
- 17 हनना(नो) या(यो)ऽरिकरियूथमपोधयत(त्)<sup>15</sup> ॥११॥ तस्यैव तनयो [य]त्री प्रसासि । पसंप-<sup>16</sup>  
18 पृथ्वीदेवो महीवाता<sup>17</sup> विसालोज्ज्वलपौरुषः<sup>18</sup> ॥१२॥ अभूत स्रुतिनदीसिधुः<sup>19</sup> पु(पू)-  
19 ता(तो) हरिरिति द्विजः । रिहिलाख्यस्व(स्त)ता(तो) जातः ज(क)ल्पवृक्ष इवाथिनाम् ॥१३॥

## Second Plate

- 20 स(त)तो गोपालनामाभूदुब्बो(र्व्वी)त(व)लयभूषणः ॥(।) स्रु(श्रु)वि(ति)स्मृतिपुराणादावधीतो  
द्रुहिणोपमः ॥१४॥ वसिष्ठम(मै)-

<sup>1</sup> Read अष्टादशारिकरिक्कुम्भविभङ्गसिहाः.

<sup>2</sup> Read वभूवुरतिसौयपराश्च.

<sup>3</sup> Read नृपवरस्त्रिपुरीश आसीत्पार्व्वे च मण्डलपतीन् स चकार बन्धून्. Metre: *Vasantatilakā*.

<sup>4</sup> This *visarga* is superfluous. Read वह्निक्षपिता-.

<sup>5</sup> Read द्विष्टरिपुप्रवीरप्रियाननाम्भोरुहपार्व्वेणेन्दुः. Metre: *Upajāti*.

<sup>6</sup> Metre of this and the next verse: *Vasantatilakā*.

<sup>7</sup> Read सन्नूत.

<sup>8</sup> Metre: *Anushtubh*.

<sup>9</sup> Read पृथ्वीदेव-.

<sup>10</sup> Read वाञ्छिता-.

<sup>11</sup> Read श्रीफलः.

<sup>12</sup> Metre: *Sārdūlavikrīḍita*.

<sup>13</sup> Read सेवामृता.

<sup>14</sup> Metre: *Vasantatilakā*.

<sup>15</sup> Metre of verses 11-23: *Anushtubh*.

<sup>16</sup> Read घात्रो प्रसासि नयसम्पदा as in l. 18 of No. 86, above.

<sup>17</sup> Read महीपालो.

<sup>18</sup> Read विसालोज्ज्वलपौरुषः.

<sup>19</sup> Read अभूच्छ्रुतिनदीसिन्धुः.



- 21 त्रावरुणकौडिन्यप्रवरत्रये ॥ (1) आलंवायनगोत्राय<sup>1</sup> श्रीमद्गोपालस(श)र्मणे ॥१५॥ प्रक्षाल्य  
चव(र)ण(णां)-  
22 भोजद्वयं सागत्तमंडल<sup>2</sup> ॥ ददौ संजा(का)त्ति(न्ति)समये गोठदागा(ग्रा)मसंज्ञक[म्]<sup>3</sup> ॥१६॥ संख<sup>4</sup>  
भद्रासनं [च्छ]<sup>5</sup>-  
23 त्रं गजास्व(श्च)वरवाहनम् (म्) । भूमिदानस्य चिह्नानि फलं स्वर्गः पुरंदर ॥१७॥ व(व)-  
24 हृभिर्व्व(र्व्व)सुधा भुक्ता राजसि(भि): सगरादिभि: । यस्य यस्य यदा भूमिस्तस्य तस्य तदा  
25 फलम् ॥१८॥ भूमि यः प्रतिगृह्णा(ह्णा)ति यस्(स्तु)भूमिं प्रयच्छति । उभौ तौ पुण्यकर्म्म-  
26 णौ नियतौ स्वर्गगामिनौ ॥१९॥ पूर्वदत्तां द्विजातिभ्या(भ्यो) यत्नाद्रवा पुरंदर । म-  
27 हीं महीभृतां श्रेष्ठ(ष्ठ) दानाच्छ्रेयो हि पालनम् ॥२०॥ स्वदत्तां परदत्तां वा प(यो) हरेत  
28 वसुंधरां(राम्) । स विष्टायां कृमिभूत्वा पितृभिः सह मज्जति ॥२१॥ तडागाना(नां) सहस्र(स्रे)-  
ण वा-  
29 य(ज)पेयस(श)तेन [च] । गवां का(को)टिप्रदानेन भूमिहर्ता न सु(शु)ध्यति ॥२२॥ प(प)-  
ष्टिर्व्वर्षसहस्रा-  
30 णि<sup>6</sup> स्वर्ग(र्गो)वसति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत(त्) ॥२३॥  
31 इष्टं दत्तं हुतं चैव यत्किंचिद्धम्म(र्म्म)संचितम् । [अ]र्द्धांगुलेन [सी]माया ह णन<sup>7</sup> प्र-  
32 णस्य(श्य)ति ॥२४॥ यथा[प्सु] पतितं(तः) स(श)क तैलवि(वि)दुर्व्विषसर्पति । एवं भूमिकृतं  
दानं  
33 सस्ये सस्ये प्ररोहति ॥२५॥ वा[स्त]व्यवंस(श)कुमुदप्रविकासचंद्रः श्रीमानभू-  
34 दिह हि कीर्त्तिधरो मनीषी [1\*] ग्रामो जडेर इति [य\*]स्य सुता(तो)ऽस्य विदा(दा)न(न्)  
श्रीवत्स-  
35 राज इति ताम्रमिदं लिलेख<sup>8</sup> ॥२६॥ चादोकेनोत्कीर्ण<sup>9</sup> । संवत्(त्) १००० भाद द<sup>10</sup> सुदि<sup>11</sup>  
36 गुडौ(रौ) ॥

Seal

1 राजश्री<sup>12</sup>म-

2 तृध्वीदेव[1\*]

#### TRANSLATION

Success! Om, Adoration to Brahman!

(For a translation of verses 1-10, see above, pp. 428-29.)

(Verse 11) From him was born Prithvidēva (II) as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.

<sup>1</sup> Perhaps the intended reading is आलवायनगोत्राय. See above, p. 479.

<sup>2</sup> The correct reading may be सामन्तमण्डले.

<sup>3</sup> Hiralal suggested the reading गोठया-. The correct reading would be गोठदासंज्ञक ग्रामम्, but it would not suit the metre.

<sup>4</sup> Read संखो.

<sup>5</sup> Read छत्रं.

<sup>6</sup> Read पष्टि वर्षसहस्राणि.

<sup>7</sup> Read हरणेन.

<sup>8</sup> Metre: *Vasantatilakā*.

<sup>9</sup> Read चांद्रार्केनोत्कीर्णम्, on the authority of the reading in l. 35 of the Amōdā plates of Prithvidēva II, dated K. 905 (No. 94, below).

<sup>10</sup> Read भाद्रपद-.

<sup>11</sup> The figure denoting the *tithi* has been omitted.

<sup>12</sup> This *akshara* is reverse in form.



## GHOTIA PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 1000 (?) (900)

Seal



(From a photograph).

i.

2 4 6 8 10 12 14 16 18

20 22 24 26 28 30 32 34 36

2 4 6 8 10 12 14 16 18

20 22 24 26 28 30 32 34 36

ii.

20 22 24 26 28 30 32 34 36

20 22 24 26 28 30 32 34 36







(V. 12) This son of him (*i.e.*, of Ratnadēva II), the king Pṛithvīdēva (II) of great and resplendent valour, rules the earth with great political wisdom.

(V. 13) There was a holy Brāhmaṇa named Hari, the ocean of the rivers, namely, the Vēdas. From him was born (*a son*) named Rihila who was like a wish-fulfilling tree to suppliants.

(V. 14) From him was born (*a son*) named Gōpāla, an ornament of the orb of the earth, who, being occupied with the study of the Vēdas, Smṛitis (*and*) Purāṇas, was like Druhiṇa (Brahmā).

(V. 15-16) On the occasion of a Saṅkrānti, (*the king*) donated a village named Gōṭhadā in the Sāmanta-maṇḍala<sup>1</sup> to the illustrious Gōpālaśarman of the Ālavāyana<sup>2</sup> gōtra with the three *pravara*s Vasishṭha, Maitravaruṇa and Kauṇḍinya, after having washed the pair of his lotus-like feet.

(*Here follow nine benedictive and imprecatory verses.*)

(V. 26) There lived here the wise and illustrious Kīrtidhara who was the moon which made the night-lotuses of the Vāstavya family bloom, and who owned the village named Jaḍēra. His learned son Vatsarāja wrote (*on these plates of*) copper.

Engraved by Chāndārka.<sup>3</sup> (*In*) the year 1000 (?) (900) on Thursday, the —<sup>4</sup> (*lunar*) day of the bright (*fortnight*) of Bhādrapada.

*Seal*

The King, the illustrious Pṛithvīdēva.

No. 93; PLATE LXXVI

#### RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: (VIKRAMA) YEAR 1207.

THIS inscription is incised on a slab of polished black stone which is said to have been discovered within the fort of Ratanpur<sup>5</sup> and is now deposited in the Central Museum, Nagpur. The inscription was referred to by Sir Alexander Cunningham's Assistant, Mr. Beglar in the *Archaeological Survey of India Reports*, Vol. VII (1873-74), p. 215. It has been edited before, first by Dr. Rajendralal Mitra in the *Journal of the Asiatic Society of Bengal*, Vol. XXXII, pp. 277-87, and again by Dr. Kielhorn in the *Epigraphia Indica*, Vol. I, pp. 45 ff. The record is edited here from the original stone.

"The inscription consists of 24 lines. The writing originally covered a space of about 2' 5½" broad by 1' 1" high; at present, a portion of the proper left side, all the way down, and the lower right corner of the stone are broken away, so that altogether about ninety *aksharas* are missing.<sup>6</sup> The stone evidently was less injured when Dr. Rajendralal's rubbing was taken. The final *aksharas*, again, in ll. 10, 14, 17 and 19 of Dr. Kielhorn's transcript have been broken away since estampages were supplied to him. Except for one or two *aksharas*, here and there, which are slightly damaged, and a crack which cuts across ll. 14-24, the extant portion of the record is well-preserved. The size of the letters is about .4". The characters are Nāgarī. The medial *n* appears in some cases as a curve turned

<sup>1</sup> See above, page 482, note 2.

<sup>2</sup> *Loc. cit.*, n. 1.

<sup>3</sup> *Loc. cit.*, n. 9.

<sup>4</sup> The figure of the *titthi* has not been engraved.

<sup>5</sup> The record may have been put up originally at Sāmbā where the temple of Śiva, mentioned in it, was erected. Later on, it seems to have been removed to the fort at Ratanpur where it was found by Cunningham's Assistant, Beglar. See his *A. S. I. R.*, Vol. VII, p. 215.

<sup>6</sup> *Ep. Ind.*, Vol. I, p. 45.



downwards and added to the middle of the vertical stroke ; see, e.g., -*vidyud-*, 1.18 ; medial diphthongs are expressed by *prishthamātrās* in many cases ; *k* shows two forms, one in combination with the vowel *ri* and consonants and the other in other cases, see *krīti* and *kāla-kramēṇ-*, 1.8 ; *ṣ* has developed a dot, see -*śaśāṅka-*, 1.6 ; the left limb of *dh* is seen developed in a few cases, but the earlier form is predominant ; see *nidhi-*, 1.5, -*vudha-*, 1.11, etc. The sign of the *avagraha* occurs in ll. 5, 9, 11, 13, 16 and 21 and that of the *jihvāmūliya* in 1.17. The language is Sanskrit and except for the introductory obeisance and the date at the end, the record is metrically composed throughout. The verses are all numbered and total 30. They were composed by **Dēvagaṇa**, the son of Ratnasimha. The record was written by **Kumārāpāla**<sup>1</sup> and incised by **Sāṃpula**. As regards orthography, we may notice that *v* is written for *b* everywhere and the dental *s* for the palatal *ś* in some places ; see, e.g., -*pravōdhana-*, 1.2, *suṇḍā-*, 1.2, *Sach-īva*, 1.10 ; the dental *n* wrongly takes the place of *anusvāra* in -*karnṇ-āvatansob*, 1.4 and of the palatal *ṣ* in *chancharīkaḥ*, 1.11, *kin=ch=*, 1.13, -*chakraṇ=cha-*, 1.23 ; finally, *m* has not been changed to *anusvāra* in *dhavalam=vilōkya*, 1.12 and -*idam=vidagdho-*, 1.20, in violation of Pāṇini's rule (VIII, 3, 23).

The inscription refers itself to the reign of **Prithvidēva**, who, as we shall see below, was the second prince of that name in the **Kalachuri Dynasty of Ratanpur**. The object of it is to record the erection of a temple of Śiva at the village **Sāmbā** by one **Dēvagaṇa**.

After the customary obeisance to Śiva, the inscription has two verses in praise of Śiva and Gaṇapati. It then states that in the race of the moon was born **Jājalladēva (I)**. His son, whose name is lost,<sup>2</sup> is described as the submarine fire to the ocean of the invincible army of the **Chēdi king**. He is also said to have destroyed, like Rāhu devouring the full moon, the brave warriors of the proud **Chōḍagaṇga**.<sup>3</sup> This last-named prince is evidently the well-known Gaṇga king **Anantavarman** who was called **Chōḍagaṇga**, because he was the son of a Gaṇga king by a Chōla princess. The son of **Jājalladēva** whose victory over **Chōḍagaṇga** is spoken of here is, therefore, **Ratnadēva II**. This victory of **Ratnadēva II**, though not referred to in his own records, is mentioned with pride in several records of his successors.<sup>4</sup> His defeat of Chēdi forces, however, is not alluded to elsewhere. The contemporary **Chēdi king** was probably **Gayākarna** who, we know, was ruling in K. 902.<sup>5</sup> The present inscription next mentions **Prithvidēva (II)**, the son of **Ratnadēva II**, during whose reign it was set up.

After this introductory account of the Kalachuri dynasty, the record devotes as many as fifteen verses to the glorification of **Dēvagaṇa** who erected the afore-mentioned temple of Śiva, his ancestors, wives and children. His great-grandfather **Gōvinda** of the **Vāstavya** family had come down to **Tummāṇa** from the Chēdi country. He had two sons, **Māmē** and **Rāghava**. The former had, from his wife **Rambhā**, a son named **Ratnasimha** who was the father of **Dēvagaṇa**. We are next told that **Dēvagaṇa** had two wives **Prabhā** and **Jāmhō**, two sons **Jagatsimha** and **Rāyarasimha** and a daughter **Bhōpā**. Next are mentioned **Vālhū** and **Dēvadāsa**, whose relation to

<sup>1</sup> His name appears in v. 27 as *Kumārāpāla* due to the exigencies of the metre.

<sup>2</sup> The name *śrī-Ratnadēva* was clear when Rajendralal's rubbing were taken. See below, text, p. 486, n. 6.

<sup>3</sup> Kielhorn understood this personal name in the sense of Chōḍa and Gaṇga champions (*Ep. Ind.*, Vol. I, pp. 46 and 49). Though he corrected himself later on, the mistake has been repeated by Hiralal in his *Inscriptions in C. P. and Berar* (second ed., p. 117).

<sup>4</sup> See Nos. 97, 100 and 101.

<sup>5</sup> See the Tēwar stone inscription of Gayākarna, No. 58, above.



Dēvagaṇa is, however, not clear. The temple of Śiva under the name of Bīlvapāṇi, which Dēvagaṇa erected at Sāmbā, is described in verses 23-24. As stated before, it was Dēvagaṇa himself who composed this *prafastī*.

The date of the inscription, which is expressed in decimal figures only, was read as Saṁvat 1207 by Mr. Beglar<sup>1</sup> and Dr. Rajendralal Mitra<sup>2</sup> and as Saṁvat 1247 by Dr. Kielhorn. As remarked by Dr. Kielhorn, the figures are scratched on the stone, rather than properly engraved. The date must, of course, be referred to the Vikrama Saṁvat. As this is the only Kalachuri inscription of the time from Chhattisgarh which is dated in this era, it seems probable that the figures were substituted in later times in the place of the original date in the Kalachuri era.<sup>3</sup> Reading the present date as 1247, Kielhorn at first referred the inscription to the reign of Prithvidēva III whom he supposed to be the successor of Ratnadēva III, but later on he corrected himself.<sup>4</sup> As we have seen, Prithvidēva of the present inscription was the son of Ratnadēva II who won a victory over Anantavarman-Chōḍagaṅga. This Ratnadēva is, therefore, identical with the homonymous prince mentioned in the Mallār inscription,<sup>5</sup> who also is credited with the same achievement. The Mallār inscription gives the (Kalachuri) year 919 (1167-68 A.C.) as a date for Ratnadēva II's grandson and Prithvidēva II's son and successor, Jājalladēva II. The date of the present inscription, which was put up in the previous reign, cannot, therefore, in any case be carried beyond 1167-68 A.C. Consequently, Kielhorn's reading of the date, viz., (Vikrama) Saṁvat 1247 (1189-90 A.C.) is impossible. The first, second and fourth figures of the date are clearly 1, 2 and 7 respectively. As Prithvidēva II's date cannot be carried beyond K. 919 or V. 1225, it is clear that the third figure of the date which is indistinct must be either 0 or 1. It is certainly not the latter. We have, therefore, to take the date to be 1207 (1149-50 A.C.) as read by Beglar and Rajendralal. It remains to add that the Pēṇḍrābandh plates,<sup>6</sup> dated K. 965, show that Ratnadēva III was followed not by Prithvidēva III, but by Pratāpamalla.

Sāmbā, where the temple of Śiva was erected, still remains unidentified.

#### TEXT<sup>7</sup>

- 1 सिद्धिः<sup>8</sup> । ओं नमः शिवाय ॥ भोगीन्द्रो नयनश्रु[ति]ः कथमसौ द्रष्टुं क्षमो नौ भवेदेषा चन्द्रकला-  
[पि शैशवदशमासाद्य नो<sup>9</sup>]- ७ ७<sup>10</sup> । --- ७ ७ - ७ - ७ ७ ७ --- ७ --- ७ ७ [ए\*]-
- 2 वं शैलसुताप्रवो(वो)धनपरो रुद्रो रते पातु वः<sup>11</sup> ॥ १॥ सत्सिन्दूरविशालपांशुपटलाम्यक्तैककुम्भस्थल-  
सु(शु)ण्डाताण्डवमण्डिताखिलनभोदिङ्गमण्डपा[डम्ब(म्ब)] [र. 1\*] --- ७ ७ - ७ - ७ ७ ७ ---  
७ -<sup>12</sup>

<sup>1</sup> See C. A. S. I. R., Vol. VII, p. 215.

<sup>2</sup> J. A. S. B., Vol. XXXII, pp. 277 ff.

<sup>3</sup> As Kielhorn has observed, the first *akṣara* of the word *saṁvat* which precedes the figures of the date appears to have been put in the place of the figure 9. The next two *akṣaras* also seem to be scratched in the place of two ciphers. If the original date was K. 900 it would correspond to V. 1207. The latter seems to have been substituted for it when the Kalachuri era ceased to be current in Chhattisgarh.

<sup>4</sup> Ep. Ind., Vol. VIII, Appendix I, p. 17, n. 1.

<sup>5</sup> No. 97, below.

<sup>6</sup> No. 101, below.

<sup>7</sup> From the original stone.

<sup>8</sup> Expressed by a symbol.

<sup>9</sup> The letters in this bracket are partially damaged, their lower portions only being still extant.

<sup>10</sup> The missing *akṣaras* may be conjecturally restored as *ज्ञास्यति*.

<sup>11</sup> Metre of this and the next verse: *Sārdūlavikrīḍita*.

<sup>12</sup> The last *akṣara* of this line was probably *ॐ*.



- 3 मीरुहव्यूहोन्मूलनकेलिरस्तु भवतां भूत्यै गणग्रामणीः ॥२॥ देवः पीयूषधाराद्रवकरनिकराक्रान्तिदि-  
क्चक्रवालस्त्रैलोक्याक्रान्तिनिर्यन्मदननृपचमूदर्पणाभोगल[क्ष्मीः । ] ----- ८ -- ८<sup>1</sup>
- 4 यति सुरवधूरत्नकर्णावतन्तः<sup>2</sup> शुभ्रांशुः प्रौढरामाहृदयगिरिगुहामानसर्वकषत्रीः<sup>3</sup> ॥३॥ तदंशे भु-  
जदण्डमण्डलमदाक्रान्तत्रिलोकीतलो वि(वि)भाणः सुरसार्धनाथपदवीमुदा ८ -- ८ ८ । -- ८<sup>4</sup>
- 5 निधिमेखलावलयितक्षोणीवधूवल्लभो भूपालो भुवनैकभूषणमणिज्जिल्लदेवोऽभवत्<sup>5</sup> ॥४॥ तस्मा-  
च्चेदिनरेन्द्रदुर्दमचमूचक्रैकवारानिधेस्तीव्रौर्व्वज्वलनोऽजनिष्ट तनयः -- ८ -- ८ ८<sup>6</sup> । -- 7
- 6 वर्खिव्वितचोडगङ्गसुभटस्फारेन्दुवि(वि)म्ब(म्ब)ग्रहघासे राहुरनन्तसौ(सौ)र्यमहिमाश्चर्यो मही-  
मण्डले ॥५॥ सप्यत्पूर्णशशाङ्कधामधवलस्फायद्यशोजन्मभूरुद्यतीव्रतरप्रतापतरणिः सत्ता[व] --  
८ ८ । -- 8
- 7 यातदिगन्तवन्दिनिवहाभीष्टार्थचिन्तामणिः पृथ्वीदेवनरेश्वरोऽस्य तनयः श्रीमानभूदभूतले ॥६॥  
राज्ये भूमिभुजोऽस्यैव नयमाम्गानुसारिणि । क्षीणोपसर्गसंसर्ग<sup>9</sup>प्रजानन्दविधायिनि<sup>10</sup> ॥७॥ वा  
८ ८ ८ ८ -- ८ 11
- 8 मर्गोविन्दस्त्रेदिमण्डलात् । कुतो कालक्रमेणासौ देशन्तुम्माणमागतः ॥८॥ पुत्रस्तस्य जनानुराग-  
जलधिर्भूभूत्सभाभूषणो ज्यायान्पण्डितपुण्डरीकतरणिम्ममिऽभिधानोऽभवत् । यो धात्रीतिलको [नि] --  
८ ८ ८ 12
- 9 लालङ्कारहारोपमो विख्यातस्त्रिपुरान्तकैकचरणाम्भोजैकभृङ्गो भुवि<sup>13</sup> ॥९॥ भ्राता श्रीराघवोऽमुष्य  
कनीयान्गुणसागरः । नागरो भुवनाभोगभूषा पूषोपमो व(व)भौ<sup>14</sup> ॥१०॥ श्रीमामेतनयः समस्त-  
जग[ती] -- 15
- 10 ण्णकीर्णस्फुरत्कुन्देन्दुद्युतिकीर्तिसन्ततिलताव्यासक्तदिङ्मण्डपः । राजत्युन्मदवादिवुन्ददलनो लीला-  
विहारः श्रियः शीलाचारवि[वे]कपुण्यनिलयः श्रीरत्नसिंहः कविः<sup>16</sup> ॥११॥ स(श)चीव जिष्णोर्गि-  
रिजे ८ -- 17
- 11 म्भोर्दुग्धान्वि(न्वि)पुत्रीव च चक्रपाणेः । साध्वी सदा वं(वं)धुजनाभिपूज्या रम्भेतिनामाऽभवदस्य  
पत्नी<sup>18</sup> ॥१२॥ ताभ्यामजायत जगत्त्र[य]घुष्टकीर्तिराखण्डितारिवु(वु)धमण्डलचण्डदर्पः । चण्डी-  
शचारुचरणाम्बु(म्बु)जचन्त्र(ञ्च)रीकः प्रज्ञाप[यो] ८ 19
- 12 रिह देवगणस्तनूजः<sup>20</sup> ॥१३॥ एतद्यस्य जगद्यशोभिरभितो डिण्डीरपिण्डप्रभैराक्रान्तन्धवलम्बिलोक्य<sup>21</sup>

<sup>1</sup> The last *akṣara* of this line was evidently ज.

<sup>2</sup> Read कर्णावतंसः.

<sup>3</sup> Metre: *Śṛagdhara*.

<sup>4</sup> Rajendralal read here -मधैर्याम्बुधिः । स-, and Kielhorn supplied -प्ताम्भो-

<sup>5</sup> Metre of this and the next two verses: *Sārdūlavikrīḍita*.

<sup>6</sup> Rajendralal read here श्रीरत्नदेवो नृप(पः).

<sup>7</sup> Kielhorn supplied the missing *akṣara* as ग.

<sup>8</sup> Rajendralal read the *akṣaras* here as धर्मांम्बुधिः । ना [ना]-

<sup>9</sup> Kielhorn read -मर्ग, but the original has no *mātrā* on मर्ग.

<sup>10</sup> Metre of this and the next verse: *Anuṣṭubh*.

<sup>11</sup> Rajendralal read here वास्तव्यवंशशुभ्रां[शु]-

<sup>12</sup> Rajendralal read here निजामलकु-

<sup>13</sup> Metre: *Sārdūlavikrīḍita*.

<sup>14</sup> Metre: *Anuṣṭubh*.

<sup>15</sup> Rajendralal read here वि[स्ती]-

<sup>16</sup> Metre: *Sārdūlavikrīḍita*.

<sup>17</sup> Read वशे-. The first *akṣara* which was partly extant in Kielhorn's time has since been broken off.

<sup>18</sup> Metre: *Upajāti*.

<sup>19</sup> The missing *akṣara* is of course चि.

<sup>20</sup> Metre: *Vasantatilakā*.

<sup>21</sup> Read -वलं विलोक्य.



## RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: (VIKRAMA) YEAR 1207

[illegible]







- निखिलं गोपाङ्गनावीक्षितः । कालिन्दीहृदकालनेमिदलनप्रारम्भवीतादरस्तीरे ताम्यति वारिराशि-  
तनया —<sup>1</sup>
- 13 त्तोपि जातभ्रमः<sup>2</sup> ॥१४॥ पीयूषद्रवसान्द्रवि(वि)न्दुवसतिर्यस्यास्य वाक्चन्द्रिका विद्वच्चक्रचकोरच-  
ञ्चुपुटकैरापीयमानानिशम् । किन्वा(ञ्चा)य(यं) करपञ्जरोऽखिलमिलन्नानादिगन्ताधिनां भूयो-  
ऽभीष्टफलप्रदानचतुर[\*] स्वाधी[न] —<sup>3</sup>
- 14 ल्पद्रुमः ॥१५॥ चन्द्रिकेव शिशिरांशुमालिनो मञ्जरीव सुरमेदिनीरुहः । कान्तिनिर्जितसुराङ्गना-  
गणा तस्य साधुचरिता वधूः<sup>4</sup> प्रभा ॥१६॥ जा[म्हो]नाम्नी द्वितीयास्य विलासवसतिः प्रिया ।  
अमितप्रेमवा(वा)हुल्या ७ —<sup>5</sup>
- 15 यं प्राणमन्दिरम्<sup>6</sup> ॥१७॥ लावण्याप्रतिमल्लतामदभरा मौलींदुना क्रोधतो दग्धस्यापि मनोभवस्य  
भुवने विद्येव सञ्जीवनी । सत्सौभाग्यगुणैकगर्ववसतिः प्राणाधिका प्रेयसी यां निर्म्माय सरोजभूः  
प्रमुदि —<sup>7</sup>
- 16 प्राप्तः परां निर्वृतिम्<sup>8</sup> ॥१८॥ अबो(बो)धध्वान्तसन्तानकवि(रि)कुम्भविदारणः । जगत्सिंहोऽस्य  
तनयः सि(सि)हवद्भुवि राजते<sup>9</sup> ॥१९॥ तारकारिरसौ शैलसुतासूनुरयं पुनः । सुतो रायरसिंहो-  
ऽस्य व(व)न्धुवर्गस्य तारकः ॥२०[॥\*]
- 17 भोपास्य दुहिता साध्वी कलिकालविचेष्टितैः । अस्पृष्टा स्वर्द्धनीवेयं भुवनत्रयपावनी ॥२१॥  
बालूश्रीदेवदासाख्यौ व(व)दसख्यौ परस्परम् । जगदुद्योतकौ<sup>10</sup> भातः पु प<sup>11</sup>वन्ताविवाम्ब(म्ब)रे ॥  
२२॥ वातोद्भूति[वि]<sup>12</sup>—
- 18 लोलतूलतरलं नृणामिदं जीवितं लक्ष्मीं धोरघनान्तरालविलसद्विद्युद्विलासोपमाम् । मत्वेतददुरितौ-  
घदारुदहनप्रोद्दामदावानले श्रद्धामुद्धतधर्मवु(बु)द्विरकरोच्छ्रेयःपथे सा(शा)श्वते<sup>13</sup> ॥२३॥ चक्रे  
देव[ग\*]<sup>14</sup>—
- 19 णो घाम वि(वि)त्वपाणिपिनाकिनः । सांवा(वा)ग्रामे तुषाराद्रिसि(शि)खराभोगभासुरम्<sup>15</sup> ॥२४॥  
नानाभूपालभुक्तक्षितिजघनघनाश्लेषतोषादिवादौ दिग्बामाकामपीडातरलतनुमुखलेपलिप्सं सम[न्ता]-  
[त्\*]
- 20 कामीवेदम्बिदग्धो<sup>16</sup> विरचितपरमप्रेमहासं त्वरावत्स्वर्वामाणं समक्षं गगनपरिसरश्चीमुखं<sup>17</sup> चुम्ब-  
(म्ब)तीव<sup>18</sup> ॥२५॥ निःशेषागमशुद्धबो(बो)धविभवः काव्येषु यो भ[व्य]धीः सत्तवर्काम्बु(म्बु)-  
धिपारगो भृगु[सु][तो\*]

<sup>1</sup> The missing *akshara* is evidently य, as conjectured by Kielhorn.

<sup>2</sup> Metre of this and the next verse: *Sārdūlavikrīḍita*.

<sup>3</sup> The missing syllable is clearly क.

<sup>4</sup> Metre: *Rathōddhatā*.

<sup>5</sup> Restore द्विती— The first *akshara*, which is now completely lost, was partially visible in Kielhorn's estampages.

<sup>6</sup> Metre: *Anushtubh*.

<sup>7</sup> The missing syllable is evidently तः.

<sup>8</sup> Metre: *Sārdūlavikrīḍita*.

<sup>9</sup> Metre of this and the next verses: *Anushtubh*.

<sup>10</sup> Read जगदुद्योतकौ.

<sup>11</sup> Read पुष्प—

<sup>12</sup> This *akshara* is damaged, only the medial *i* being still visible.

<sup>13</sup> Metre: *Sārdūlavikrīḍita*.

<sup>14</sup> This *akshara*, which was partly visible in Kielhorn's time, has been completely broken away.

<sup>15</sup> Metre: *Anushtubh*.

<sup>16</sup> Read कामीवेदं विदग्धो.

<sup>17</sup> Kielhorn read गगनपरिसर[ः] श्रीमुखं, but there is no trace of a *visarga* after र. Besides, it is unnecessary to supply it. See translation, p. 490, below.

<sup>18</sup> Metre: *Srughdarā*.



- 21 [यो] दण्डनीतो मतः । च्छन्दोजलकृतिशब्द(ब्द)मन्मथकलाशास्त्राब्ज(ब्ज)चण्डद्युतिश्चक्रे देव-  
गणः प्रशस्तिममलां श्रीरत्नसिंहात्मजः<sup>1</sup> ॥२६॥ यः काव्यकैरविकाशनशीतर[श्मि]रुहामवु(वु)-  
द्विनिलयोऽ[व]<sup>2</sup>-
- 22 [नि\*]पालसूनुः । विद्याविलासवसतिविवमलां प्रशस्तिं श्रीमानिमां कुमरपालवु(वु)धो लिलेख<sup>3</sup> ॥२७॥  
प्रशस्तिरियमुत्कीर्णा रुचिराक्षरपंक्तिभिः । धीमता सूत्रधारेण सांपुलेन मनोरमा<sup>4</sup> ॥[२८॥\*]
- 23 ५५ [देव]गणावेतौ रूपकारशिरोमणी । चक्रतुर्घटनान्धाम्नो वि(वि)त्वपाणिपिनाकिनः ॥२९॥  
चन्द्राक्षौ किरणावलीवलयितं यावद्विधत्ताञ्जगद्दिङ्मातङ्गघटोपवृ(वृ)हितधराचक्रन्व(ञ्च) कू-
- 24 -०५<sup>5</sup> । नक्षत्रप्रकरोरुहारलतिकाञ्जलङ्कारसारं नभस्त्वत्कीर्त्तिर्मदनारिमन्दिरमिषात्तावच्चिरं नन्दतु<sup>6</sup>  
॥३०॥ सम्बत्<sup>7</sup> [१२०७] [१\*]

## TRANSLATION

Success ! Ōm ! Adoration to Siva !

(Verse 1) May Rudra protect you !—(he), who at [the time of] sexual enjoyment is engrossed in persuading (thus) the daughter of the mountain (i.e., Gaurī)—‘How can the lord of serpents who uses his eyes as ears be able to see us ? And [how can] this crescent moon also which is in the state of infancy [know of it] ? . . . .’<sup>1</sup>

(V. 2) May the leader of the Gaṇas (i.e., Gaṇapati) grant you prosperity !—(he) the surface of whose unique frontal globes is smeared with large masses of the powder of excellent vermilion ; who, with the violent dance of his trunk, adorns the [extensive] pavilion of all the regions of the sky . . . . (and) who is engaged in the sport of uprooting multitudes of trees . . . . .<sup>2</sup>

(V. 3) [Glorious] is the white-rayed god (i.e., the Moon) who covers the circles of the regions with the multitude of his rays flowing with streams of nectar ; who has the beauty of a large mirror for the army of the king Madana as he marches forth for the conquest of the three worlds ; . . . . who is the jewelled ear-ornament of heavenly damsels and whose loveliness completely removes haughtiness from the hearts, resembling mountain caves, of mature women.

(V. 4) In his race was (born) the king Jājalladēva (I), a unique jewel-ornament of the world, who conquered the regions of the three worlds by the pride of his round massive arms, (and) attained the position of the lord of the host of gods . . . . . the favourite husband of his wife, the earth, surrounded with the girdle of the [seven] oceans.

(V. 5) From him there was born a son [the illustrious king Ratnadēva (II)] who was the fierce submarine fire to the matchless ocean of the arrayed hard-to-be-subdued hosts of the Chēdī king ; who was Rāhu in seizing and swallowing the large lunar orb of the mighty warriors of Chōḍagaṅga, haughty with self-conceit ; and the marvels of whose great valour had no end on the orb of the earth.

(V. 6) There was born on the earth his son, the illustrious king Pṛithvidēva (II), the source of increasing fame, white like the spreading lustre of the full moon ; the

<sup>1</sup> Metre: Śārdūlavikrīḍita.

<sup>2</sup> This akṣhara was clear in Rajendralal's estampage. He supplied नि at the beginning of the next line.

<sup>3</sup> Metre: Vasantatīlakā.

<sup>4</sup> Metre of this and the next verse: Anuṣṭubh.

<sup>5</sup> The missing akṣharas were probably -मौपरि.

<sup>6</sup> Metre: Śārdūlavikrīḍita.

<sup>7</sup> For the reading of this word and the figures of the following dates, see above, p. 485, n. 3.



rising sun of extremely fierce valour; [the ocean] of excellent royal [duty]; a wish-fulfilling jewel to hosts of panegyrists, come from (*various*) quarters.

(V. 7) In the reign<sup>1</sup> of this very prince, which follows the path of (*good*) policy, and causes joy to the people, which is unattended by contact with troubles—

(V. 8) In the course of time the learned Gōvinda [the moon of the Vāstavya race] came to the country of Tummāṇa from the Chēdi *maṇḍala*.

(V. 9) He had an elder son named Māmē, an ocean of the affection of the people, an ornament to a royal assembly and the sun to the day-lotuses which were learned men; who, an ornament of the earth, was, as it were, a pearl-necklace to adorn [his own spotless] family (*and*) was well-known on the earth as a unique bee in the matchless lotuses which were the feet of (Śiva) the destroyer of Tripura.

(V. 10) His younger brother was the illustrious Rāghava, an ocean of excellences; being cultured, he, an ornament of the expanse of the world, shone like the sun.

(V. 11) Radiant is the son of the illustrious Māmē, the illustrious Ratnasimha, the poet; the creeper of whose spreading, brilliant and continuous fame, shining like the *kunda* flowers and the moon and covering the (*whole*) world, has clung to the pavilion of the quarters; who routed hosts of haughty disputants (*and was*) the pleasure-resort of Fortune, and the home of integrity, righteous conduct, discrimination and religious merit.

(V. 12) He had a virtuous wife named Rambhā who was always honoured by relatives and who was (*to him*) as Sachī is to Indra, as (Gaurī) the daughter of the mountain is to Sambhu, (*and*) as (Lakshmi) the daughter of the milky ocean is to (Vishṇu) who wields a discus in his hand.

(V. 13) From these two there was born here a son (*named*) Dēvagaṇa, whose fame is proclaimed in the three worlds; who has crushed the excessive conceit of hosts of learned opponents; (*and*) who is a bee on the beautiful lotuses which are the feet of (Śiva) the lord of Chaṇḍī, and [an ocean of] learning.

(V. 14) Seeing this whole world on all sides filled (*and*) whitenend by his fame shining like a mass of the foam of the sea, even (Kṛishṇa), [the beloved] (of Lakshmi) the daughter of the ocean, watched by the wives of cow-herds, gets confused and stands distressed by the shore, losing his interest in the work of the destruction of Kālanēmi in the deep waters of the Kālindī.

(V. 15) His words are always eagerly listened to by multitudes of learned men, being the receptacle of abundant drops of the nectar-liquid-like moon-light which is drunk by the round beaks of Chakōra birds. Moreover, this cage-like hand of his, clever in conferring again and again their desired objects on all suppliants crowding together from various regions, has the wish-fulfilling tree under its control.

(V. 16) As the moon-light is to (*the moon*) that wears a garland of cool rays, as a cluster of blossoms is to the celestial tree, even so to him is his virtuous wife Prabhā, who by her beauty has surpassed a crowd of heavenly damsels.

(V. 17) His second beloved wife is Jāmbhō, a home of gracefulness, who, owing to the intensity of unbounded fame, was a second abode of (*his*) life.

(V. 18) Full of pride owing to the matchlessness of her beauty, being, as it were, the science of reviving on earth the mind-born (*god of love*), though (*he was*) burnt by the moon-crested god (Śiva) in rage, (*and*) the home of the unique pride of the excellence of virtuous beauty, she was dearer (*to him*) than his life; after creating whom, the lotus-born (Brahmā), being pleased, felt exceedingly happy.

<sup>1</sup> This verse states the time when the temple mentioned in verse 24 was built.



(V. 19) His son **Jagatsimha** shines like a lion on earth,—(he) who dispels the expanding darkness of ignorance as a lion breaks open the frontal globes of elephants.

(V. 20) That son of the daughter of the mountain (*i.e.*, Kārttikēya) is an enemy of Tāraka;<sup>1</sup> but this son of his, **Rāyarasimha**,<sup>2</sup> is the saviour (*tāraka*) of the whole multitude of (*his*) kinsmen.

(V. 21) His virtuous daughter **Bhōpā**, untouched by the (*evil*) actions of the Kali age, is, like the celestial river, purifying the three worlds.

(V. 22) **Vālhū** and the illustrious **Dēvadāsa**, united in mutual friendship, are shining, illumining the world like the sun and the moon.

(V. 23) Realizing that this human life is unsteady like a tuft of grass which trembles when shaken by the wind, and that fortune is like the play of lightning flashing in the midst of dreadful clouds, he (*i.e.*, Dēvagaṇa), becoming exceedingly pious, put his faith in the eternal path of bliss which destroys the mass of sins, even as a mighty wild fire burns wood.

(V. 24) At the village **Sāmbā**, **Dēvagaṇa** constructed a temple of Śiva Bilvapāṇi, resplendent like the extensive peaks of the snow-mountain (*Himālaya*).

(V. 25) Being, as it were, pleased at first with the close embrace of the hips of the earth<sup>3</sup> enjoyed by several kings, and being (*next*) desirous of clasping closely the bodies of women, *viṣ.*, the quarters all round,<sup>4</sup> trembling with the pangs of love, this temple, putting on a smile of intense love, like a clever lover, kisses the face of Beauty of the surrounding regions of the sky<sup>5</sup> in the presence of heavenly damsels.

(V. 26) **Dēvagaṇa**, the son of the illustrious **Ratnasimha**,— whose wealth of learning is rendered faultless by (*his knowledge of*) all traditional precepts; who has an excellent talent for poetry; who has reached the further shore of the ocean of good reasoning; who is regarded as the son of Bhṛigu (*i.e.*, Śukra) in politics; (*and*) who is the sun to the lotuses, namely, the sciences of metrics, rhetoric (*and*) grammar, of love and of the arts,— has composed this faultless eulogy.

(V. 27) The illustrious learned **Kumārapāla**,<sup>6</sup> the son of [Avani]pāla, a home of the play of learning and the repository of a powerful intellect, who is the cool-rayed (*moon*) in making the night-lotus of poetry bloom, has written this faultless eulogy.

(V. 28) This pleasing eulogy has been engraved in beautiful rows of letters by the intelligent artisan **Sāmpula**.

(V. 29) . . . . . and **Dēvagaṇa**, the crest-jewels of sculptors, have constructed (*this*) temple of Śiva (*named*) Bilvapāṇi.

(V. 30) As long as the moon and the sun encircle the world with the lines of (*their*) rays, as long as the orb of the earth supported by troops of the elephants of the quarters [rests on the tortoise], as long as the sky bears the excellent ornament of the long pearl-strings (*viṣ.*) the constellations of stars,—so long may thy fame prosper in the guise of (*this*) temple of (*Śiva*) the enemy of the god of love!

The year [1207].

<sup>1</sup> There is a play on the word *tāraka* which means (1) a demon of that name killed by Kārttikēya and (2) a saviour.

<sup>2</sup> Such names are generally found in Kannada records. This name would mean 'a lion to the kings.'

<sup>3</sup> For, the foundation of the temple is laid deep in the earth.

<sup>4</sup> Since the flags of the temple flutter on all sides.

<sup>5</sup> For, it soars very high in the sky. For the idea in this verse, see verse 22 of No. 97, below. See also p. 318, n. 2.

<sup>6</sup> See above, p. 484, n. 1.



AMODA PLATES (SECOND SET) OF PRITHVIDĒVA II: (KALACHURI) YEAR 905

THIS set of two copper-plates was found together with another (called the First Set) issued by the same king<sup>1</sup> and two others<sup>2</sup> at Amōdā, 40 miles south by east of Bilaspur, in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. This inscription, like that on the first set, has been edited with lithographs, but without a translation, by Rai Bahadur Hiralal in the *Indian Historical Quarterly*, Vol. I, pp. 405 ff. It is edited here from the original plates which are deposited in the Central Museum, Nagpur.

The plates are inscribed on one side only. They are much bigger in size than those of the First Set, measuring from 15.3" to 15.6" broad and 8.8" high. They are about .1" in thickness. Their ends are slightly raised for the protection of the writing. A small piece at the lower proper left corner of the first plate has been broken away and lost, which has resulted in the mutilation of one *akshara* at the end of line 18. Again, some *aksharas* in the lower proper right corner of the second plate have been slightly damaged by verdigris. Otherwise, the plates are in a state of good preservation. The damaged letters can be easily supplied from the First Set which has a large portion in common with the present record. The plates were held together by a ring passing through a hole, .5" in diameter, at the top of each. The ring has a circular seal, 2.8" in diameter, closely resembling that of the First Set in device and legend. The weight of the two plates is 255 *tolas* and that of the ring and the seal, 15 *tolas*.

The characters are Nāgarī. The letters are deeply incised and somewhat better formed than those of the First Set. Their average size is .4", except in the last seven lines on the first plate where it is reduced to .3". As shown below, the present charter was written only about five years after that of K. 900 and the writer of both was the same. Consequently, we see the same palæographical and orthographical peculiarities here as in the latter charter. The language is Sanskrit. Except for *ōm namō Vrahmaṇē* in the beginning and the name of the engraver and the date at the end, the record is in verse throughout. It contains 28 verses, all of which are numbered. Of these, the first eleven, which give the genealogy of the donor, are copied *verbatim* from the earlier grant. The next four, which mention the donees, their *gōtra* and the village granted to them, are, of course, different. Then come twelve benedictive and imprecatory verses, of which four are found in the earlier record. The last verse, which gives particulars about the writer, is, again, identical in both the records.

The inscription is one of Prithvidēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the grant, by Prithvidēva II, of the village Buḍubuḍū in the Madhya-maṇḍala to the three Brāhmaṇa brothers Silaṇa, Pīthana and Lakaṇa, the sons of Dēvaśarman who was himself the son of Mihiravāmin of the Chandrātrēya *gōtra*, with the three *pravaras* Chandra, Atri and Spāvana.<sup>3</sup> From the other Amōdā plates we have seen that Silaṇa was the eldest of the three brothers and was the sole recipient of the grant recorded in it. The present grant was made on the *akshaya-*

<sup>1</sup> No. 91, above.

<sup>2</sup> *Viz.*, the Amōdā plates of Prithvidēva I, K. 831 (No. 76) and the Amōdā plates of Jājalladēva II, K. 91[9] (No. 99).

<sup>3</sup> This is probably a mistake for *Pāvana* (fire). See above, p. 475, n. 1.



*tritiyā tithi*.<sup>1</sup> The record was written by Vatsarāja, the son of Kirtidhara, the owner of the village Jaḍēra. He was the writer of the First Set of the Amōdā plates also. The charter was engraved by Chāndārka.

The inscription is dated on Tuesday, the 6th day of the bright fortnight of Āśvina in the year 905 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era. According to Kielhorn's final view, the Kalachuri era began on Āśvina śu. di. 1 (the 5th September) in 248 A.C. The date of the present grant should, therefore, fall in 1152 A.C. if the year 905 was current, and in 1153 A.C. if it was expired. But in 1152 A.C. the afore-mentioned *tithi* ended 7 h. 30 m. after mean sunrise on Saturday (the 6th September) and in 1153 A.C. it ended 7 h. after mean sunrise on Friday (the 25th September). In neither case was the *tithi* connected with a Tuesday. The date would, therefore, have to be taken as irregular. On the other hand, if we suppose that the Kalachuri year began in some month later than Āśvina (say in Kārttika), the details of the date work out regularly; for the 6th *tithi* of the bright fortnight of Āśvina in 1154 A.C., corresponding to the *expired* Kalachuri year 905, commenced 1 h. 15 m. after mean sunrise on Tuesday (the 14th September). It is true that on this day also the *tithi* was not current at sunrise, but since it practically filled the whole of that day and was probably current at the time of the gift, it may have been coupled with that week-day. Tuesday, the 14th September, 1154 A.C. is, therefore, the date of the present record. Like the date of the Jabalpur plates of Jayasīma<sup>2</sup> it clearly shows that the Kalachuri year must have commenced in some month later than Āśvina. The preceding *akshaya-tritiyā* or *Vaiśākha-śukla-tritiyā*, on which the grant was made, fell on Saturday, the 17th April 1154 A.C.<sup>3</sup> The plates were thus actually issued nearly five months after the grant was made.

Of the geographical names occurring in this inscription, Madhya-maṇḍala and Jaḍēra have already been identified.<sup>4</sup> The donated village Buḍubudū was, like Avalā, probably situated in the vicinity of Amōdā, but it cannot be traced now. R.B. Hiralal identified it with Burbur in the former Lāphā Zamindari, 2 miles south-west of Pāli in the Bilaspur *taluk*, but it is situated too far from Amōdā.

#### TEXT<sup>5</sup>

##### First Plate

- 1 सिद्धिः<sup>6</sup> [1\*] ओं नमो ब्र(ब्र)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणम् । भावग्राह्यं परं ज्ये(ज्यो)तिस्त-
- 2 स्मै सद्ब्रह्मणे<sup>7</sup> नमः<sup>8</sup> ॥१॥ यदेतदग्रेसरमम्ब(म्ब)रस्य ज्योतिः स पूषा(षा) पुरुषः पुराणः । अयास्य पुत्रो

<sup>1</sup> Hiralal calls it *rājy-akshaya-tritiyā*, but the first word is a misreading for *rājū* meaning 'by the king'. See below, p. 494, n. 3.

<sup>2</sup> Above, No. 63.

<sup>3</sup> Hiralal's statement that it fell on Saturday, the 17th March 1154 A. C. (*I. H. Q.*, Vol. I, p. 407) is obviously a mistake.

<sup>4</sup> See above, pp. 425 and 475.

<sup>5</sup> From the original plates.

<sup>6</sup> Expressed by a symbol.

<sup>7</sup> Read सद्ब्रह्मणे.

<sup>8</sup> Metre: *Anushtubh*.



- 3 मनुरादिराजस्तदन्वय(वे)ऽभूद्भुवि कार्त्तवीयः(र्यः)<sup>1</sup> ॥२॥ तद्वंशप्रभवा [न]रेन्द्रपतयः स्याताः क्षितौ हैह—
- 4 या[स्ते]पा(पा)मन्वयभूषणं रिपुमनोविन्य[स्त]तापानलः । धर्मध्यानधनानुसंचितयशाः सस्वत्स—  
तां<sup>2</sup> सौख्य—
- 5 कृत्प्रेयान(न्) सर्व्वगुणान्वितः समभवत्श्रीमानसौ<sup>3</sup> कोक्कलः<sup>4</sup> ॥३॥ अष्टादसा(शा)रिकरिकुंभवि—
- 6 भंगसिंहाः पुत्रा बभूवुरतिसौ(शौ)र्यपराश्च तस्य । त[त्रा]ग्रजो नृपवरत्निपुरीश<sup>5</sup> आसीत्पा—
- 7 स्वै(स्वै) च मंडलपतीन् स चकार वं(वं)धून्<sup>6</sup> ॥४॥ तेषा(पा)मनूजस्य कलिगराजः प्व(प्र)तापवह्नि—  
क्षपितारि—
- 8 राजः । जातोऽज्वये द्विष्टरिपुप्रवीरप्रियाननांभोरुहपार्श्वणं(णै)दुः<sup>7</sup> ॥५॥ तस्मादपि प्रततनिर्मल—
- 9 कीर्त्तिकान्तो जातः सुतः कमलराज इति प्रसिद्धः । यस्य प्रतापतरणावुदिते रजन्यां जातानि
- 10 पंकजवनानि विकासभांजि<sup>8</sup> ॥६॥ तेनाथ चंद्रवदनोऽजनि रत्नराजो विश्रो(श्चो)पकारक—
- 11 रुणा[ज्जि]<sup>9</sup>तपुष्यभारः । येन स्ववा(वा)हुयुगनिर्मितविक्रमेण नीतं यशसि(स्त्रि)भुवने विनिहत्य  
स(श)[त्रु]न्
- 12 ॥७॥ नोनल्लास्या धि(प्रि)या तस्य शूरस्येव हि शूरता । तयोः सुतो नृपश्रेष्ठः(ष्ठः) पृथ्वीदेवो  
बभूव ह<sup>10</sup> ॥८॥
- 13 पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः शूरः सज्जनवां[छि]ताय(र्थ)फलदः कल्पद्रु(द्रु)मः श्री—
- 14 फलः । सर्व्वेषामुचितोऽर्चने मु(सु)मनसां तीक्ष्णद्विषत्कंटकः पस्य(श्य)त्कान्ततरांगनांगमदनो जा—  
जल्लदेवो नृ—
- 15 पः<sup>11</sup> ॥९॥ तस्यात्मजः सकलकोसलमंडनश्रीः श्रीमान्समाह(ह)तसम[स्त]नराधिपश्रीः । सर्व्वक्षि—  
तीश्वरसि(शि)रोवि—
- 16 हिती(तां)हि(हि)सि(से)वः सेवालृ(भू)तां निधिरसौ भुवि रत्नदेवः<sup>12</sup> ॥१०॥ पृथ्वीदेवस्ततो  
जातः पोतः कंठीरवादिव । [सि]ह—
- 17 संहतनो योऽरिकरिपू(यू)थमपोययत्(त्)<sup>13</sup> ॥११॥ चदात्रयस्य<sup>14</sup> गोते(त्रे)भूच्चन्द्रात्रिस्पावनै—  
स्त्रिभिः<sup>15</sup> । प्रवरैः प्रव—
- 18 रो विप्रो मिहिरस्वामिसज्जया<sup>16</sup> ॥१२॥ व(त)स्याभू[हे]वप(श)म्मैति तनयो नयवित(त्)मः ।  
पुत्रौ तस्यापि वि[ख्या]<sup>17</sup>—

<sup>1</sup> Metre: *Upajāti*.

<sup>2</sup> Read शस्वत्सतां.

<sup>3</sup> Read समभवच्छ्रीमानसौ.

<sup>4</sup> Metre: *Sārdūlavikrīḍita*.

<sup>5</sup> Hiralal read -स्त्रिपुरीश, but the first member of the conjunct is clearly *t*, not *s*.

<sup>6</sup> Metre: *Vasantatilakā*.

<sup>7</sup> Metre: *Upajāti*.

<sup>8</sup> Metre of this and the next verse: *Vasantatilakā*.

<sup>9</sup> The subscript *j* is not completely incised.

<sup>10</sup> Metre: *Anuṣṭubh*.

<sup>11</sup> Metre: *Sārdūlavikrīḍita*.

<sup>12</sup> Metre: *Vasantatilakā*.

<sup>13</sup> Metre of verses 11—27: *Anuṣṭubh*.

<sup>14</sup> Read चंद्रात्रेयस्य.

<sup>15</sup> Read -भूत्रिभिश्चन्द्रात्रिपावनैः to suit the metre. स्पावन is clearly a mistake for पावन. See above, p. 475, n. 1.

<sup>16</sup> Read -सज्जया.

<sup>17</sup> Only the left member of *kb* is partly visible as the corner of the plate is broken here.



## Second Plate

- 19 तावुभो भी(सी)लणपीधनौ ॥१३॥ लघीयाल्ल[क]<sup>1</sup>णो नाम यथा रामस्य ल[क्ष्म]णः । धर्म्मा-  
त्माना(नो) म-
- 20 हात्मानः सर्व्वे देवदि(द्वि)जपि(प्रि)या[\*] ॥१४॥ तेभ्यो बुडुबुडू<sup>2</sup> नाम ग्रामोयं मध्यमंडले ।  
राजाक्षय<sup>3</sup>-
- 21 तृतीयायां ताम्रशासनसात्कृतः ॥१५॥ संखे<sup>4</sup> भद्रासनं च्छत्रं<sup>5</sup> गजा[स्व]वरवाहनम् । भूमि-
- 22 दानस्य चिह्नानि फलं स्वर्गः पुरन्दर ॥१६॥ व(व)हुभि(र्व्व)सुधा भुक्ता राजभिः सगरा-  
दिभिः । यस्य
- 23 यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१७॥ भूमि यः प्रतिगृन्हा(ह्ना)ति य[स्तु] भूमिं प्रयच्छति ।  
उ[भौ]
- 24 तो पुण्यकर्म्मणो नियतो स्वर्गगामिनो ॥१८॥ पू[र्व्व]दत्तां द्विजातिभ्यो यत्नाह(द्र)क्ष पुरंदर । महीं
- 25 महीभृतां श्रेष्ठ दानाच्छ्रेयो हि पालनम् ॥१९॥ स्वदत्तां परदत्तां वा यो हरेत् वसुंधराम(म्) ।  
स विष्ठा-
- 26 यां कृमिर्भूत्वा पि[तृ]भिः सह मज्जति ॥२०॥ तडागानां सह[स्रे]ण वायपेयसतन<sup>6</sup> च । गवां को-
- 27 टिप्रदान(ने)न भूमिहर्त्ता न [सु]ध्यति<sup>7</sup> ॥२१॥ प[ष्टि] (ष्टि) व्वं(व)पंसहस्राणि स्वर्गो वसति  
भूमिदः । आच्छे-
- 28 ता चानुमन्ता च तान्येव नरके वसेत् ॥२२॥ इष्टं(ष्टं) दत्तं हुतं चैव यत्किंचिद्धर्मसंचितम्(म्) ।  
[अ]द्धां[र्द्धां]-
- 29 गुलेन सीमाया हरणेन प्रणस्य(स्य)ति ॥२३॥ यथाप्सु पतितं स(श)क तैलवि(वि)दुर्विसर्प-  
ति । एवं
- 30 भूमि[कृ]तं दानं सस्ये सस्ये [प्र]रोहति ॥२४॥ हन्ति जातानुयातांश्च<sup>8</sup> भूम्यर्थे योजनृतं वदेत् । स व(व)-
- 31 द्धो वारुणः पासै(शै)सि(स्ति)र्यम्योन्यां तु जायते ॥२५॥ द्विजाश्च नावमन्तव्यास्त्रै(स्त्रै)लोक्य-  
मि(स्थि)तिहेतवः । देव-
- 32 वत्पूजनीयाश्च दानमानार्चनानादिभिः ॥२६॥ सर्व्वेषा(पा)मेव दानानामेकजन्मानुकं(गं) फलम् ।  
हाट -
- 33 कक्षितिगौरीणां सप्तजन्मानुकं(गं) फलम् ॥२७॥ वास्तव्यवंस(श)कुमुदप्रविका[स]चंद्रः श्रीमानभू-
- 34 दिह [हि] कीर्त्तिधरो मनीषी । ग्रामो जडेर इति यस्य सुतोऽस्य विद्वान् श्रीवत्सराज इ-
- 35 ति ताम्र<sup>9</sup>मि[दं लि]लेख<sup>10</sup> ॥२८॥ चांदाकनो(णो)त्कीर्णमिद[म](म्) ॥ मं(सं)वत(त्) १०५  
आ[स्वि](स्वि)न सुदि ६ भौमे ॥

## Seal

- 1 राजश्रीमत्पृ-
- 2 ध्वीदेवः [।\*]

<sup>1</sup> This *akṣhara* is not completely incised. Read -ल्लैकणो. The name is given as *Laibapū* in the first set of the Amōdā plates.

<sup>2</sup> Perhaps बुडुबुडू is intended here.

<sup>3</sup> Hiralal reads राज्या-, but he does not seem to have noticed the curve representing the subscript *ṣ* below *j*.

<sup>4</sup> Read संखो.

<sup>5</sup> Read छत्रं.

<sup>6</sup> Read वाजपेयसतेन.

<sup>7</sup> Read सुध्यति.

<sup>8</sup> Read जातानजातांश्च.

<sup>9</sup> Read ताम्र-.

<sup>10</sup> Metre: *Vasantatilakā*.



AMODA PLATES (SECOND SET) OF PRITHVIDEVA II: (KALACHŪRI) YEAR 905



(From a photograph).

२ ४ ६ ८ १० १२ १४ १६ १८

[illegible]







## TRANSLATION

Success ! Ōm ! Adoration to Brahman !

[For a translation of verses 1-10, see above, pp. 428-29.]

(Verse 11) From him was born **Prithvidēva** (II) as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.

(V. 12) In the *gōtra* of Chandrātrēya, with the three *pravaras* Chandra, Atri and Spāvana<sup>1</sup>, there was an excellent Brāhmaṇa bearing the name Mihirasvāmin.

(V. 13) He had a son named Dēvaśarman, most proficient in policy. He too had two well-known sons **Silāṇa** and **Pīthana**.

(V. 14) (*Their*) younger (*brother*) was **Lakaṇa** as Lakshmaṇa was of Rāma. All of them were religious-minded and high-souled, and were fond of gods and Brāhmaṇas.

(V. 15) To them this village **Buḍubuḍū** in the **Madhya-maṇḍala** recorded in (*this*) copper-charter (*was granted*) by the king on the *akshaya-tritīyā*.

(Here follow twelve benedictive and imprecatory verses.)

(V. 28) There lived here the wise and illustrious **Kīrtidhara**, the moon which made the night-lotuses of the **Vāstavya** family bloom, (*and*) who owned the village named **Jadēra**. His learned son, known as the illustrious **Vatsarāja**, wrote (*on these plates of*) copper.

(Line 36) Engraved by **Chāndārka**. (*In*) the year 905, on Tuesday, the sixth (*lunar*) day of the bright (*fortnight*) of **Āśvina**.

Seal

The King, the illustrious **Prithvidēva**.

No. 95; (No PLATE)

## RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: KALACHURI YEAR 910

THIS inscription was first brought to notice by Sir A. Cunningham who gave a transcript of its date accompanied by a photozincograph of the corresponding portion of the record in his *Archæological Survey of India Reports*, Vol. XVII (1881-82), p. 76 and pl. xx. The record was subsequently noticed very briefly by Rai Bahadur Hiralal with the remark that 'it is fragmentary and is almost wholly effaced'.<sup>2</sup> It is edited here for the first time from the original stone which is now deposited in the Central Museum, Nagpur.<sup>3</sup>

The inscription is incised on a slab of black stone which is said to have been found at Ratanpur in the Bilaspur District of Madhya Pradesh. It is fragmentary. The extant portion, which covers a space 2' 1" broad and 1' 6½" high, contains twenty-eight lines. About three lines containing two verses and a portion of the third have been broken away from the top, but nothing has been lost from the sides and the bottom of the stone. The inscription has, however, been almost completely obliterated on the middle of the surface of the stone, only about half a dozen *aksharas* on either side being still legible in lines 3-23. The preserved portion shows that the present record had many verses in common with three other inscriptions,<sup>4</sup> but as these latter also are fragmentary, they do not afford much help in the restoration of the lost *aksharas*.

<sup>1</sup> Rather, *Pāvana* (fire). See above, p. 477, n. 8.

<sup>2</sup> I. C. P. B. (first ed.), p. 121; (second ed.), p. 134.

<sup>3</sup> Its estampages are not sufficiently good for plating.

<sup>4</sup> *Viz.*, Nos. 84, 85 and 87, above.



The characters are Nāgarī, and the language Sanskrit. The record originally contained thirty verses, all of which except the last two were numbered, and some portion in prose in lines 24-27. The orthography does not present anything calling for special notice.

The inscription refers itself to the reign of the king **Prithvidēva (II)** of the **Kalachuri Dynasty of Ratanpur**. The object of it seems to be to record in one place all the religious and charitable works which **Vallabharāja**, a feudatory chieftain of the Kalachuri kings **Ratnadēva II** and **Prithvidēva II**, did from time to time. It is dated in the year 910 (expressed in decimal figures only) which is expressly referred to the **Kalachuri era**. The date corresponds, for the *expired* year 910, to 1158-59 A.C. It does not admit of verification in the absence of the necessary details.

The first two verses, which, to judge from the **Akaltarā** inscription of the same chieftain,<sup>1</sup> were probably in praise of **Śiva** and the moon are completely lost. The third verse describes the **Kalachuri family**. The next five verses, of which four are common to the **Akaltarā** inscription, eulogize **Ratnarāja (I)**, **Prithvidēva (I)**, **Jājalladēva (I)**, **Lāchchhalladēvī**, the queen of **Jājalladēva (I)**, and **Ratnadēva (II)**. Verse 9 seems to have described **Prithvidēva II**,<sup>2</sup> but it is almost completely effaced. It was followed by a description of **Vallabharāja's** ancestors as in the **Akaltarā** inscription, but only the name of **Harigaṇa** the father of **Vallabharāja** can be read in the preserved portion. The eulogy of **Vallabharāja** seems to have commenced in verse 13 and to have contained *inter alia* a description of the town he founded and the tank he excavated. The name of **Dēvapāṇi**, who composed the *praśasti*, occurs in line 23. Then comes an enumeration, in prose, of the religious and charitable works of **Vallabharāja**. He made a lake to the east of **Ratnapura**, using the range of hills near the village **Khāḍā** as a dam. He dug another small tank, raised a grove of three hundred mango trees at the foot of the hill near the village **Saḍaviḍa**, and excavated a large lake **Ratnēśvara-sāgara**, named evidently after his earlier suzerain **Ratnadēva II**. On the outskirts of **Vikarṇapura** he made a tank, raised a garden containing many temples and monasteries, erected a temple of **Rēvanta** and dug a very deep well near a hill called **Dēvaparvata**. Another tank was excavated in a village, the name of which appears to be **Rāṭhēvaisamā**. To the east of the town called **Bhaudā**, on the way to **Hasivadha**, he excavated a tank, full of water-lilies. Finally, we are told that the work was done at the instance of **Vallabharāja's** pious wife **Svētalladēvī**.<sup>3</sup>

As for the geographical names occurring in the present inscription, **Ratnapura** has already been identified with **Ratanpur**. The village **Khāḍā**, near which a lake was formed, taking advantage of the position of the neighbouring hills, is probably identical with **Karrā**, about a mile and a half to the east of **Ratanpur**, near which there is still the extensive **Khārunḡ Tank**. **Vikarṇapura** was probably the old name of **Kōṭgaḍh**, 1½ miles north of **Akaltarā**. **Hasivadha** may be **Hasod** in the **Jānjgir tahsil**, about 22 miles east of **Sheōrinārāyaṇ**. The hills **Bijjala** and **Dēvaparvata** cannot be definitely located. The former may, however, be connected with **Baijalpur**, a village in the **Jānjgir tahsil**. The remaining places I am unable to identify.

<sup>1</sup> No. 84, above.

<sup>2</sup> It occurs near the end of the **Raipur Museum** stone inscription (No. 85, l. 22, above)

<sup>3</sup> The first *aksara* is slightly damaged. Her name may have been *Svītalladēvī*.



TEXT<sup>1</sup>

- 1 [तन्मध्ये\*]<sup>१</sup> गुण[भूषणः] कलचुरि[श्री]मान्व[यो] भूतवान् । तत्प्रोहामयशस्सुधाधवलित-  
त्रैलो[क्ष्य]देवालय जाता यत्र सहस्रनेत्रमहि[माधारा धरित्रीभुजः\*] ॥३॥ तस्मादेतत्कलचुरि-  
कुलक्षीरवे रत्नराजो राज\*]-<sup>२</sup>
  - 2 न्यानां सुचरितगृहं सत्यधर्मावतारः । जातः प्रातःस्मरणपदवी[राजमार्गो मनीषी] मांघातेव प्रथित-  
महिमा [माननीयो नृपाणाम्\* ॥४॥] [जातस्तस्मात्कलिकमलनीकुंज\*]रः ख्यातकीर्ति[:]  
सत्यत्यागप्र-
  - 3 [थित\*]महिमा नीतिमानकर्कतेजाः । [साक्षाद्धर्मः सुचरितलता][लम्ब(म्ब)नप्रौढशास्त्री  
पृथ्वी\*]<sup>५</sup>[देवः पृथु]रिव जगन्मान[नीयो नरेन्द्रः] ॥५॥ तस्मादजायतभुजापरिघप्रचण्ड-  
शौर्यान्लप्रशमि\*<sup>६</sup>]तारिमहावनश्रीः । जाज-
  - 4 ल्लदेवनृपतिः शरदि[न्दुकुन्दनीहारहार][कुमुदोज्ज्वलगौरकीर्तिः\* ॥६॥ एतत्पाणिगृहीता ल\*]श्मी-  
वदिह [पुरुषोत्तमस्मासीत् । या वसुधासापत्यं चक्रे लाच्छल्लदेवीति ॥७॥\*<sup>८</sup>] [जातः] संगर-  
शी(सी)मसं-
  - 5 चरदरिक्षोणीन्द्रवृन्दारक --- उ उ - उ - उ उ उ --- उ --- उ - । [मित्रस्थानसमुद्रशीतकिरणः  
सौजन्यविश्रामभूभूँपालग्रजमोलिलालितपदः श्री<sup>१०</sup>]रत्नदेवस्ततः<sup>१०</sup> ॥८॥
  - 6 इदानीमस्यायं प्रथितपृथुकीर्तिः प्रियसुतः कृतार्थं नानार्थैः सपदि<sup>११</sup>\* उ उ --- उ उ उ - । उ  
----- उ उ उ उ उ --- उ उ उ -, उ --- --- उ उ उ उ उ ---[उ]दयते<sup>१२</sup> ॥९॥ तस्य पू-  
7 [र्व]जराजानामभू[नीतिविदां कुले ।\*]<sup>१३</sup> उ उ उ उ उ --- उ, उ उ उ उ उ --- उ उ<sup>१४</sup> ॥१०॥ --- उ उ  
- उ - उ उ उ --- उ --- उ -, --- उ उ - उ - उ उ उ --- उ --- [करः । जा]नक्याः सदनं मु-  
8 दो मदहरः स्वस्वामिविद्वेषिणां<sup>१५</sup>\* --- उ उ - उ - उ उ उ --- उ --- उ ---<sup>१६</sup> ॥११॥ उ उ उ उ  
उ उ --- उ --- उ ---, उ उ उ उ उ उ --- उ --- उ --- [।\*] [हरिहरपदसेवापशि\*<sup>१७</sup>]-  
नोराजहंसो ह-
  - 9 रिगण इति नाम्ना तस्य [सूनुर्वभूव<sup>१८</sup> ॥१२॥\*] --- उ - उ उ उ - उ उ - उ ---, --- उ - उ उ उ  
- उ उ - उ --- । [सर्व्वविशंपदि सतीव गृहेषु भर्तुर्लक्ष्मीरिवास्व वनिता\*<sup>१९</sup>] [विनता व\*<sup>२०</sup>]-  
भूव<sup>२१</sup> ॥१३॥ तस्या-

<sup>1</sup> From the original stone and inked estampages.

<sup>2</sup> See ll. 2—3 of the Akaltarā stone inscriptions of (No. 84, above).

<sup>3</sup> Metre: *Sārdūlavikrīḍita*.

<sup>4</sup> Metre of this and the next verse: *Mandākrāntū*.

<sup>5</sup> See the Akaltarā stone inscription, l. 4.

\* *Ibid.*, l. 5.

\* Metre: *Varanatilakā*.

\* See the Akaltarā stone inscription, ll. 5-6. Metre: *Āryā*.

<sup>9</sup> See L.3 of the Kugdā inscription (No. 87, above).

<sup>10</sup> Metre: *Śārdūlavikrīḍita*.

<sup>11</sup> See l. 22 of the Raipur Museum stone inscription (No. 85, above).

<sup>12</sup> Metre: *Sikharinī*.

<sup>13</sup> See l. 4. of the Raipur Museum inscription.

<sup>14</sup> Metre: *Anushtubh.*

<sup>18</sup> See l. 5 of the Raipur Museum inscription.

<sup>16</sup> Metre: *Sārdūlavikṛīḍita*.

<sup>17</sup> See l. 5 of the Kugdā inscription.

<sup>19</sup> Metre: *Mālinī*.

<sup>10</sup> See l. 6 of the Kugdā inscription.

<sup>10</sup> See l. 7 of the Raipur Museum inscription.

<sup>21</sup> Metre of this and the following verse: *Vasantatilakā*.



- 10 मरातिकुलकैरवका[ननश्रीलुष्टाक\*]<sup>1</sup>— ०००-००-०-—। —-०-०००-००-०-—,  
—-०-००० [वल्लभराजनामा\*<sup>2</sup>] ॥१४॥ [तुरङ्गाणां वाहे व(व)हुविविधशिक्षा\*<sup>3</sup>]परिचये  
11 विकित्सायामुच्चैर्गुण[गणपरिज्ञानविषये । अदृष्ट्वा दृष्टान्तं सुसदृशमनाकर्ष्यं च कलौ कविब्रातो  
यस्य स्तुतिविषयतामौनमभजत्<sup>4</sup> ॥१५॥ यः कृत्वा करिव(व)न्धकौतुक\*]रसभ्रदालुहर्वीत—  
12 ले निम्मर्तंगमल्ल[ण्डविन्ध्यविपिनं पत्या पतिं दन्तिनाम् । गौडेन्द्रं मधवत्सदृशमपूयकुर्वन्नपि प्रत्यहं  
वीरो वैरिपुरं व्यवत्त करिणां व(व)न्धाय विन्ध्यस्थलीम्<sup>5</sup> ॥१६॥\*] [पत्न्यौ पश्यति\*]<sup>6</sup>  
[पृष्ठतोपि पुरतः]  
13 प्रत्यर्थिपृथ्वीपतौ स[वःकृतमदेभकुम्भविगलन्मुक्ताफलैः\*<sup>7</sup>]— ०-। —-००-०-०००—  
—०—०—, —[भूषयति स्म सङ्गरमहारङ्गस्य मध्ये सुधीः<sup>8</sup> ॥१७॥\*] स्यातः काव्यमुखे—  
14 न दुर्दमव(व)लिध्वंसाय [दूरं गतो लोकेशेन सुनन्दितः सुमनसा\*<sup>9</sup>] —-०—०-। —-  
००-०-०००—-०—०—, [लक्ष्म्यो यस्य लसन्ति\*<sup>10</sup>] विक्रमप[दं] प्राप्येव दोर्वि—  
15 क्रमः ॥१८॥ स्नातेव क्षीरसिन्धौ [स्फटिकगिरिसि(शि)लानिम्मितेव प्रकामं शुद्धश्री\*<sup>11</sup>]— ०—  
०००००० —-०—०—। —-०—००००० [पुनः] प्रेक्षणीयेव स(श)-  
द्वत्स्वच्छन्दे—  
16 न भ्रमन्त्यां दिशि दिशि[जगती राजते यस्य कीर्त्तौ<sup>12</sup> ॥१९॥ [जलादीन्याहर्तुं कलयति\*]<sup>13</sup> ०—  
०००—, ०—-०००००—००-०। ०—-०००००—कल्पविटपी  
जग—  
17 त्यस्मिन्त्यस्मिन्वितर[ति वसून्यधितवते<sup>14</sup> ॥२०॥\*] —-००-०-०००—-०—०—,  
—-००-०-०००—-०—०—। —-०० जीर्णशीर्णमवगत्ये—  
18 कान्तवु(वु)ध्या(द्वधा) पुनः प्रा[यो] —००-०-०००—-०—०—<sup>15</sup> ॥२१॥ ०००  
००—०, ०००० ०-०० । ०००००—०, ००००० ०-००<sup>16</sup> ॥२२॥ —सा  
दिवि हट्ट(हाट)केशव—  
19 रपुरी [ह्याता हि लोके] [पुनर्मर्त्ये वल्लभराजनिम्मितमिदं\*<sup>17</sup>]—०—०-। —-००—  
०-०००—-०—०—, —-००-०-०००—-०—०—<sup>18</sup> ॥२३॥ कृत्वा मा—

<sup>1</sup> See l. 7 of the Raipur Museum inscription.

<sup>2</sup> See line 7 of the Kugdā inscription.

<sup>3</sup> See l. 11 of the Akaltarā inscription of Ratnadēva II (No. 84, above), where this verse is almost completely preserved.

<sup>4</sup> Metre: *Śikharīṇī*.

<sup>5</sup> For this verse, see l. 12 of the Akaltarā inscription. Metre of this and the next two verses: *Śārdūlavikrīḍita*.

<sup>6</sup> See l. 9 of the Kugdā inscription.

<sup>7</sup> See l. 10 of the Raipur Museum inscription.

<sup>8</sup> See l. 10 of the Kugdā inscription.

<sup>9</sup> See *ibid.*, l. 11.

<sup>10</sup> See l. 11 of the Kugdā inscription.

<sup>11</sup> See l. 12 of the Raipur Museum inscription.

<sup>12</sup> Metre: *Sragdharā*.

<sup>13</sup> See l. 13 of the Raipur Museum inscription.

<sup>14</sup> Metre: *Śikharīṇī*.

<sup>15</sup> Metre: *Śārdūlavikrīḍita*.

<sup>16</sup> Metre: *Anuṣṭubh*. This verse may be identical with कृष्णं यशोदेव *etc.*, v. 16 of the Raipur Museum inscription.

<sup>17</sup> See l. 16 of the Raipur Museum inscription.

<sup>18</sup> Metre: *Śārdūlavikrīḍita*.



- 20 नससलिल[कोडा]मुत्थाय तीरविश्रान्तः । ऐरावत इव \*]<sup>1</sup> . . . . . ॥२४॥\*]  
दधदखिलक्षणभङ्गं हृतसामान्यं प्रमाणरमणीयम् । सौगतमत\*]<sup>2</sup>मिव लोके वल्लभसाग-
- 21 रसरो भाति<sup>3</sup> ॥२५॥ ---००-०-०००---०---०- , ---००-०-०००  
---०---०-।---००-०-०००---० रत्नश्रियः शृंगारप्रियसद्य  
22 -० दयितामा -०---०-<sup>5</sup>॥२६॥\*]---०---००००००---०---०--- , ---  
[मालाभिरामं विनयनशिरसि त्र्यध्वगा यावदास्ते ।\*]<sup>6</sup> त्रैलोक्ये त्र्यम्ब(म्ब)कस्य त्रिपुरजयय-  
23 शो गीयते यावदेव ---०---००००००---०---०---<sup>7</sup>॥२७॥\*]---०-  
०००-००-०--- , ---०-०००-०० [केतनानाम् । श्री\*]<sup>8</sup>देवपाणिरमिताममृतांबु(बु)-  
धा-
- 24 रासाराभिराम[जननीमकरोत्प्रशस्तिम्<sup>9</sup>॥२८॥\*] . . . . . वल्लभराजेन सर्व-  
धर्मविधिजेन येषु स्थानेषु कीर्तनानि कृतानि [तान्यत्र] प्रका[श्यन्ते] यथा । रत्नपुरात्पूर्वं  
खाडाग्रामसमीपपर्वतं  
25 वं(वं)घयित्वा सरोवरं निर्मितं . . . . . माम्रशतमा[रामो\*]द्यानं पूर्वोत्तरं सडविडग्राम-  
पर्वततले [परमसदयेन ?] सर्वजनमनोहराम्ब्र(म्ब)शतत्रयोपेता तडा[गि]का कृता तथा  
रत्नेश्वरसाग-
- 26 . . . का देवकुलमंडपसमेतं विकर्णपुरवा(वा)हात्यां विपुलजलपूर्णं श(स)रोवरं सप्राकारानेक-  
प्रासादमठोपेतमारामोद्यानं च तथा रेवन्तमूर्ति देवकुलं तथा देवपर्वततले सुगम्भीरा वापिका  
कारिता [।\*] राठेवैसमाग्रामे तडा-
- 27 . . . . . तटे भौडापत्तनात्पूर्वं हसिबधमार्गं विज्जलनामपर्वततटे [सर]सी<sup>10</sup> वारिजंशुला  
सर्वसत्वो(त्वो)पकारिका [।\*] निर्मिता सर्वधर्माणां सर्वस्वमिव भूतले ॥२९॥\*] श्री -<sup>11</sup>  
वल्लभराजस्य पत्नी धर्मयुता सती ना-
- 28 म्ना [श्वे]तल्लदेवीति क[श्यासी]का(त्का)मतस्य<sup>12</sup> वै ॥<sup>13</sup>३०॥\*] ॐ ॥ कलचुरिसंवत्सरे ९१०  
राजश्रीमत्पृथ्वीदेवविजयराज्ये ॥ मङ्गलमस्तु जगतः ॥ ॥

#### TRANSLATION

(The first two verses are completely lost.)

(Verse 3) . . . . . Among them was a lineage named Kalachuri adorned with excellences, in which were born [kings] possessed of the greatness of Indra, who, with the plaster of their immense fame, whitened the temples of the three worlds.

(V. 4) [From the milk-ocean of that Kalachuri family was born Ratnarāja(I)] the home of the good actions of royal personages, an incarnation of the law of truth, [a royal road] among the paths of morning remembrance,<sup>14</sup> a wise man of well-known great-

<sup>1</sup> See l. 17 of the Raipur Museum inscription.

<sup>2</sup> Metre: *Āryā*.

<sup>3</sup> This verse is completely preserved in the Akaltarā inscription.

<sup>4</sup> Metre: *Āryā*.

<sup>5</sup> Metre: *Sārdūlavikrīḍita*.

<sup>6</sup> See l. 24 of the Raipur Museum inscription.

<sup>7</sup> Metre: *Sragdhāra*.

<sup>8</sup> See l. 25 of the Raipur Museum inscription.

<sup>9</sup> Metre: *Vasantatilakā*.

<sup>10</sup> Here begins a verse. Metre: *Anuṣṭubh*.

<sup>11</sup> Read श्रीमद्वल्लभराजस्य.

<sup>12</sup> Perhaps कामतद्वच was intended.

<sup>13</sup> Metre: *Anuṣṭubh*.

<sup>14</sup> See above, p. 434, n. 1.



ness, like Māndhātā, (*and*) [an object of veneration to princes].

(V. 5) [From him was born the king] **Prithvidēva (I)**, [who was to the Kali age what an elephant is to a lotus-plant], who was possessed of well-known fame and of renowned greatness through veracity and liberality (*and*) who was virtuous in conduct and resembled the sun in lustre, [being (*himself*) piety incarnate and a grown-up tree supporting the creepers of good deeds, and like Prithu] an object of veneration to the world.

(V. 6) From him was born the king **Jājalladēva (I)**, [who, by the mighty valour of his bolt-like arms, destroyed] the fortune of his enemies, even as fire destroys a large forest, (*and*) who was possessed of glory, brilliant and white like the autumnal moon, a *kunda* (*flower*), snow, a pearl-necklace, (*and*) a night-lotus.

(V. 7) [He had (*a wife*) named **Lāchchhalladēvī** whose hand he grasped (*in marriage*)] as Purushōttama (Vishṇu) had Lakshmi. [She became a co-wife of the Earth.]

(V. 8) There was born from him the illustrious **Ratnadēva (II)** . . . a multitude of hostile kings moving on the border of the battle-field; . . . [who was the moon to the ocean of friendly persons; who was the resting place of courteous conduct, and whose feet were caressed by the heads of a crowd of princes.]

(V. 9) Now there rises this beloved son<sup>1</sup> of him, whose extensive fame is well-known, . . . immediately . . . him who is happy with various things.

(V. 10) In the family of the kings, his ancestors, [who were versed in politics]<sup>2</sup> . . .

(V. 11) . . . the home of joy of Jānakī, the humbler of the pride of those who hated his lord . . .

(V. 12) . . . His son was **Harigaṇa** by name, a swan to the lotus-plant which was the service of the feet of Hari and Hara . . .

(V. 13) . . . He had a modest wife, who was like the goddess of fortune (*and*) like Sati in her husband's home in the midst of prosperity in all matters.

(For a translation of verses 14-20, see that of vv. 9-15, p. 449.)

(V. 21) Having realized on reflection that [the world] is decayed and rotten . . . (*he*) . . .

(V. 22) (*This verse is completely lost.*)

(V. 23) [Beautiful] is that well-known city of the lord of gold (*i.e.*, of Kubēra) in heaven. Having, however, seen this city established by Vallabharāja . . .

(V. 24) Like Airāvata which is resting on the bank, having sported in the water of the Mānasa (*lake*) . . .

(For a translation of v. 25, see that of v. 24 on p. 436.)

(V. 26) . . . the favourite abode of love of the beauty of jewels . . . obtained . . . dear to . . .

(V. 27) [May this work endure] as long as the Gaṅgā rests like a chaplet on the head of Śiva (*and*) as long as the glory of Śiva, on account of his victory over Tripura is sung in the three worlds . . . !

(V. 28) The illustrious **Dēvapāṇi** has composed this large *praśasti* (eulogy) which is beautiful with the spray of the water of nectar . . .

(Line 24) Here are stated the places in which **Vallabharāja**, who is conversant with

<sup>1</sup> I. *e.*, Prithvidēva II.

<sup>2</sup> Verses 10 and 11 seem to have eulogised Dēvarāja and Rāghava, the grandfather and father, respectively, of Harigaṇa.



all religious precepts, has done charitable works:—He has made a lake to the east of Ratnapura by constructing (*a dam in the space between*) hills near the village Khādā; (*he has*) raised an orchard containing a hundred mango trees . . . .and extremely kind-hearted as he is, he has made a small tank at the foot of the hill (*near*) the village Saḍaviḍa which lies to the north-east and is provided with (*an orchard of*) three hundred mango trees attractive to the minds of all people, (*and*) also the tank Ratnēśvarasāgara; he has caused to be made on the outskirts of Vikarṇapura a tank filled with abundant water and provided with the *maṇḍapa* of a temple, a pleasure-grove containing several temples and monasteries together with enclosing walls, a temple containing an image of Rēvanta, (*and*) also a very deep well at the foot of Dēvapārvata. In the village Rāthēvaisamā (?) he has made a small tank, and near the hill Vijjala on the way to Hasivadhā to the east of the town Bhaṇḍā he has constructed—

(Verse 29) (*another*) tank covered with water lilies, which, being beneficial to all creatures, is, as it were, the essence of all religions on the earth.

(V. 30) The pious wife of the illustrious Vallabharāja, Śvētalladēvī by name, did this of her own accord.

(Line 28) In the Kalachuri year 910, during the victorious reign of the king, the illustrious Prithvidēva (II).

May the world be happy!

#### No. 96; PLATE LXXVIII

#### RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: (KALACHURI) YEAR 915

This inscription was brought to notice as early as 1825 by Sir Richard Jenkins who published a short account<sup>1</sup> of it in the *Asiatic Researches*, Vol. XV, pp. 504-5. It has since been referred to twice by Dr. Kielhorn in the *Epigraphia Indica*<sup>2</sup> and has also been briefly noticed by Rai Bahadur Hiralal in his *Inscriptions in C.P. and Berar*.<sup>3</sup> It is edited here from the original stone which is now preserved in the Central Museum, Nagpur.<sup>4</sup>

According to a manuscript history of Ratanpur, the stone bearing this inscription was discovered within the Bādal Mahāl<sup>5</sup> of the fort at Ratanpur, 16 miles north of Bilaspur in the Bilaspur District of Madhya Pradesh. More than 75 years ago one Reva Ram Kayastha of Ratanpur prepared a transcript of the inscription for the Chief Commissioner

<sup>1</sup> Jenkins' account of this record was based on the report of his Śāstri Vinayakrao Anandrao Aurangabadkar who examined this and some other records at Sirpur, Raipur and Ratanpur. The manuscript of his report written in Mōḍī characters is still preserved in the India Office Library. A photographic copy of it was kindly supplied to me by the Librarian, Dr. H. N. Randle. As shown below, the report is incorrect in several places.

<sup>2</sup> Vol. I, p. 33 and Vol. V, Appendix, p. 60, n. 1.

<sup>3</sup> Second ed., pp. 127 ff. This is also probably the inscription mentioned by Cunningham's Assistant, Beglar in *C.A. S. I. R.*, Vol. VII, p. 214, though he says that it is dated in 979; for his description of it fits the present record. 'The centre of the slab which is a large one', says he, 'is worn quite smooth; it opens with an invocation to Śiva.'

<sup>4</sup> This inscription was edited for the first time by me in *Ep. Ind.*, Vol. XXVI, pp. 255 ff.

<sup>5</sup> Jenkins also says that the stone was 'within the fort of Ratanpur, near the Bādal Mahāl,' *Asiatic Researches*, Vol. XV, p. 505. Beglar, however, was told by some people at Bilaspur that the slab originally came from Dhangaon (*i.e.*, Dhanpur, a village in the former Peṇḍrā Zamindārī in the Bilaspur District, which contains several ruins). If the object of the inscription was to record the gift of a village in honour of Śiva under the name Sōmanātha installed at Kumārīkōṭa (see vv. 36-39), the inscription may have been originally put up at that place and later on removed to Ratanpur.



of the Central Provinces, which is now included in the aforementioned MS. history of Ratanpur.<sup>1</sup> The stone was then apparently in a state of good preservation, for Reva Ram's transcript has no lacunæ. It has since then suffered in a most deplorable manner especially in the middle of lines 5-35, where from 3 to 39 *aksharas* have been lost in each line. Lines 13 and 14 have been completely effaced except for a few *aksharas* at one end. In the extant portion also, several letters here and there have become partly or wholly illegible. Unfortunately Reva Ram's transcript affords little aid in such places as it is full of inaccuracies, judging from the extant portions of the record.<sup>2</sup> A patient examination of the original has enabled me to prepare the subjoined transcript from which it would be possible to form a general idea of the whole record.

The inscribed portion measures 2' 9½" broad and 1' 9½" high and contains 36 lines. The characters are Nāgarī. The average size of the letters is .4". The medial diphthongs are shown by *prishṭhamātrās*; *ṛ* is still without a dot; see, e.g., *-bhṛīṅga-*, l. 2; the rare *jh* occurs in *-jhāmīkṛitaiḥ*, l. 24 and *-jhamīkāra-*, l. 27; the upper loop of *th* is not open; see *-pratyaṛthi-prithvīpatan*, l. 20; in its subscript form the letter is still laid on its side; see *pānthā-*, l. 24; finally, *dh* has not yet developed a horn on the left; see *dhārādharīṇa*, l. 2. The language is Sanskrit. Except for *ōm namaḥ Śivāya* in the beginning and the date at the end, the record is metrically composed throughout. It contains 45 verses, all of which seem to have been numbered. The orthography does not call for any notice except that the consonant following *r* is generally reduplicated and *v* is throughout used for *b*.

The inscription is one of **Brahmadēva**, a feudatory prince of **Prithvidēva II**, of the **Kalachuri Dynasty of Ratanpur**. The object of it is to record the religious and charitable works of Brahmadēva at several places. It is dated in the year 915 (expressed in decimal figures only) of an unspecified era. This date must, of course, be referred to the Kalachuri era. The year, if expired, would correspond to 1163-64 A.C. This is the last known date<sup>3</sup> for Prithvidēva, for the next certain Kalachuri date 919 belongs to the reign of his successor Jājalladēva II.

The inscription opens with the customary obeisance to Śiva, which is followed by three verses invoking the blessings of the deity. The next verse describes Śeṣha, the lord of serpents. Verses 5-8 eulogise the **Talahāri-maṇḍala** which is called an ornament of the earth. Then begins a description of the family of Brahmadēva who put up the present record. His father **Prithvīpāla** is eulogised in verses 8 and 9 as a very valiant and famous personage. His son **Brahmadēva** was the foremost of the feudatories (*maṇḍalik-āgrani*) evidently of the contemporary Kalachuri king of Ratanpur (v. 11). The next nine verses (12-20)

<sup>1</sup> *Drug District Gazetteer* (1909), p. 47. This is referred to below as the Ratanpur MS.

<sup>2</sup> Jenkins' account of the contents of this inscription, which was based on the report of Aurangabadkar, is equally incorrect; for according to him 'the present inscription contains a list of nine Rājās in the order of succession from father to son, including the one by whose order the inscription was engraved.' Aurangabadkar's MS. mentions five of these, *viz.*, Prithvīpāla, Brahmadēva, Rudradēva, Prithvidēva and Śrīdēva. The extant portion shows the names Prithvīpāla, Brahmadēva and Prithvidēva only. The other names seem to be due to misreading; for they do not occur in the manuscript history of Ratanpur also. Further, Jenkins speaks of Prithvidēva as a fortunate prince who in his old age resigned his kingdom called Kōśaladēśa to his son. This is evidently an incorrect interpretation of verse 21 of the present inscription. What the verse really means is that Prithvidēva, who is identical with the Kalachuri king Prithvidēva II of Ratanpur, called Brahmadēva to his capital, and entrusting the government of the kingdom to him, led a life free from care.

<sup>3</sup> Hiralal read the date of the Amōdā plates of Jājalladēva II (below, No. 99) as 912, but his reading of the third figure of it is probably incorrect in view of the date of the present inscription which belongs to the reign of his father Prithvidēva II. See below, p. 329.



describe his valour, handsome form, learning and charity. The only point of historical interest mentioned in the extant portion is that he obtained a victory over **Jaṭeśvara** who is evidently identical with the homonymous son of Anantavarman Chōḍagaṅga. We are next told that **Prithvidēva**, the lord of **Kōsala**, called him from the **Talahāri-maṇḍala**, and entrusting the government of his country to him, obtained peace of mind. This **Prithvidēva** is evidently the second prince of that name in the Kalachuri dynasty of Ratanpur. The next eighteen verses (22-39) describe the benefactions of **Brahmadēva**. He constructed a temple of **Dhūrjati** (Śiva) at **Mallāla** and excavated a tank, evidently at the same place. The religious merit of the former he assigned to his lord, **Prithvidēva**. Besides these, he built ten shrines of **Tryambaka** (Śiva) and dug two lotus-ponds at some place, the name of which is lost. At **Varēlāpura** he constructed a grand temple of **Śrīkaṇṭha** and at **Ratnapura** he built nine shrines of **Pārvaṭī**. At the latter place he excavated also a large step-well and two tanks, one on the north and the other on the south of the city. Several other religious and charitable works of **Brahmadēva** are next mentioned, viz., a tank at the village **Gōṭhālī**, a temple of **Dhūrjati** at **Nārāyaṇapura**, tanks at **Bamhaṇī**, **Charauya** and **Tējallapura**, a temple of Śiva at **Kumarākōṭa** and a mango-grove as well as a charitable feeding house evidently at the same place. Verse 39 records that he donated the village **Lōṇākara** to the god **Sōmanātha** who is probably identical with the deity installed in the temple at **Kumarākōṭa**.

The next two verses (40-41) are devoted to the description of **Anantapāla** of the **Gauḍa** lineage, who was a keeper of records, and his son **Tribhuvanapāla** who composed the present *praśasti*. Then are mentioned the scribe **Kumārapāla**<sup>1</sup> and the engravers **Dhanapati** and **Īśvara** (vv. 43-44). The *praśasti* closes with a verse expressing the hope that the *kīrti* (evidently the temple of **Sōmanātha** at which the present *praśasti* was originally put up) may last for ever.

As for the localities mentioned in the present inscription, **Mallāla** is evidently modern **Mallār**, 16 miles south-east of **Bilaspur**. **Varēlāpura** or **Barēlāpura** is **Barēlā**, 10 miles south of **Ratanpur**. **Nārāyaṇapura** and **Bamhaṇī** still retain their names; the former is situated on the **Mahānadi** in the **Raipur District**, while the latter is 4 miles north by east of **Akaltarā**. **Rai Bahadur Hiralal** identified **Kumarākōṭa** with **Kōṭgaḍh**,<sup>2</sup> but from some other records the old name of the latter appears to have been **Vikarṇapura**.<sup>3</sup> **Gōṭhālī**, **Charauya** and **Tējallapura** cannot now be traced, but the last of these may have been situated not very far from **Shēorinārāyaṇ**, for it seems to have been founded by **Tējalladēva**, a **Kalachuri** prince of a collateral branch, who is mentioned in an inscription at **Shēorinārāyaṇ**.<sup>4</sup> Finally, **Talahāri maṇḍala** is probably

<sup>1</sup> See below, p. 507, n. 14. **Kumārapāla** belonged to the race of **Sahasrārjuna** from whom the **Kalachuris** also traced their descent. He is mentioned as the scribe in some other records also such as the **Ratanpur** stone inscription of the reign of **Prithvidēva II**, dated V. 1207, above, No. 93, and the **Mallār** stone inscription of **Jājalladēva II**, dated K. 919, below, No. 97. He had also considerable poetic talent; for he composed the **Shēorinārāyaṇ** stone inscription of the reign of **Jājalladēva II**, dated K. 919 (below, No. 99) and the **Kharōḍ** stone inscription of **Ratnadēva III**, dated K. 933 (below, No. 100).

<sup>2</sup> I. C. P. B. (second ed.), p. 127. The name of the place is not *Kōṭapattana* as stated by **Hiralal** but *Kumarākōṭapattana*.

<sup>3</sup> A stone inscription, which was originally found at **Kōṭgaḍh** and is now at **Akaltarā** (above, No. 84), records the construction of a tank and a temple of **Rēvanta** by **Vallabharāja**, another feudatory of **Ratnadēva II** and **Prithvidēva II**. Another stone inscription of the same feudatory found at **Ratanpur** (above, No. 95), while enumerating the benefactions of **Vallabharāja**, mentions the same tank and temple of **Rēvanta** as situated at **Vikarṇapura**. This shows that **Vikarṇapura** was the ancient name of **Kōṭgaḍh**. Is **Kumarākōṭa** identical with **Dhangaon**? See above, p. 501, n. 5.

<sup>4</sup> Below, No. 98.



identical with the ancient *Taraṇaśaka bhukṣi* mentioned in the Mallār plates of Mahā-Sivagupta.<sup>1</sup> It is highly glorified in the present inscription probably because Mallār and other places, where Brahmadēva constructed his religious and charitable works, were included in it. It seems thus to have comprised the southern portions of the Bilaspur and Jānjgir *tahsils* and the northern portion of the Raipur District.

TEXT<sup>2</sup>

- 1 [सिद्धिः<sup>3</sup>] [१\*] [ओं न]मः शिवाय ॥ यश्चामी[करकु\*]म्भसन्निभकुचद्वंद्वस्य रत्युत्सवक्रीडानेहसि  
शैलराजदुहितुर्व्वंशवारविन्दस्य च । निःपर्यायदिदृशयेव भगवान्धत्ते स्म नेत्रयं स श्रेयांसि  
समातनोतु भवतामद्वैदुचूडा-
- 2 [मणिः\*]<sup>4</sup> ॥१॥ य[त्क]ण्ठो भूति-<sup>5</sup>[ध\*]वलपरिसरः कज्जलेन्दीवरालीभृङ्गश्रेणीन्द्रनीलो-  
पलगवलतमस्तोमलक्ष्मीविडम्बी(म्बी) । भाति प्रालेयभूभृत्कटकट इव श्यामलेनांबु(बु)भारै-  
व्याप्तो धाराधरेण प्रभवतु ।<sup>6</sup>
- 3 [भ]वतां स श्रिये नीलकण्ठः<sup>7</sup> ॥२॥ व्र(व्र)ह्मेन्द्रोपे[द्र]चंद्रद्युमणिकुलगिरिक्षमासमुद्रादिरूपैल्लोकं  
संक्रान्तवि(वि)म्बं(म्बं) नखमुकुरतले यत्पदाब्जां(ब्जां)गुलीनाम् । दृष्ट्वा शैलेन्द्रपुत्री परिणयसमये  
विस्मयं प्राप लज्जानम्रीभूतान-
- 4 नैदुः स हरतु दुरितं पावर्त्तनीवल्लभो वः ॥३॥ यत्त्रोडे जठरंककोटरकुटीविश्रान्तविश्वदिचरं लक्ष्मी-  
पाणिसरोजलालितपदो निद्राति नारायणः । किञ्चानेकफणामणिव्यतिकरं रत्नाकरत्वं दधाम्भो-
- 5 धिर्व्विदधातु शर्मं जगतां शेषः स भोगीश्वरः<sup>8</sup> ॥४॥ उत्कुल्लांबु(बु)ह्रैः[ ] सरोभिरभितो गुञ्ज-  
द्विरेफैर्व्वृतं - - -<sup>9</sup> पवनोल्लसत्कदलिकारोचिष्णुभिर्भूषितम् । उद्यानैः कलकण्ठकूजितभरव्याकु-  
ष्टपुष्पासुधैर-
- 6 स्ति श्रीतलहारिमण्डलमिदं विश्वम्भराभूषणम् ॥५॥ उन्मीलन्नवनी[लनीरज] ० - - - ० - - ०  
- - - ० ० - ० - ० ० ० -<sup>10</sup> वाचालदिङ्मण्डले । सङ्गीतध्वनिपूर्णक[र्ण]कुहरैरध्यापकैः  
कौतुकादन्तेवा-
- 7 सिगणस्य यत्र पठतो नावद्यमाकर्ण्यते ॥६॥ इह फणिपति - - - ० - - ० - - , ० ० ० ० ० ० - - -  
० - - ० - -<sup>11</sup> । भ्रमति यवासि शुभ्रे यस्य विश्वक्वकोराः शशधरकरबु(बु)द्वयाद्यापि धाव-
- 8 न्ति सोत्काः<sup>12</sup> ॥७॥ यद्वाटके झटिति धूमततिः स्पृशन्ती व्योमाङ्गणे ० ० ० - ० ० - ० - - ।  
- - ० - ० ० ० - ० ० - ० - - व्यालोकिता जलदजालधिया ध्वनद्भिः<sup>13</sup> ॥८॥ पृथ्वीपालस्ततो-  
भूत्करतलक-

<sup>1</sup> *Ep. Ind.*, Vol. XXIII, p. 120.

<sup>2</sup> From the original stone and ink impressions.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Metre: *Sārdūlavikrīḍita*.

<sup>5</sup> The missing *akṣaras* may have been चर्चा.

<sup>6</sup> The vertical dash here is superfluous.

<sup>7</sup> Metre of this and the next verse: *Sragdharā*.

<sup>8</sup> Metre of this and the next two verses: *Sārdūlavikrīḍita*.

<sup>9</sup> The Ratanpur MS. reads - गुञ्जद्विरेफावलिराम्नादेः पवनोल्लस- , which makes no good sense. Perhaps the original reading was साम्राष्टो-

<sup>10</sup> The Ratanpur MS. furnishes here the fairly good reading - वनश्चाव्यं (स्पन्दन्) मरन्दस्पृहाभ्राम्यद्भूमिधुवता-  
लिविव्रतां (विह्वलै) वाचालदिङ्मण्डले.

<sup>11</sup> The missing *akṣaras* can be supplied with the help of the Ratanpur MS. as राकानावकर्पूरप्रचुररज-  
तरैः शौरहारादिकामे.

<sup>12</sup> Metre: *Mālinī*.

<sup>13</sup> Metre: *Vasantatilakā*.



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- 9 लितकूर[खड्गा]हतानां संग्रामे कन्धराभ्यो रिपुधरणिभुजा[मुत्पत] - ८ - - - १ - - - - ८ - -  
 ८ ८ ८ ८ ८ ८ - - ८ - - ८ - - , - - ज्योतिः क्षणाद्धं नयति निजतनुं पात्र[तां] भोरुतायाः<sup>१</sup> ॥९॥  
 यस्यासिपा-
- 10 तदलितारिक[री]न्द्रकुम्भपीठोच्छलद्विमलमौक्तिक[शुभ्र]हारा । <sup>२</sup> - - ८ - ८ ८ ८ - ८ ८ - ८  
 - - , - - ८ - ८ ८ ८ - ८ ८ - ८ - ॥१०॥ [क्रीडामन्दिर]मिन्दुगौरयशसां सौ(शौ)र्यस्य विश्रामभूः  
 सूनुम्मण्ड-
- 11 लिकाग्रणीः समजनि श्रीव्र(व)ह्यदेवस्ततः । नि[स्त्रिं]शाहतवीर[वैरि]वनिता<sup>३</sup> - - ८ - - ८ - ,  
 - - - ८ ८ - ८ - ८ ८ ८ - - - ८ - - ८ - <sup>४</sup> ॥११॥ [संग्रामे] हतवीरवैरिनिवहर्देवीभवद्भि-  
 द्रुतं कुर्वणा युधि संकथां पथि मु-
- 12 [हृ]र्वाकीकसां [सङ्ग]ताः । नाकालध्वनतोभिरामरमणा - - ८ - - ८ - , - - - ८ ८ - ८ - ८ ८ ८  
 - - - ८ - - ८ - [॥१२॥\*] - - - ८ ८ - ८ - ८ लिमदः [श्रीम]क्षुसिहोच्युतः प्रोद्यच्चक्रधरो  
 द्विजातिदयितो
- 13 भोगिप्रकाण्डस्थितिः । उन्मील[न्नव] - ८ - ८ ८ ८ - - - ८ - - ८ - , - - - ८ ८ - ८ - ८ ८ ८  
 - - - ८ - - ८ - [॥१३॥\*] - - - ८ ८ - ८ - ८ ८ ८ - - - ८ - - ८ - , - - - ८ ८ - ८ -  
 ८ ८ ८ -
- 14 - - ८ - - ८ - । - - - ८ ८ - ८ - ८ ८ ८ - - - ८ - - ८ - , - - - ८ ८ - ८ - ८ ८ ८  
 - - - ८ - - ८ - [॥१४॥\*] - - - ८ ८ - ८ - रजटल[श्यामांशुका] कान्तिमत्स्यान्द्र-  
 स्फारपयोधरा न-
- 15 वरता येन प्रिया स्वीकृता । रागात्कोशमपास्य - ८ ८ ८ - - - ८ - - ८ - , - - - ८ ८ - ८ - ८ ८  
 ८ - - - ८ - - ८ - [॥१५॥\*] - - [खड्गलताभिधा]ततडिति [कु]ध्यद्विपन्मण्डलीकण्ठोद्गच्छ-  
 दसुप्रवाहनिवहर्देःसं-
- 16 चरे स[ङ्ग]रे । येनाक्रम्य ज[देश्व]रो<sup>५</sup> रिपुनृप[ः] [कू]र ८ - - ८ - , - - - ८ ८ - ८ - ८ ८ ८  
 - - - ८ - - ८ - [॥१६॥\*] - - - ८ ८ - ८ - ८ [रितमः]स्तोमे सहस्रद्युतिः प्रद्युम्नः प्रमदाजने  
 [सु]रगुरुः सम्यगिरां निर्णये ॥ (१)
- 17 विख्या[तो व(व)]लिवैरि(व)न्धनविधौ कृष्णो न कृष्णद्युतिः , - - - ८ ८ - ८ - ८ ८ ८ - - -  
 ८ - - ८ - <sup>६</sup> ॥१७॥ - - ८ - ८ ८ ८ - ८ ८ - दधानः स[त्त्व]प्रियो धनरसप्रकराभिरामः । ल-  
 व्धो(व्धो)न्नतिः प्रभुतयाऽखिलवाहि-
- 18 नीनां रत्नाकरोयमपि नाश्रयदो जडानाम्<sup>७</sup> ॥१८॥ ये लीला ८ ८ - ८ - ८ ८ ८ - - - ८ - - ८ - ,  
 - - - ८ ८ - ८ - ८ ८ ८ - - - ८ - - ८ - । ये रामोद्धतसेतुवं(वं)धरुच्चिरा यस्य प्रचेतः-  
 पुरीनारीनाभिनिपीतसिन्धुपय-
- 19 सः कीर्त्या धरान्ताः श्रिताः<sup>८</sup> ॥१९॥ यद्रूपालोकनोत्कागत[वरललनावक्त्रपंकेरुहाणां<sup>९</sup>] - - - -

<sup>१</sup> Metre: *Sragdharā*.

<sup>२</sup> The missing *akṣaras* in the third *pāda* can be restored with the help of the Ratanpur MS. as कीर्तिर्भुवो गगनमण्डलमाविहर्तुं, but the following *akṣaras* are uncertain. Metre: *Vasantatilakā*.

<sup>३</sup> The Ratanpur MS. reads the following *akṣaras* as सीमन्तचन्द्राम्बुदः which may be correct, but the reading of the fourth *pāda* cannot be restored.

<sup>४</sup> Metre of verses 11-17: *Śārdūlavikrīḍita*.

<sup>५</sup> The historically important name is missing in the Ratanpur MS. which reads instead युवाश्वद्रिपुनृपान्.

<sup>६</sup> The Ratanpur MS. reads श्यामा यस्य च कर्णिका खरतरा मूते यशो निर्मलम्. This may be adopted, but कर्णिक in the sense of an arrow is neuter. Perhaps श्यामा यस्य कृपाणिका is the correct reading.

<sup>७</sup> Metre: *Vasantatilakā*.

<sup>८</sup> Metre: *Śārdūlavikrīḍita*.

<sup>९</sup> The *akṣaras* in the brackets are supplied from the Ratanpur MS. They have left faint traces on the slab.



- ७ — — [द्रविणवितरणे याचकानां निकाये । भिक्षा]दानाय चास्मद्भुवनमयमितीवामरौघैः प्रणुतो रक्षायै हाट—
- 20 काद्रेस्तटभुवनमनिशं भास्करो वं(वं)भ्रमीति<sup>1</sup> ॥२०॥ आनीते तलहारिमण्डलवराच्छीकोशल—  
[स्वा][मिना\*][पृथ्वी]देव<sup>2</sup> नरेवरेण परमप्रेम्णा गुणानां निधौ हस्तन्यस्तकृपाणपा[त]निहतप्रत्यधि—  
पृथ्वीपतौ यस्मिन् राजयधुरं
- 21 समप्यं परमा लब्धा(ब्धा) मनोनिर्वृतिः<sup>3</sup> ॥२१॥ वातान्दोलित — ७ — स(श)तदलप्रालेयवि(वि)—  
दूपमां लक्ष्मीं — ७ ७ — ७ — विलसितप्रायाञ्चलावस्थितिम् । [खद्योतोन्मि]षितानुकारमवनीच[के]  
नृणां यौव[नं] — — <sup>4</sup>[पा]ज्जितभूरिभूति—
- 22 रभजद्यो धर्ममेवादृतः ॥२२॥ कुर्वाणाभिज्जंग ७ ७ ७ — — ७ सप्ताश्विसप्ते[ः] खेदस्वेदं  
पवनविचलद्वैजयन्तीभिराभिः । तेनो — — <sup>5</sup>प्रचुरकुमुदामोदिदिवचक्रवाले मल्लालेऽस्मिन् लवलधवलं  
धूर्जटेऽहमि चक्रे<sup>6</sup> ॥२३॥ उ—
- 23 त्कुलपङ्कजकदम्ब(म्ब)विराजमानं पौराङ्गनास्तनतटीदलितोन्मिमालम् । — — <sup>7</sup>सरोवरमकारि  
७ — ७ नीरखेलन्मरालकुलसङ्कुलितं [समन्तात्]<sup>8</sup> ॥२४॥ प्रासादस्या[स्य] च[न्त्रां]शुकुन्दसुन्दर—  
रोचिषः । पृथ्वीदेवनरेन्द्राय पुण्यं
- 24 पुण्यात्मने ददौ<sup>9</sup> ॥२५॥ दश भवनवराणि त्र्यम्ब(म्ब)क[स्ये]दुरोचिर्विकचकुमुदकुन्दस्फाटिकाद्रि—  
७ — — <sup>10</sup> । [अरचयदलघूनि प्रौढदोर्दण्डलीला] ७ ७ ७ ७ ७ ७ — — ७ — — ७ — — <sup>11</sup> ॥२६॥ अत्रैव  
पयसि— ७, ७ ७ [सु\*]स्वरज्ञांशुतैः । पान्यश्रुतिप—
- 25 थाह्लादि चारु पुष्करिणीद्वयम्<sup>12</sup> ॥२७॥ तेनोदारमकारि तत्र पवनोद्वेल्लत्पताकाकुलं श्रीकण्ठस्य  
[सुधांशुधामधवली] श्रीमद्वरेलापुरे । यत्रावासमवाप्य चाप्यतितरां तत्याज देवश्चिरप्रा — — ७ ७ — <sup>13</sup>  
वि(वि)कापरिवृढः कैलासवासस्पृहाम्<sup>14</sup> ॥२८॥
- 26 प्रालेयशैलदुहितुः कुमुदकुन्दनीहारहारलवलीधवलानि तेन । सर्वोत्तमानि [पवनप्रचलत्पताकान्यभ्रं—  
लि]हानि नव रत्नपुरे कृतानि<sup>15</sup> ॥२९॥ क्रीड[नगर]पुरन्धीपीनस्तनजनितवीचिविशोभाम् ।  
विपुलतरा[मि]ह वापीञ्च[का]रुचिरां
- 27 विचित्रसोपानाम्<sup>16</sup> ॥३०॥ व्याकोचावु(वु)जपुञ्जगुञ्जदलिनीझंकारवाचालितं खेलद्भूरिमराल—  
संकुलतटं तेनोत्तरस्यां दिशि । श्रीमद्रत्नपुरस्य दक्षिणदिशि प्रोहामकामाङ्गना — — — ७ ७ — ७ — ७ <sup>17</sup>  
रुचिरं चक्रे तडागद्वयम्<sup>18</sup> ॥३१॥ [गो]ठालीना—

<sup>1</sup> Metre: *Sragdhara*.

<sup>2</sup> This royal name also is missing in the MS. It is faintly seen on the original stone.

<sup>3</sup> Metre of this and the next verse: *Sārdūlavikrīḍita*.

<sup>4</sup> Restore शौर्वो—.

<sup>5</sup> The missing *akṣharas* may have been त्कुल.

<sup>6</sup> Metre: *Mandākrāntā*.

<sup>7</sup> Restore रम्यं.

<sup>8</sup> Metre: *Vasantatilakā*.

<sup>9</sup> Metre: *Anuṣṭubh*.

<sup>10</sup> The missing *akṣharas* were perhaps —प्रमाणि.

<sup>11</sup> Metre: *Mālinī*.

<sup>12</sup> Metre: *Anuṣṭubh*.

<sup>13</sup> The damaged *akṣharas* may be conjecturally restored as —नेयाद्रिमुतां—.

<sup>14</sup> Metre: *Sārdūlavikrīḍita*.

<sup>15</sup> Metre: *Vasantatilakā*.

<sup>16</sup> Metre: *Āryā*.

<sup>17</sup> The missing *akṣharas* can be restored with the help of the Ratanpur MS. as स्नानप्रसन्ननिताव(व)र स.

<sup>18</sup> Metre: *Sārdūlavikrīḍita*.



- 28 म[नि ग्रा]मे चकार सर[सी] शुभाम् । अनिमे[ष]दृशां वृन्दैदिवमध्यासितामिव<sup>1</sup> ॥३२॥ सुधांशु-  
धवलं [तत्र धूर्जटेर्धाम] निर्मितम् । नारायणपुरे तेन पताकोल्लिखिताम्ब(म्ब)रम् ॥३३॥  
अकारि [सरसी]-५, ५५५५ विराजिता । भारतीव कथा तेन व(व)म्हणीग्राम-
- 29 स[न्निधौ] ॥३४॥ चरौयनाम्नि विस्तीर्णं ग्रामे रम्यं सरोवरं(रम्) । चकार तेजल्लपुरे ५५५५ ५  
राजितम्<sup>2</sup> ॥३५॥ निर्मितं मन्दिरं रम्यं कुमराकोटपत्तने । तेनैवान्व<sup>3</sup> यशोराशि[प्रकाशं  
पार्श्वती]पतेः ॥३६॥ तेनैवाम्ब्रवर्ण<sup>4</sup> कृतं घनत-
- 30 रच्छायानिरस्ता[तप] पाणिप्राप्यफलोत्करैर्ममधुरसैः पान्यव्रजं प्रीणयत् । कूज[त्कोकिल]काकली-  
व्यतिकरप्रारभ्यमान[स्मर]प्रोद्वाजाविदलन्मनस्वितरुणीमानग्रहग्रन्थिकम्<sup>5</sup> ॥३७॥ आकण्ठं दिवि-  
घाघ्नपाननिवहैर्भुक्त्वा मनोवा-
- 31 [ञ्छि]तं राशी - ५ ५ - ५ यस्य सततं सत्रे (त्वे) महासत्रि (त्वि) णः । इत्थं कार्पाटिकव्रजेन रभसा - -  
[भव]न्धारितो दिक्चक्रं मुखरोकरोति व(व)हलः कोलाहलः प्रत्यहम् ॥३८॥ देवाय सोमनाथाय  
५५५५ ५ [पु\*]ण्यवान् । असौ लोणाक[र] - -<sup>6</sup> स-
- 32 वर्वादायः स - - ५<sup>7</sup> ॥३९॥ निर्व्यूढः कविपदतौ धुरि सतां व(व)द्वास्पदः सन्ततं - - -<sup>8</sup>धिगम-  
प्रसादितमतिः सा - ५<sup>9</sup>वादे सुधीः । आसीद्विस्तृतकीर्तिरक्षपटलप्राप्तप्रतिष्ठः श्रि[यां] लीलागार-  
५ - ५<sup>10</sup> पालविबु(बु)धो गौडान्ववा-
- 33 योद्भुवः<sup>11</sup> ॥४०॥ विधुरिव दुग्धपयोधेः प्रसाधिताशः कलानिर्विशितराम् । अभव[त्त्रिभुवनपालः]  
पालितसकलद्विजस्तनुजः<sup>12</sup> ॥४१॥ घनरसवतीं गभीरां स्वच्छतरां कविविचाररमणीयाम् ।  
सरसीमिव प्रशस्ति त्रिभुवनपालो व्यघाद्विबु(बु)धः ॥
- 34 ॥४२॥ हारावलीमिव सुवृत्तगुणां गुणाढ्यां कान्त्यान्वितां घनरसप्रकरां प्रशस्तिम् । - - ५ -  
५ ५<sup>13</sup> [कलारचितप्रकर्षः] कौतूहलात्कुमरपाल<sup>14</sup>बु(बु)धो लिलेख<sup>15</sup> ॥४३॥ घनपतिनाम्ना कृतिना  
शिल्पिवरेणेश्वरेण च मनोज्ञा । उत्कीर्णां प्रचुररसा प्र-
- 35 शस्तिरियमक्षरै हचिरैः<sup>16</sup> ॥४४॥ यावन्मण्डलमम्ब(म्ब)रेम्ब(म्ब)रमणेश्वण्डीशचूडामणिश्चन्द्रः  
सांद्रकरोत्करेण [कुरुते] - - ५ - - कलाम् । यावद्वक्षसि चा[स्ति] पद्मसदना कौमोदकीलक्ष्मणस्ता-  
वत्कीर्तिरियञ्चकास्तु विशदा विश्वम्भरामण्डले<sup>17</sup> ॥४५॥
- 36 सम्बत्<sup>18</sup> ९१५ [॥\*]

<sup>1</sup> Metre of verses 32-36: *Anushubh*.

<sup>2</sup> The Ratanpur MS. reads here शिवग्राम विराजितम् which may be correct.

<sup>3</sup> Read -न्यदशो-.

<sup>4</sup> Read -वाम्ब्रवर्ण.

<sup>5</sup> Metre of this and the next verse: *Sārdūlavikrīḍita*.

<sup>6</sup> Restore ग्राम.

<sup>7</sup> It is easy to conjecture that the missing syllables were -मन्वितम्. Metre: *Anushubh*.

<sup>8</sup> The first two of the missing *akṣaras* here appear like वेदा-. Read वेदार्थ-.

<sup>9</sup> The missing letters may be ह्रिप. The sign of the middle *i* of हि is clear.

<sup>10</sup> The first three *akṣaras* of the name are damaged, but from Aurangabadkar's mention of Anantapāla as the father of Tribhuvanapāla the *akṣaras* can be restored as -मनन्त-.

<sup>11</sup> Metre: *Sārdūlavikrīḍita*.

<sup>12</sup> Metre of this and the next verse: *Āryā*.

<sup>13</sup> The missing *akṣaras* can be restored with the help of the Ratanpur MS. as विद्याविनोदन. Traces of the last two of these can be seen on the stone.

<sup>14</sup> Elsewhere this name appears as कुमारपाल.

<sup>15</sup> Metre: *Vasantatilakā*.

<sup>16</sup> Metre: *Āryā*.

<sup>17</sup> Metre: *Sārdūlavikrīḍita*.

<sup>18</sup> Read संवत्.



## TRANSLATION

Success! Ōm! Adoration to Śiva!

(Verse 1) May the divine half-moon-crested (Śiva) increase your welfare!—(he) who has three eyes as if because of his desire to see simultaneously, at the time of playful amorous enjoyment, the pair of gold-pitcher-like breasts and the lotus-like face of (Pārvatī) the daughter of the lord of mountains!

(V. 2) May that Nīlakaṇṭha (*i.e.*, Śiva) grant your fortune!—(he) whose throat with a white surrounding on account of [the smearing of] ashes, imitating the beauty of collyrium, a row of blue lotuses, a line of bees, a sapphire, wild buffaloes and a mass of darkness, appears like the slope of a ridge of the snow-mountain covered with a cloud, dark with the surcharge of water!

(V. 3) May that lover of Pārvatī remove your sin!—seeing in the nails of whose lotus-like feet as in the surface of a mirror the reflection of the universe in the forms of Brahmā, Indra, Viṣṇu, the moon, the jewel of heaven (*i.e.*, the sun), the principal mountains, the earth, the oceans and others, (Pārvatī) the daughter of the lord of mountains was struck with wonder, her moon-like face being bent down in bashfulness!

(V. 4) May that lord of serpents Śeṣha grant the happiness of the worlds!—(he) on whose lap there sleeps for a long time Nārāyaṇa, in the unique cavity of whose belly as in a cottage there rests the universe and whose feet are caressed by the lotus-like hands of Lakṣmī; and on account of the precious stones in whose numerous hoods the ocean came to be the store of jewels!

(V. 5) This famous province (*maṇḍala*) of Talahāri is the ornament of the earth—which is surrounded on all sides by tanks with full-blown lotuses and humming bees and is adorned with gardens which appear beautiful with plantain trees shining [in the groves of mangoes and other trees] and to which the god of love is attracted by the excessive warbling of cuckoos;

(V. 6) Where the regions are noisy [with the humming of bees hovering on] blooming, fresh, blue lotuses [in the desire for honey]; where the teachers, the cavities of whose ears are, in admiration, filled with the musical sound, do not mark the faulty (*pronunciation*) of the crowds of pupils reciting (*their texts*).

(V. 7) Here while its fair fame, resembling the lord of serpents, [the moon, camphor-powder, silver, milk, pearl-necklace and others] is roaming in all directions, the chakōra birds even now eagerly fly (*after it*), mistaking it for the rays of the moon.

(V. 8) In the sacrificial enclosures in it, the line of smoke, as it speedily touches the expanse of the sky, . . . is looked at by the peacocks which scream in joy, mistaking it for a multitude of clouds.

(V. 9) Then there was born Prithvipāla. From the necks of the hostile princes struck by him with the sharp sword grasped in his hand . . . for half a moment subjects himself to apprehension.

(V. 10) [Whose fame of bright lustre resembling lightning] and wearing a white necklace of spotless pearls scattered from the large frontal globes of the best elephants of his enemies, cleft by the strokes of his sword . . . has gone from the earth to the region of the sky in order to divert itself.

(V. 11) From him was born the illustrious Brahmadēva, the foremost of feudatories, the play-house of fame white like the moon (*and*) the resting place of valour,—(he) who is to the parting line of hair of the wives of hostile warriors struck by his sword what a cloud is to the moon!<sup>1</sup>

<sup>1</sup> *I. e.*, as the moon hidden behind a cloud is not visible, so the parting line of hair of those ladies is not seen, they being too full of grief to attend to their toilet.



(V. 12) [The heavenly damsels] gathering together again and again on the path of the gods (*i.e.*, in the sky) and conversing with crowds of hostile warriors killed on the battlefield as they speedily became gods . . . . rumbling out of season.

(V. 13) . . . . like the man-lion, he was the best of men; like Achyuta (Vishṇu) wielding his uplifted discus, he leads a victorious army; like Vishṇu who is fond of the bird (Garuḍa) and reclines on the best of serpents, he is fond of the Brāhmaṇas and lives in the company of the best of<sup>1</sup> Nāga princes.

(V. 14) (*This verse is completely effaced.*)

(V. 15) Who accepted a beloved clad in a black garment . . . . who had lovely, compact and large breasts, and who just then fell in love with him . . . . Taking off the sheath of (*his sword*) . . . .

(V. 16) In the fight, in which the strokes of his creeper-like sword appeared like (*flashes of*) lightning and in which it was difficult to move about on account of multitudes of streams of blood gushing forth from the necks of crowds of wrathful foes, he having attacked the hostile king Jaṭeśvara. . . .

(V. 17) He is to his enemies as the sun is to a mass of darkness; he is Pradyumna to women (*and*) the preceptor of gods (*i.e.*, Bṛihaspati) in the right judgment of speech; being well-known for imprisoning (*his*) mighty (foe),<sup>2</sup> he resembles Kṛishṇa (*who in his Dwarf incarnation imprisoned Bali*), (*but unlike Kṛishṇa*) he is not dark-complexioned.<sup>3</sup>

(V. 18) Though like the ocean he is . . . . dear to all creatures, appears charming with his great vitality (*as the ocean does with its abundant store of water*), has attained a supreme position by his command of all armies (*as the ocean has by its lordship over all rivers*), and is a receptacle of precious things (*as the ocean is a treasure of jewels*), he does not (*unlike the ocean which gives shelter to water*) give refuge to dullards.

(V. 19) The regions at the extremity of the earth . . . . which appear beautiful with the magnificent bridge of Rāma (*and*) those, the water of the ocean in which is absorbed by the navels of the women in the city of Varuṇa, have been resorted to by his fame.<sup>4</sup>

(V. 20) 'This [Brahmadēva who is the sun to] the lotuses which are the faces of the excellent ladies who come out of eagerness to see his handsome form [may come] to our world to give away wealth to suppliants in charity.'—Being as it were urged by gods through such apprehension<sup>5</sup> the sun moves continuously round the regions on the slopes of the golden mountain (Mēru).

(V. 21) Consigning the yoke of the government to him who, being a treasure of merits, had been brought over with great favour from the Talahāri-maṇḍala and who killed hostile kings with the strokes of the sword grasped in his hand, the king Prithvī-dēva (II), the lord of the famous Kōsala country, obtained great mental happiness.

(V. 22) [Seeing that] on the orb of the earth . . . . is like dew-drops on (*the*

<sup>1</sup> There is a play on the words *chakra* meaning (i) a discus and (2) an army, *dvijātī* meaning (i) the bird Garuḍa and (ii) a Brāhmaṇa, and *bhūgin* meaning (i) a serpent and (ii) a Nāga prince or an officer in charge of a *bhāga* or *bhukti* (sub-division).

<sup>2</sup> This may refer to the imprisonment of Jaṭeśvara.

<sup>3</sup> There is contradiction here, since the prince Brahmadēva is said to be Kṛishṇa and still not to have the complexion of Kṛishṇa, but the contradiction is only apparent as the intended meaning is that he was not infamous. The figure is *Virōdbābhāsa*.

<sup>4</sup> The regions in all the four directions were described in this verse. The first hemistich which described the northern and eastern regions is almost completely lost. The description in the second hemistich refers to the southern and western regions.

<sup>5</sup> The idea in this verse occurs also in verses 7 and 17 of the Mallār stone inscription, below, No. 97.



*petal of*) a lotus shaken by wind, that wealth is unsteady resembling mostly the flashes [of lightning] and that man's youth imitates (*in fickleness*) the shining of the fire-fly, he who had acquired abundant wealth [by valour] exerted himself for piety.

(V. 23) In this<sup>1</sup> **Mallāla**, which renders the circle of regions fragrant with abundant [full-blown] lotuses, he constructed a temple of Dhūrjati (Śiva) white like *lavala* flowers and (*distinguished*) by these banners set in motion by wind, which remove the perspiration, caused by fatigue, of the horses of the sun.

(V. 24) [And he constructed] a tank, which appears beautiful with clusters of full-blown lotuses, the rows of the waves of which are broken by the protruding breasts of town-ladies and which is crowded on all sides with multitudes of swans sporting in water . . . .

(V. 25) The religious merit of this temple, the splendour of which is beautiful like that of the moon's rays and *kunda* flowers, he assigned to the king **Prithvīdēva** (II) of pious nature.

(V. 26) He . . . . constructed ten large and beautiful temples of Tryambaka (Śiva), [bright] like moon-light, full-blown night-lotuses, *kunda* flowers and the mountain of crystals (*i.e.*, Kailāsa).

(V. 27) At this very place he [made] two beautiful lotus-pools which delighted the ears of travellers with the sweet humming [of bees] . . . .

(V. 28) He erected at the famous **Varēlāpura**, a temple of Śrīkaṇṭha (Śiva) white like the lustre of the moon, and covered with flags fluttering in the wind; having received habitation in which, the god (Śiva), the lord of Ambikā, has given up completely his longing for living on Kailāsa . . . .

(V. 29) By him there were built at **Ratnapura** nine cloud-kissing excellent temples of Pārvatī, the daughter of the Himālaya, (*which are*) white like night-lotuses, the moon, *kunda* flowers, snow, pearl-necklaces and *lavali* (*flowers*) (*and*) the flags of which flutter in the wind.

(V. 30) He made here a large and beautiful well, with wonderful steps, the waves of which were stirred by the plump breasts of town-ladies sporting (*in its water*).

(V. 31) In the northern and southern directions of **Ratnapura** he made two beautiful tanks which are rendered noisy by the buzzing of the swarms of bees humming on clusters of full-blown lotuses and the banks of which are crowded with numerous swans sporting (*in their water*) and [in which garments slip down from the bodies of] extremely libidinous women.

(V. 32) At the village named **Gōṭhālī** he made a pleasant tank which is occupied by crowds of fishes as heaven is by gods.<sup>2</sup>

(V. 33) He constructed at **Nārāyaṇapura** a temple of Dhūrjati (Śiva), white like the moon, which with its flags scrapes the sky.

(V. 34) He made a tank near the village **Bamhañī**, which, like the story of the *Bhārata*<sup>3</sup>, is . . . .

<sup>1</sup> The wording of verse 23 may be taken to signify that the inscription originally came from Mallāla, but notice a similar wording in v. 30.

<sup>2</sup> There is a play on the expression *animēśha-dṛiṣṭ* (*lit.*, having unwinking eyes). It signifies (i) fishes and (ii) gods.

<sup>3</sup> The verse apparently contained an expression which, by means of *double entendre*, described both the tank and the story of the *Mahābhārata*.



(V. 35) He made a large and lovely lake at the village called Charauya and [a beautiful temple of Śiva] at Tējallapura.

(V. 36) At the town of Kumarākōṭa he made another lovely temple of (Śiva) the husband of Parvati, resplendent like the mass of his own fame.

(V. 37) He himself planted a grove of mango trees which, with their very dense shade, removes the heat (*of the sun*) and with its multitude of fruits reached by the hand, pleases travellers, and where the knot of stubborn reserve of proud young ladies gives way at the imperious command of the god of love, which is begun (*to be communicated*) by the mingling sweet notes of the warbling cuckoos.

(V. 38) Having partaken, to their hearts' content, of the various kinds of foods and drinks as desired in the charitable feeding house of the great sacrificer, such loud cries of pilgrims daily make the circle of regions resound (*viz.,*) . . . .

(V. 39) To the god Sōmanātha the pious one granted this [village] Lōṇākara together with all taxes . . . . .

(V. 40) There was the learned [Ananta]pāla of extensive fame, born in the Gauḍa lineage, who mastered the paths of poets, who always secured a place at the head of good people, whose thoughts were rendered pure by his knowledge [of the contents of the Vēdas], who was clever in [literary] discussions, who attained renown in the department of records (*and*) was the play-house of fortune.

(V. 41) [From him] was born Tribhuvanapāla who gives shelter to all Brāhmaṇas and who, being a treasure of arts, has (*all*) his desires completely fulfilled, even as from the milky ocean is produced the moon which, being the repository of digits, exceedingly adorns all quarters and maintains all (*chakōra*) birds.<sup>1</sup>

(V. 42) The learned Tribhuvanapāla has composed this *prafastī* (eulogy) resembling a lake,—which is full of flavour (*as a lake has abundant water*), is profound (*as a lake is deep*) and clear, and is pleasing to the thoughts of poets.

(V. 43) The wise Kumārapāla who has attained excellence in learning and fine arts, has with eagerness written this *prafastī* resembling a necklace of pearls,—which has the merit of (*being composed in*) good metres (*as the necklace has that of having well-rounded pearls*), which is rich in merits (*as the necklace is in threads*), which (*like the necklace*) appears brilliant and is full of deep sentiments (*as the necklace is possessed of great charm*).<sup>2</sup>

(V. 44) This pleasant *prafastī*, abounding in sentiments, is incised in beautiful letters by the skilful and best sculptors named Dhanapati and Īvara.

(V. 45) As long as the moon, the gem of the sky and the crest-jewel of (Śiva) the lord of Chaṇḍī, makes the orb (*of the earth*) white with its dense rays, as long as the lotus-dwelling (goddess of fortune) rests on the breast of the god who is distinguished by the (*mace*) Kaumōdakī (*i.e., of Viṣṇu*),—even so long may this bright temple<sup>3</sup> shine on the orb of the earth!

#### The Year 915.

<sup>1</sup> There is a play on three expressions here which are intended to be construed with Tribhuvanapāla and the moon.

<sup>2</sup> The expressions in the first hemistich of this verse are, on account of *double entendre*, intended to be construed with the *prafastī* (eulogy) as well as the *bār-āvalī* (pearl-necklace).

<sup>3</sup> The text has *kīrtī* which means 'any work of public utility, calculated to render famous the name of the constructor of it.' See C. I. I., Vol. III, p. 212, n. 6. It probably refers here to the temple of Sōmanātha mentioned in verses 36 and 39.



## No. 97; PLATE LXXIX

## MALLAR STONE INSCRIPTION OF JAJALLADEVA II : (KALACHURI) YEAR 919

THIS inscription is on a black stone which is said to have been found at Mallār<sup>1</sup> a village 16 miles south-west of Bilaspur in the *tahsil* and district of Bilaspur in Madhya Pradesh. The inscription has been edited before with a translation, but without a lithograph, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. I, pp. 39 ff. It is edited here from the original stone which is preserved in the Central Museum, Nagpur.

The record consists of 28 lines. The inscribed surface measures 2' 4½" broad by 1' 6½" high. The stone is broken at the upper and lower proper right corners so that the first four *aksharas* in the first line have been lost and the first three *aksharas* in the last line have been partially damaged. Besides these, one or two *aksharas* have suffered here and there. Otherwise, the record is in a state of perfect preservation. The characters are Nāgarī. They closely resemble those of the Ratanpur stone inscription dated V. 1207<sup>2</sup> which, as shown below, was written by the same scribe. The language is Sanskrit. Except for [*ōm namaḥ*] *Sivāya* in the beginning and the date at the end, the record is metrically composed throughout. It consists of 26 verses, all of which are numbered. The present inscription has several ideas in common with the afore-mentioned Ratanpur stone inscription. For instance, verses 3, 8, 12, 20 and 22 of the present inscription are evidently composed in imitation of verses 3, 7, 8, 23 and 25 of the Ratanpur record.<sup>3</sup> Verse 25, again, which describes the scribe Kumārapala, occurs in the Shēorinārāyaṇ inscription<sup>4</sup> of Āmaṇadēva which also belongs to the reign of Jājalladēva II. The orthography shows the usual substitution of *v* for *b* and the confusion of the dental and palatal sibilants. Besides these, we may note that *y* is written for *j* in *-yushām* in l. 7 and *mvra* for *mra* in *-jaṭ-āmvra*, l. 1; *n* is wrongly used for the *anusvāra* in *Mīmāṃsā*, l. 16 and *Rāghav-ānhri*, l. 26, and for the palatal nasal in *-bhūtīn=cha*, l. 13.

The inscription refers itself to the reign of Jājalladēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the construction, at Mallār, of a temple of Śiva under the name of Kēdāra by a Brāhmaṇa named Sōmarāja. It is dated in the year 919 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era. The year, if expired, would correspond to 1167-68 A.C. It does not admit of verification for want of the necessary details.

After two *maṅgala-ślōkas* invoking the blessings of Śiva and Gaṇapati, the inscription describes Ratnadēva as 'a fierce cloud which extinguished the continuously raging flames of the spreading mighty fire of the valour of the king Chōḍagaṅga.' This plainly refers to the victory of Ratnadēva II over Anantavarman-Chōḍagaṅga, the mighty king of Kālīṅga.<sup>5</sup> We are next told that Ratnadēva (II) had a son named Prithvidēva (II),

<sup>1</sup> The name is variously spelt as Mallār in the Maps, Malhār in the *List of the Villages of the Bilāspur District* and as Mallāla in the present inscription. I have chosen Mallār as it approximates Mallāla.

<sup>2</sup> Above, No. 93.

<sup>3</sup> Dr. Kielhorn, who first observed this similarity, thought that Dēvagaṇa, the author of the Ratanpur inscription, imitated the composition of his father Ratnasimha; for the Ratanpur inscription eulogizes five of the grandchildren of Ratnasimha. He therefore read the date of that inscription as (Vikrama) 1247. That the real date is (Vikrama) 1207 has already been shown; see above, p. 485. The Ratanpur inscription was therefore composed about 18 years before the present one. Consequently, Ratnasimha himself was the imitator. This can also be inferred from the wording of v. 22 of the present inscription. See below, p. 318, n. 2.

<sup>4</sup> See No. 98, below. It may be noted that it is dated in the same Kalachuri year as the present inscription.

<sup>5</sup> See above, p. 484.



whose son Jājalladēva (II) was ruling when the present record was put up.

The inscription next gives the **genealogy** of Sōmarāja. At the village Kumbhaṭī in Madhya-deśa (Middle Country) watered by the celestial river (Gaṅgā), there lived a Brāhmaṇa named Pṛithvīdhara of Kṛishṇātrēya gōtra with the *pravara*s Ātrēya, Archanānasa and Syāvāśva.<sup>1</sup> His son Gaṅgādhara came, in course of time, to the country of Tummāṇa where he was honoured by Ratnadēva II with the gift of the village Kōsambī.<sup>2</sup> Gaṅgādhara's son, Sōmarāja was proficient in both the Mīmāṃsās, the Nyāya and Vaiśeṣhika systems, and refuted the doctrines of the Chārvākas, Bauddhas and Jainas. He constructed a temple of the god Kēdāra at Mallāla, at which the present inscription was evidently put up. The record was composed by Ratnasimha, the son of Māmē, who belonged to the Vāstavya family and owed his rise to the illustrious Rāghava. The latter is evidently identical with the homonymous astrologer who is mentioned as one of the donees in the Amōdā plates of Jājalladēva II.<sup>3</sup> Both Māmē and Ratnasimha are mentioned in the Ratanpur stone inscription of the reign of Pṛithvidēva II, dated V. 1207, which was composed by Ratnasimha's son Dēvagaṇa. The present record was written on the stone by the Kshatriya Kumārapāla of the race of Sahasrārjuna, who, as already stated, is named as the scribe in several other records.<sup>4</sup> It was incised by the sculptor Sāmpula.<sup>5</sup>

Of the **geographical** names mentioned here, Madhya-dēśa roughly corresponds to the present Uttar Pradesh. Kumbhaṭī cannot be identified. Tummāṇa has already been shown to be identical with Tumān, 16 miles north-east of Ratanpur. Mallāla is clearly Mallār in Bilaspur *tahsil*, where the stone is said to have been found. There is no village in the Bilaspur District exactly corresponding to Kōsambī or Kōsambī, but if Kōsambī of the text is a mistake for Kosandhī,<sup>6</sup> the village would be represented by Kōsamdhī, 8 miles from Mallār.<sup>7</sup>

#### TEXT<sup>8</sup>

- 1 [सिद्धिः।]<sup>9</sup> [ओं नमः\*]<sup>10</sup>[शि]वाय ॥ मूर्द्धन्यस्तज्जटाम्ब्र<sup>11</sup>पल्लवचयो भालस्थलीमल्लिकाता-  
र्त्तविक्रमणहृदयवाहविसरज्ज्वालाप्रदीपद्युतिः । सम्पूर्णः सुरसिन्धुतुङ्गलहरीवारिप्रवाहंसौ शम्भु-
- 2 [मं]ङ्गलकुम्भविभ्रमददम्बि(म्बि)भ्रत्सदा पातु वः<sup>12</sup> ॥१॥ ऊर्ध्वीकृतः सुरसरित्सलिलावगाहा-  
दुदण्डचण्डतरवारकरो विभाति<sup>13</sup> । ब्र(ब्र)ह्माण्डमण्डलमहोत्पलताललीलाम्बि(म्बि)भ्रत्स वो ग-  
णप-

<sup>1</sup> The text gives *Archanāna* as the name of the second *pravara* and *Syāvāśva* as that of the third, but these are clearly mistakes for *Archanānasa* and *Syāvāśva* respectively. See below, text p. 514, n. 11.

<sup>2</sup> The text actually reads *Kōsambī*, but as already pointed out, *v* is used in it everywhere for *b*.

<sup>3</sup> Below, No. 99, ll. 23-4.

<sup>4</sup> See above, p. 503, n. 1.

<sup>5</sup> Sāmpula was the sculptor of the Ratanpur stone inscription (No. 93, above) also.

<sup>6</sup> Such a mistake is not unlikely, though it must be admitted that in the present inscription *dh* is clearly distinguished from *v* by the absence of a horizontal stroke at the top, except in *dhī* which is differentiated from *vī* by a horizontal stroke joining its two verticals.

<sup>7</sup> I. C. P. B. (second ed.), p. 124.

<sup>8</sup> From the original stone.

<sup>9</sup> Expressed by a symbol.

<sup>10</sup> The *aksharas* in the brackets are broken away, only the *visarga* after *ma* being partly extant.

<sup>11</sup> Dr. Kielhorn read *jat-āmr(b)u-pallava*, but the *aksharas* are clearly as transcribed above. Read जटाम्ब्रपल्लव-. See below, translation, p. 515, n. 12.

<sup>12</sup> Metre: *Sārdūlavikrīḍita*.

<sup>13</sup> Read विभाति as suggested by Kielhorn. The change has not been made in the original.



- 3 तेरवतादजस्रम्<sup>1</sup> ॥२॥ देवः पीयूषधारानिकरपरिगलद्वि (द्वि)न्दुसन्दोहकीर्णव्योमाशाचक्रवालो म-  
दननृपचमूदर्पणः कैरवाणाम् । व(व)न्धुः सिन्धुप्रसूतिः स जयति भु-  
4 वनानन्दसम्भारकन्दो लोलाक्षीमानमुद्राविघटनपटुतामावहन्<sup>2</sup> शुभ्रमानुः<sup>3</sup> ॥३॥ तद्वंशे नृपचोड-  
गङ्गविसरत्प्रौढप्रतापानलज्वालासन्ततिशान्तिचण्डजल-  
5 दः श्रीरत्नदेवोऽभवत् । भूपालोऽखिलवैरिवीरवसुधाऽधीशोरुदोर्वलरीदर्पकद्रुमदाहदावदहनः श्री-  
मन्दिरं सुन्दरः<sup>4</sup> ॥४॥ पृथ्वीदेवस्ततोऽभूद्व (द्व)लवदरिधरा-  
6 नाथनागेन्द्रताक्षो<sup>5</sup> नम्नाणां मौलिरत्नद्युतिभरविलसन्मल्लिकामाल्यभारैः । पूज्यांहिद्वंद्वपद्मो नि-  
जभुजविजयश्रीमहाकेलेशैलः पुत्रः सत्क्षात्रकीर्ति-  
7 व्रततितरुलामण्डलाभोगभर्त्ता<sup>6</sup> ॥५॥ तस्मान्चेदिकुलावलम्ब (म्ब)नयु (जु)पामग्रेसरो भूभुजां दो-  
हृण्डद्वयदर्पण्डितरिपुज्जाजल्लदेवोऽभवत् । तुम्माणाधिपतिर्निजामल-  
8 कुलप्रद्योतदीपोपमः सत्क्षात्रैकनिधिः प्रतापतरणिः सौ (शौ)र्याज्जितश्रीनृपः<sup>7</sup> ॥६॥ मन्ये यद्दान-  
शंकाजनितभयवशाद्वल्लभो निम्नगानां दुग्धाब्धि (ब्धि)र्भीमगर्भस्फु-  
9 रदुरुसलिले रत्नराशिम्व (म्ब)भार । बाहान्मातृण्डदेवस्त्रिदशपरिवृढः [स्व]र्गदीतोयदुग्धं स्वर्गं दा-  
नाम्बु (म्बु)धारोद्धुरमधुपवधूमालमैरावणञ्च<sup>8</sup> ॥७॥ राज्ये महीभुजस्तस्य  
10 नयवर्त्मानुसारिणि । क्षीणोपसर्गसंसर्गप्रजानन्दविधायिनि<sup>9</sup> ॥८॥ आसीच्छ्रीमध्यदेशे विततसुर-  
नदीवारिपुरोम्मिमालाऽलङ्कारे हारभूते निखिलजनपदो-  
11 द्दामभूमण्डलस्य । ग्रामो रम्योरुभूमिर्द्विजवरवसतिः कुम्भटीनामधेयो यत्नात्स्वर्गकखण्डप्रतिनिधि-  
रमलो निर्मितो यो विधाना<sup>10</sup> ॥९॥ आत्रेयस्तावदा-  
12 यस्तदनु च विदितोप्या (प्या)र्चनानो द्वितीयः सस्यावास<sup>11</sup>स्तृतीयः प्रवर इह शुभैस्तैद्विजो  
भूषितोऽभूत् । कृष्णात्रेयस्य गोत्रे प्रणतवसुमतीपालमालो-  
13 तमाङ्गत्वङ्गदत्ताङ्कुरश्रीखचितपदयुगस्तत्र पृथ्वीधराख्यः ॥१०॥ यः प्रज्ञैकविशाललोचनपुटन्धत्ते  
तृतीयं सदा सद्भूतिन्व (ञ्च) तनोति यो निजतनौ दुर्वारमारा-  
14 प्हः । दुर्गाश्लेषकरोरिवादिनिवहे पुत्रस्ततोऽभूदसौ वि (वि)भाणो द्विजराजसुन्दरपदं मौली स  
गङ्गाधरः<sup>12</sup> ॥११॥ ततः कालक्रमेणासौ देशं तुम्माणमागतः । गुणग्रामार्ज्ज-  
15 तप्रौढलक्ष्मीद्विजशिरोमणिः<sup>13</sup> ॥१२॥ प्रक्षाल्य चरणाम्भोजे रत्नदेवो महीपतिः । कोसंबी (बी)ग्रा-  
ममेतस्मा उदकीकृत्य दत्तवान् ॥ १३॥ श्रीगङ्गाधरतः सुतोऽजनि जगद्वैद्यैकपादो-  
16 नुजः प्रौढानन्दकरः कलङ्कुरहितः स्फायत्कलानां निधिः । वि (वि)भाणो द्विजराजतां हतजडश्लेषो-  
रुभूरिप्रभो धात्रीमण्डलमण्डनो विधुरसौ श्रीसोमराजोऽपरः<sup>14</sup> ॥१४॥ मीमान्सा<sup>15</sup>-

<sup>1</sup> Metre: *Vasantatilakā*.

<sup>2</sup> Read -मावहन्.

<sup>3</sup> Metre: *Sragdharā*.

<sup>4</sup> Metre: *Sārdūlavikrīḍita*.

<sup>5</sup> Read -ताक्ष्यो. The change has not been made in the original, as supposed by Kielhorn.

<sup>6</sup> Metre: *Sragdharā*.

<sup>7</sup> Metre: *Sārdūlavikrīḍita*.

<sup>8</sup> Metre: *Sragdharā*.

<sup>9</sup> Metre: *Anuṣṭubh*.

<sup>10</sup> Metre of this and the next verse: *Sragdharā*.

<sup>11</sup> The *Gōtrapravaranibandhakadamba* gives *Ārchanāsa* as the second and *Syāvāsa* as the third *pravara*. Our poet has understood the names of the *pravaras* as above owing to the incorrect *pada-cchēbbāda* of the expression—आत्रेयार्चनानसस्यावास्वेति प्रवराः.

<sup>12</sup> Metre: *Sārdūlavikrīḍita*.

<sup>13</sup> Metre of this and the next verse: *Anuṣṭubh*.

<sup>14</sup> Metre of verses 14—19: *Sārdūlavikrīḍita*.

<sup>15</sup> Read मीमांसा—



## MALLAR STONE INSCRIPTION OF JAJALLADEVA II: (KALACHURI) YEAR 919

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- 17 द्वयपारगो गुहरसो यः काश्यपीये नये सांख्ये चाप्रतिमल्लतामदनधिस्थस्योऽक्षपादोक्तिदृक् । यश्चा-  
व्वकिविशालमानमलनो दुर्वारिवो(वो)द्वाम्बु(म्बु)धेः पाना-
- 18 नन्दितकुम्भसम्भवमुनिर्दिग्वाससामन्तकः ॥१५॥ अश्रान्तं कृतकुण्डमण्डलचलद्धूमावलीध्यामलव्यो-  
माशावल्यं विलोक्य विलसन्नीलाम्बु(म्बु)दालीभ्रमात् । विप्रास्पेरि-
- 19 तवेदराशिविततोद्धोषोद्धुरं यद्गृहे सत्पक्षप्रसरा नटन्ति पटवो हृष्टा मुहुः केकिनः ॥१६॥ भीतो  
दुग्गंपदं दधाति शिखरी रुक्मस्य वारानिधेः<sup>1</sup> पारे कष्ट-
- 20 किपादपावृतवपुर्भूमिश्च सिंहादिभिः । यद्गानादिव तीक्ष्णदंष्ट्रवदनप्रो[द्गी]णञ्चञ्चद्विषज्वालाजा-  
लकराल[भो]गपटले रत्नानि शेषोप्यधात् ॥१७॥ रूपं विश्वजयैवि-
- 21 णो रतिपते रुक्माचलाद्गौरवं गाम्भीर्यं जलधेः सहस्रकिरणादश्रान्तमोजस्विताम् । ऐश्वर्यं स्मर-  
सूदनस्य परमं ग्रामं गुणानामिव ग्राहं ग्राहमसौ दिदु-
- 22 क्षुरसुजत्पद्मोद्भवोयं भुवि ॥१८॥ सप्ताम्भोनिधितोरवारिणि भृशं यत्कीर्तिहंसी मुहुर्भ्रान्त्वा श्रान्त-  
मियं सुरालयमगान्मन्दाकिनीकांक्षि-
- 23 णी । भुक्त्वा वा(वा)लमृणालनालशकलान्युद्दामकामोत्सुका व्र(व्र)ह्माण्डोदरभाण्डवारिजभुवो  
रन्तुं मरालं<sup>2</sup> ययौ ॥१९॥ वाताहतिचलतूलतरलं जीवितं नृणाम् । च[ञ्च]-
- 24 लाञ्च [श्चि]यं [मत्वा] धर्मे मतिमधाद्दु(द्वु)धः<sup>3</sup> ॥२०॥ तेन केदारदेवस्य धाम मल्लालपत्तने ।  
धीमता [का]रितं रम्यं स्वयशोराशिभासुरम् ॥२१॥ उर्वोमालिङ्ग्य पूर्वं गुरु-
- 25 जघनघनाश्लेषलब्ध(व्य)प्रमोदामेतत्काण्डावधूनां ध्वजभुजवलनैः श्लेषदक्षं समन्तात् । काम-  
व्याश(स)क्तचेता इव विवु(वु)धपुरीसुन्दरीणां समक्षे त्यक्तव्रीडं निकामं गगनपरिसरः श्री-<sup>4</sup>
- 26 मुखं चुम्ब(म्ब)तीव<sup>5</sup> ॥२२॥ काश्यपीयाक्षपादीयनयसिद्धान्तवेदिना । विपक्षवादिसिंहेन रत्नसिंहेन  
धीमता<sup>6</sup> ॥२३॥ श्रीराघवान्हि<sup>7</sup> कमलाम्बु(म्बु)धराभिषेकलब्धो(व्यो)दयप्रततशा-
- 27 खमहोरुहेण । वास्तव्यवंशकमलाकरभानुनेयं मामेसुतेन रचिता रुचिरा प्रशस्तिः<sup>8</sup> ॥२४॥ इयं  
सहस्रार्जुनवंशजेन कृतहलाक्षत्रियपुङ्गवेन कुमारपा-
- 28 [लेन गु]णाभिरामरामेव रम्या लिखिता प्रशस्तिः<sup>9</sup> ॥२५॥ अनेकशिल्पनिर्माणपयोधेः पारदृश्वना ।  
उत्कीर्णा रूपकारेण सांपुलेनेयमादरात्<sup>10</sup> ॥२६॥ सम्बत्<sup>11</sup> ९१९ [॥\*]

## TRANSLATION

[Success ! Ōm ! Salutation] to Siva !

(Verse 1) May that Sambhu always protect you !—(he) who possesses the beauty of an auspicious jar, wearing on his head a mass of matted hair as the jar has a number of mango leaves,<sup>12</sup> with the flames of the fire of his third eye on his broad forehead spreading around

<sup>1</sup> Read वारानिधिः.

<sup>2</sup> Kielhorn read *ma(dāt=sañ) yayan*, but the *akṣaras* are clearly as transcribed here.

<sup>3</sup> Metre of this and the next verse: *Anuṣṭubh*.

<sup>4</sup> Read गगनपरिसरश्री-. Compare v. 25 of No. 93, above.

<sup>5</sup> Metre: *Sragdharā*.

<sup>6</sup> Metre: *Anuṣṭubh*.

<sup>7</sup> Read श्रीराघवांहि-.

<sup>8</sup> Metre: *Vasantatilakā*.

<sup>9</sup> Metre: *Upajāti*.

<sup>10</sup> Metre: *Anuṣṭubh*.

<sup>11</sup> Read संवत्.

<sup>12</sup> Kielhorn, who read *jaṭ-āmbu(b)u-pallava*, translated 'wearing on his head, like water-lilies, a mass of braided hair,' but confessed that he could not quote any passage in which *ambu-pallava* is used in the sense of water-lilies (*Ep. Ind.*, Vol. I, p. 42, n. 25). As stated above, the correct reading is *jaṭ-āmbra-pallava*. It is a well-known custom in India to place mango-leaves on the mouth of an auspicious jar.



like the light of a lamp on a lamp-stand (*placed near the jar*), and covered with the streams of water of the high waves of the celestial river (Gaṅgā) (*even as the jar is filled with water*)!

(V. 2) May the large, extremely terrific (*and yet*) lovely trunk of Gaṇapati for ever protect you!—(*the trunk*) which at day-break appears splendid as it is raised after a dip in the water of the celestial river, possessing the grace of the stalk of the large lotus, namely, the circle of the universe!

(V. 3) Glorious is the white-rayed god (*i.e.*, the Moon) born, from the ocean, who fills the circles of the sky and (*earthly*) regions with a mass of drops dripping from a multitude of streams of nectar; (*who is*) the mirror of the army of the king Love, the friend of night-lotuses and the tap-root of the great joy of the world; (*and*) who possesses skill in removing the seal of haughtiness (*from the hearts*) of tremulous-eyed women.

(V. 4) In his race there was the illustrious Ratnadēva (II), a beautiful king, an abode of royal fortune, a fierce cloud to extinguish the continuously raging flames of the spreading mighty fire of the valour of the king Chōḍagaṅga,<sup>1</sup> a wild fire to consume the unique tree of pride (*supporting*) the creeper-like long arms of the hostile valiant lords of the earth.

(V. 5) From him was born his son Prithvidēva (II), a lord of the whole circle of the earth, who was the eagle to the serpents, namely, the mighty hostile lords of the earth; whose two lotus-like feet were adored by the submissive (*princes*) with multitudes of beautiful jasmine wreaths, namely, the mass of lustre of their crest-jewels; (*who was*) a high pleasure-mount for the goddess of victory of his own arm and a tree (*that supported*) the creeper, namely, the fame of excellent royalty.

(V. 6) From him was born the prince Jājalladēva (II), the lord of Tummāṇa, the foremost of the kings who have raised the Chēdi family; who, by the pride of his arms, has annihilated his foes, illumining, like a lamp, his spotless family; (*who was*) a unique treasure of excellent royalty (*and*) a sun of prowess; (*and*) who has acquired fortune by his valour.

(V. 7) I fancy that owing to apprehension caused by the suspicion that he might give them away (*to suppliants*),<sup>2</sup> the milky ocean, the lord of rivers, has kept his multitude of jewels in the deep water rolling in (*his*) dreadful cavities, the sun-god his horses and the lord of gods (*i.e.*, Indra) his elephant, that has a wreath of female bees delighted by the streams of his rutting juice, in the heavens rendered inaccessible by the waters of the celestial river.

(V. 8) In the reign of that king, which follows the path of good policy, is free from the infestation of troubles and gives delight to the people<sup>3</sup>—

(V. 9) There was in the glorious Madhya-dēśa ornamented by the garland of waves of the flooding water of the extensive celestial river, (*which is*) like a necklace to the whole orb of the earth crowded with countries, a village named Kumbhaṭī with charming and extensive lands, the habitation of the best of the twice-born, which the creator made, by effort, a spotless counterpart of a portion of heaven.

<sup>1</sup> Kielhorn translated *nripa-Chōḍagaṅga* as Chōḍa and Gaṅga princes (*Ep. Ind.*, Vol. I, p. 43), but later on corrected himself. (See *ibid.*, Vol. VIII, Appendix I, p. 17.)

<sup>2</sup> Kielhorn translated, 'I fancy that through fear, produced by the suspicion that they would have to give (*them*) to him' *etc.* But *dāna* means a charitable gift. The king would not have begged for these jewels, but would have wrested them from the ocean *etc.* in order to give them away to his suppliants. The same idea occurs in v. 17, below, and more clearly in v. 20 of No. 96, above.

<sup>3</sup> This verse is connected in sense with verse 21. It states the time when the temple of Kēdāra was built.



(V. 10) In that (*village*) there was a twice-born named **Prithvidhara**, in the *gōtra* Kṛishnātrēya, adorned with the (*three*) auspicious *pravaras*, (*of which*) Ātreya was the first and following him the well-known Ārchanāna and Sasyavāsa,<sup>1</sup> the third; the pair of whose feet was covered with the lustre of the sprout-like jewels waving on the heads of the rows of kings bowing (*to him*).

(V. 11) From him was born a son, that **Gaṅgādhara**, who wore on his head the beautiful title of 'the lord of the twice-born'; who always had the unique and large third eye of knowledge; who, getting rid of the irresistible passion of love, always secured for himself excellent welfare; (*and*) who had recourse to irrefutable arguments in (*meeting*) a crowd of hostile disputants.<sup>2</sup>

(V. 12) From that place that crest-jewel of the twice-born, who had acquired great fortune by the multitude of his excellences, came to the country of **Tummāṇa** in course of time.

(V. 13) To him the king **Ratnadēva (II)** gave the village **Kōsambī** by pouring out water, after he had washed his lotus-like feet.

(V. 14) From the illustrious **Gaṅgādhara** there was born a younger son, that illustrious **Sōmarāja**, whose unique feet are adorable to the world; who causes great joy, is free from defects (*and*) is a repository of numerous arts; who holds the position of the best of the twice-born, is possessed of far-reaching and abundant splendour as he shuns the company of the dull (*and*) is an ornament of the orb of the earth; and who is (*thus*) a second moon (*which is freed from its spots; whose unique rays are an object of veneration to the world; which causes great joy, is the store of increasing digits, and has the name of 'the lord of the twice-born'; which, being united with accursed cold, spreads abundant lustre far and wide and is an ornament to the orb of the earth.*)

(V. 15) This venerable person has completely mastered the two Mīmāṃsās,<sup>3</sup> is a repository of the pride of being unrivalled in the system of Kāśyapa<sup>4</sup> and in Sāṅkhya and is three-eyed since he has for his (*third*) eye the doctrine of Akṣhapāda;<sup>5</sup> (*he*) who has quelled the great conceit of Chārvāka; who is the pitcher-born sage (*Agastya*) rejoicing in drinking up the irresistible ocean of the Buddhist (*doctrine*) and is a god of death to the naked (*Jainas*).

(V. 16) At his house the delighted and dexterous peacocks dance again and again spreading their excellent plumage, when they see the circle of the regions of the sky darkened incessantly by the lines of smoke issuing from rows of sacrificial fire-pits, which they mistake for rows of clouds, and filled with the spreading loud sound of the Vedic texts recited by the mouths of Brāhmaṇas (*which they mistake for thunder*).

(V. 17) Being apprehensive, as it were, of his gifts, the mountain of gold makes itself inaccessible, and the ocean gets itself surrounded by thorny trees and by lions and other dreadful beasts on the shore, (*while*) even Sēsha has placed his jewels in the row of his hoods, terrible with the mass of flickering poison-flames emitted by his mouth with sharp fangs.

<sup>1</sup> See above, text, p. 314, n. 11. The *pravaras* should really be *Ātrēya*, *Ārchanāna* and *Śyāvāsa*.

<sup>2</sup> There are puns on several words in this verse, which consequently suggest the Brāhmaṇa's resemblance to Śiva who holds the Gaṅgā on his head; for Śiva has the beautiful disc of the moon on his forehead and has always a large third eye; he has destroyed the irresistible god of love, smears his body with excellent ashes and embraces Durgā.

<sup>3</sup> *I.e.*, the Pūrva-mīmāṃsā and the Uttara-mīmāṃsā, also called Vēdānta.

<sup>4</sup> *I.e.*, the Vaiśeṣhika system.

<sup>5</sup> *I.e.*, the Nyāya system.



(V. 18) Him that lotus-born (*Brahmā*) created, being desirous, as it were, of seeing the best collection of excellences (*in one person*), after he had severally taken, beauty from the husband of Rati (*who is*) desirous of conquering the universe, nobility from the mountain of gold, gravity from the ocean, untiring prowess from the thousand-rayed (*sun*) (*and*) supremacy from (*Śiva*) the destroyer of the god of love.

(V. 19) The female swan, namely, his fame, having again and again roamed about by the water near the shores of the seven oceans and not feeling fatigued, went to the abode of gods, longing for the heavenly Gaṅgā and having eaten there tender lotus-fibres and pieces of lotus-stalks and pining through ardent passion, she has repaired for enjoyment to the swan<sup>1</sup> of (*Brahmā*) the god born from the lotus in the vessel-like egg of Brahman.

(V. 20) Having realized that the life of man is unsteady like a piece of cotton, which moves when struck by the wind, and that fortune is fickle, the wise one turned his mind to religion.

(V. 21) Intelligent as he is, he caused to be constructed at the town of Mallāla a beautiful temple of the god Kēdāra resplendent like the mass of his own fame.

(V. 22) Having first clasped the earth which felt delighted at the close embrace of its heavy hips, this temple which is clever in embracing with its encircling arms of banners the women, namely, the quarters, kisses, as it were, to its heart's content, the face of Beauty of the surrounding sky without (*any*) bashfulness in the presence of the beautiful damsels of the celestial city, as if because its heart is full of love.<sup>2</sup>

(V. 23-4) This charming eulogy has been composed by the intelligent Ratnasimha, the son of Māmē, who knows the settled conclusions of the systems of Kāśyapa and Akshapāda, (*and is*) a lion to hostile disputants; who owes his rise to the lotus-like feet of the illustrious Rāghava, as a tree with far-spread branches owes its growth to showers from clouds, (*and who is*) to the Vāstavya family (*what*) the sun is to an assemblage of lotuses.

(V. 25) This eulogy, charming like a woman who appears beautiful by her good qualities, has been written out of eagerness by Kumārapāla, the best of Kshatriyas, who was born in the race of Sahasrārjuna.

(V. 26) This has been engraved with care by the sculptor Sāmpula, who has seen the farther shore of the ocean of various mechanical arts.

The year 919.

<sup>1</sup> Kielhorn, who read *madāt=saṁyayan* in line 25, translated, 'It has rapturously come, to enjoy itself, to the lotus-grounds of the interior of the vessel-like egg of Brahman.' This is incorrect for the correct reading is *marālaṁ yayan*. *Marāla* means 'a swan'. It refers here to the swan which is the vehicle of Brahmā. The poet intends to suggest that the king's fame went to the world of Brahmā.

<sup>2</sup> Kielhorn translated, 'The surrounding sky . . . . eagerly kisses, as if it were the face of Fortune, this (*temple*) fit to be embraced on all sides by the encircling banner-like arms of the women of the regions' (*Ep. Ind.*, Vol. I, p. 45). The scribe wrote by mistake *parisaraḥ śrīmukhaṁ* for *parisara-śrī-mukhaṁ* which seems to have misled Kielhorn. What the poet intends to convey is that the temple first embraced the earth, since it had a deep foundation, and then the quarters with its arms of banners, and finally it kisses the face of Beauty of the surrounding sky with its spire. The idea of the towering spire of a lofty building kissing the sky is common in Sanskrit literature. This verse is imitated from v. 25 of No. 93, above, in which we have the reading *gagana-parisara-śrī-mukhaṁ*.



## SHEORINARAYAN STONE INSCRIPTION OF JAJALLADEVA II: CHEDI YEAR 919

THE stone which bears this inscription is built into the plinth of the temple of Chandra-chūḍēśvara which stands in close vicinity to that of Nārāyaṇa in Shēorinārāyaṇ, a well-known place of pilgrimage on the left bank of the Mahānadi, 38 miles south-east of Bilaspur in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. The date of the inscription has been known for a long time from a photozincograph published in Sir A. Cunningham's *Archaeological Survey of India Reports*, Vol. XVII, plate xx. A brief and somewhat imperfect account of it was published by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India* for 1903-04, pp. 52-53, which has been followed by Rai Bahadur Hiralal in his *Inscriptions in the C.P. and Berar*.<sup>1</sup> The inscription is edited here for the first time from the original stone which I examined *in situ* and from estampages taken under my direction.

The inscription contains 27 lines. The writing covers a space 3' 5" broad and 1' 8½" high, but nearly half the portion on the proper left in ll. 2-17 has been completely lost owing to the peeling off of the surface of the stone. The *Mahant* of Shēorinārāyaṇ possesses a sort of transcript of the inscription which was made when the stone was less damaged, but it is too full of mistakes to be of any use in the restoration of the lost portion. The letters are well-formed, carefully written and deeply incised. Their size varies from .3" to .5". In two places the *aksharas* which were at first omitted are written below the line; see *ya* in *prīṇayatō*, l. 15 and *gān* in *=bhōgān*, l. 20; and in one place a wrong *akshara* is cancelled by incising two vertical strokes on the top. The characters are Nāgarī. They closely resemble those of the Ratanpur inscription of Prithvidēva II, dated K. 915,<sup>2</sup> except that *ñ* appears here with a dot in some places (e.g., in *Kalinṅarājō*, l. 4) and without it in others (e.g., in *-bhṛīṅ-āṅganā-*, l. 23). The language is Sanskrit. Except for the obeisance to Śiva in the first line and the date and the customary pious wish for the well-being of the world in the last, the record is metrically composed throughout. It contains 45 verses, all of which are numbered. The orthography shows the usual peculiarities of the use of *v* for *b* and the confusion of the dental *s* and the palatal *ś*. In *śrēyānsī* l. 1, the *anusvāra* is wrongly changed to *n*, and in *pancha* l. 3 and *Virinch-ānana*-l. 26, *nch* wrongly takes the place of *ñch*.

The *prafasti* was composed as well as written by Kumārapāla, who describes himself as an excellent Kshatriya and a descendant of Sahasrārjuna. He figures as scribe in some other inscriptions<sup>3</sup> also. The engraver was Chhītuka by name.

The present record is dated in the Chēdi year 919 (expressed in decimal figures only). The date does not admit of verification for want of the necessary details, but the year, if *expired*, would correspond to 1167-68 A.C.

The inscription belongs to the reign of Jājalladēva II of the Kalachuri Dynasty of Ratanpur. The immediate object of it seems to be to record the donation of the village Chiñchēli by Āmaṇadēva, a descendant of a collateral branch of the Kalachuri dynasty, for the purpose of defraying the expenses of incense, lights and other materials for the worship of the god Chandrachūḍa and the erection of a temple of Durgā in front of the shrine (of

<sup>1</sup> Second ed., p. 122.

<sup>2</sup> Above, No. 96.

<sup>3</sup> *Viz.*, The Ratanpur stone inscription of Prithvidēva II, V. 1207 (above, No. 93), the Ratanpur stone inscription of Prithvidēva II, K. 915 (above, No. 96) and the Kharōḍ stone inscription of Ratnadēva III (below, No. 100).



Chandrachūḍa) by Vikannadēva who was an uncle of Āmaṇadēva. By way of introduction the inscription furnishes an account of the Kalachuri dynasty of Ratanpur.

Owing to the unfortunate loss of more than one-fourth portion, the record does not admit of a complete account of its contents. It falls into three parts. The first part which traces the genealogy of the ruling prince Jājalladēva II ends with verse 10; the second, which describes the members of the collateral branch, comprises verses 11-34; while the last one, which mentions the various benefactions made by the princes of that branch, comprises the remaining portion.

After two *maṅgala-slōkas* invoking the blessings of Śiva, the record has a verse in praise of the Moon, the mythical progenitor of the Kalachuri family. Next is mentioned a prince whose name is lost, but who was clearly Kōkalla I, as he is said to have had eighteen sons. Kaliṅgarāja is next named, but his relation to the sons of Kōkalla is not clearly specified in the preserved portion. Verse 6, which is partly mutilated, mentions Ratnarāja (I) and Prithvidēva (I). Then comes a reference in the next verse to the victory over Chōḍagaṅga, the lord of elephants, which was won at that very place (*ih-aiva*), i.e., in the neighbourhood of Shēorinārāyaṇ, by a prince whose name is lost, but who from other records is known to be Ratnadēva II. His son Prithvidēva II and the latter's son Jājalladēva II are next mentioned, but their description in the extant portion is merely conventional.

After this introductory account of the ruling family, the inscription turns to a collateral branch of it. We are told that Prithvidēva I had a younger brother named Sarvadēva, who obtained as a share of patrimony the property at Sōṇṭhiva where he established himself. The name of his son, whose eulogy is partly preserved, is lost, but as will be shown below, it was probably Āmaṇadēva (I)<sup>1</sup>. Then came his son Rājādēva who, again, had four sons Tējalladēva, Ulhaṇadēva, Gōpāla and Vikannadēva. One of these, whose name is unfortunately lost,<sup>2</sup> is next glorified as very brave and handsome. His wife is then described, but her name also is lost. We are next told that this prince, who was devoted to Śiva, realizing the transitoriness of life turned his mind to meritorious works. Verse 23, which follows, seems to speak of a temple where the enshrined deity (probably Śiva, to whom the prince was devoted) resided joyfully on obtaining a new abode. The reference here is probably to the temple of Chandrachūḍēśvara, to which the stone bearing this inscription is affixed. We have next the description of a fierce battle with the lord of Chēdi who, to judge from his partially preserved name in l. 16, was Jayasīmhadēva of Tripurī. In this fight the afore-described son of Rājādēva routed the army of the lord of Chēdi. Seeing that his army was wholly exterminated, the latter advanced in person, being highly enraged like a serpent trodden under foot. From the subsequent description it appears that the son of Rājādēva lost his life in the fight. His three queens followed him as *Satis*.

The third section of the inscription, which begins with verse 35, records the benefactions of the princes of this collateral branch. In the town of Sōṇṭhiva, Sarvadēva erected a lofty temple of Sambhu, excavated a large tank and raised a garden. In the village of Paṇḍaratalāi, Āmaṇadēva (I) established a charitable feeding house, planted an orchard and dug a tank. In the village of Pathariā, Rājādēva built a temple of Purabhid

<sup>1</sup>D. R. Bhandarkar and following him, Hiralal make Rājādēva the son of Sarvadēva, not noticing the loss of nearly one verse at the end of l. 9 which must have described a successor of Sarvadēva. In recording the charitable works of the family, the name of Āmaṇadēva I is inserted between those of Sarvadēva and Rājādēva.

<sup>2</sup> His name was probably Ulhaṇadēva. See below, p. 526.



(Siva), raised a mango-grove and excavated a tank. Further, a queen named Rāmbhallā excavated a beautiful tank and grew a mango-grove in the village Pajāñī. We next learn that Ulhaṇadēva<sup>1</sup> had a son named Āmaṇadēva (II) whom the king Jājalladēva (II) loved as his own distinguished son. The record seems to end here abruptly, for the next two verses refer to the writer Kumārapāla and the sculptor Chhītūka. But strange as it might seem, they are followed by four other verses recording further benefactions. It seems, therefore, that these verses (42-45) were at first omitted by oversight and were subsequently added at the end. Of them, the first records the donation of the village Chiñchēli, evidently by Āmaṇadēva (II),<sup>2</sup> the last named prince of the collateral branch here glorified, for providing materials for the worship of the god Chandrachūḍa. The next two verses express the donor's hope that the gift would continue for ever and would be respected by future rulers. The last verse again records the erection of the temple of Durgā in front of the god (Chandrachūḍa) by Vikannadēva.

If the benefactions in the third section are chronologically recorded, as they seem to be, there were apparently two princes of the name Āmaṇadēva. The first of them whose benefactions are recorded in verse 36 after those of Sarvadēva was probably the latter's successor and, therefore, identical with the prince whose name is lost at the end of I.8. It may again be conjectured that the prince who built the temple of Chandrachūḍa and whose glorification in as many as 17 verses is the main theme of the present inscription was Ulhaṇadēva. He seems to have died fighting bravely with Jayasimhadēva when the latter invaded the kingdom of Ratanpur and as his queens followed him as *Satīs*, his son Āmaṇadēva (II) became an orphan. He seems, therefore, to have been treated with special affection by Jājalladēva II in grateful recognition of his father's self-sacrifice in his cause. It may be added that Jayasimhadēva was a contemporary of Jājalladēva II, as the former's Jabalpur plates are dated K. 918, *i.e.*, just a year before the date of the present record.

Of the places named in this inscription, Sōṇṭhiva is modern Sōṇṭhi in the Bilaspur *taluk*, 11 miles north of Akaltār. Paṇḍartalāi may be identical with one of the several villages named Pēṇḍri or Paṇḍriā; of them, the one nearest to Shēorinārāyaṇ is Pēṇḍriā, 7 miles to the north-west. Pathariā still retains its name and is situated 6 miles south by east of Mungeli. Vaṇārī is the modern Benāri near Janjgir. Pajāñī may be Pāchari, 6 miles east of Shēorinārāyaṇ. Finally, Chiñchēli may be identical with Chichōlā on the left bank of the Hasdō, about 32 miles north-east of Shēorinārāyaṇ.

### TEXT<sup>3</sup>

- 1 सिद्धिः<sup>4</sup> [1\*] ओं नमः शिवाय ॥ लक्ष्मीवक्ष्यविधायिनो भवतमःस्तोमच्छिदो दक्षिणाः सेवानम्र-  
सुरेद्रमीलिबिलसद्रत्नप्रभाभासुराः । लीलानिर्जितपद्मरागरुचयः पापप्र[तिद्वि]नः श्रीकण्ठस्य नखा-  
शवश्चरणयोः श्रेयान्ति<sup>5</sup> पुष्पन्तु वः<sup>6</sup> ॥१॥ [सु]-

<sup>1</sup> Hiralal has wrongly stated that Āmaṇadēva was the son of Gōpāladēva. Verse 39 is explicit on the point.

<sup>2</sup> D. R. Bhandarkar and following him, Hiralal take the gift as made by Kumārapāla. But the latter was only a scribe. Besides, the introduction of Āmaṇadēva's name almost at the end of the record would be purposeless unless we suppose that it was he who made the gift of the village Chiñchēli to the god Chandrachūḍa. As shown here, verses 42-45 were probably intended to be inserted after v. 39 which mentions Āmaṇadēva.

<sup>3</sup> From the original stone.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Read श्रेयान्ति.

<sup>6</sup> Metre of this and the next two verses: *Śārdūlavikrīḍita*.



- 2 याचन्द्रमसौ समं हुतभुजा यस्य त्रयी चक्षुषामुच्छ्वासेषु मरुत्तनौ वसुमती यस्योत्तमाङ्गे पयः । व्योम  
श्रोत्रचरं चिराय परमा[नन्दात्मरूपः] ७-<sup>1</sup>, --- ७७-७-७७७- --[सो\*][ष्ट]मूर्तिः शिवम्  
॥२॥ जीवातुः कुमुदाक[रस्य] स-
- 3 ततं सत्रं(त्वं) सुधाभोजिनामत्रेल्लोचनसु(शु)कितसंपुटभवो भूतेशचूडामणिः । यात्रासिद्धिषु  
पन्च(ञ्च)वा(वा)णनृपतेः संपूर्णकुम्भो वधू[मा] --- ७७-७-७७७- -- ७- -- ७-  
[॥३॥\*]--- ७- ७७ [कु\*][ले] प्रथिते च तस्य --- ७- ७७७ [हे\*]-
- 4 ह्यतुल्यतेजाः । पुत्रास्ततः समभवन्नमितोजसोऽष्ट शूरास्तथा दश च लूनविपक्षपक्षाः<sup>2</sup> ॥४॥ तेषां  
कलिङ्गराजोऽभूद्भू<sup>3</sup> ७७७७-७७ । ७७७७७- -- ७, ७७७७७- ७७<sup>4</sup> [॥५॥\*]---  
७७७७७- -- ७- -- ७- --, -
- 5 दप्रोढद्युतिरिह धराधीश्वरो रत्नराजः । पृथ्वीदेवः समभवदतो भूपतिर्भूरिसौ(शौ)यकान्ताराति-  
क्षितिपकमलाश्लेषविन्यस्तह[स्तः<sup>5</sup> ॥६॥\*]--- ७- ७७७- ७७- ७- --, --- ७- ७७७- ७७  
- ७- -- । --- ७- ७७७- ७७- ७- --, [य\*]-
- 6 इचोडगङ्गमिभनाथमिहं व [जिग्ये\*]<sup>6</sup> ॥७॥ ततः पृथ्वीदेवः समजनि भवानीपरिवृढप्रभावप्रोन्मी-  
लद्विपुलतरतेजाः क्षि[तिप][तिः\*] । ७- -- -- ७७७७७- -- ७७७- --, ७- -- --  
७७७७७- -- ७७७-<sup>7</sup> [॥८॥\*]
- 7 क्षोणीशः समभूदिव द्युतिपति[र्जा]जल्लदेवस्ततो येनापन्मुदमन्त्रि(न्त्रि)नीव धरणी यत्तेजसा च  
द्विषः । प्रोद्विग्नाः प्रविमुच्य भीतमनसो[रण्यं] ७- -- ७- --, --- ७७- ७- ७७७- -- ७-  
- ७-<sup>8</sup> [॥९॥] ७७७७ ७- -- ७, ७७७७७- ७७ ।
- 8 अभूत्सौधावलीमौलिविघ्नितार्कंरथस्यदम्<sup>9</sup> ॥१०॥ पृथ्वीदेवः प्रजानाथः प्रथमोऽत्र व(व)भूव यः ।  
तस्य श्रीसर्वदेवोऽभूज्जिष्णोर्विष्णुरिवानुजः ॥[११॥\*] --- ७- ७७७- ७७- ७- --, --- ७-  
७७७- ७७- ७- -- । --- ७- ७७७- ७७- ७- --, ---
- 9 वैरिणृपतीन्समरेष्वजस्रम्<sup>10</sup> ॥१२॥ दायादांशतया तेन प्राप्ता सोष्टिवपट्टिका । पुरन्तदेवश्रीमद्भि-  
राश्रितं चारुमन्दिरम्<sup>11</sup> ॥[१३॥\*] --- ७- ७७७- ७७- ७- --, --- ७- ७७७- ७७-  
७- -- । --- ७- ७७७- ७७- --
- 10 मम वीरवर्यास्तनुं पुलकदंतुरितां वहन्ति<sup>12</sup> ॥१४॥ राजदेव इति तत्सुतोऽभवदस्य वा(वा)हुरगमन्म-  
हाहवे । निज्जितारिकमलाकरे ७- --, --- ७- ७७७- ७- ७-<sup>13</sup> [॥१५॥\*] ७७७७७- --  
७, ७७७७७- ७७ । ७७७७७- -- ७, ७७७७७- ७७<sup>14</sup> [॥१६॥\*]
- 11 चत्वारोऽस्मादभवन्पुत्रास्तेजल्लदेव इति पूर्वं । ऊरुहणदेवः श्रीमान्नोपालविक्रमदेवौ च<sup>15</sup> ॥१७॥

<sup>1</sup> These two missing *akṣaras* may have been स्वयम्.

<sup>2</sup> Metre: *Vasantatilakā*.

<sup>3</sup> The next two *akṣaras* were probably पतिः.

<sup>4</sup> Metre: *Anuṣṭubh*.

<sup>5</sup> Metre: *Mandākrāntā*.

<sup>6</sup> Metre: *Vasantatilakā*.

<sup>7</sup> Metre: *Śikharinī*.

<sup>8</sup> Metre: *Śārdūlavikrīḍita*.

<sup>9</sup> Metre of this and the next verse: *Anuṣṭubh*.

<sup>10</sup> Metre: *Vasantatilakā*.

<sup>11</sup> Metre: *Anuṣṭubh*.

<sup>12</sup> Metre: *Vasantatilakā*.

<sup>13</sup> Metre: *Ratbōddhatā*.

<sup>14</sup> Metre: *Anuṣṭubh*.

<sup>15</sup> Metre: *Āryā*.



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- समाहृतलुध्व(व्य)चिताः<sup>1</sup> ॥३२॥ राश्यस्तिस्त्रोऽनुजग्मुस्तं भर्तृभक्तिपरायणाः । उपभोक्तु-  
मिव स्वर्ग्यान्भोगान्<sup>2</sup> भर्त्रा समं दिवि<sup>3</sup> ॥३३॥ रूपेणास्तमितं प्रयात[म\*]-  
21 शु(सु)भिस्त्यागस्य यातं दिशः सौ(शौ)यैणाविदिता विवेकवसतिदूरे विलासः स्थितम् । प्रव्रज्या  
जग्मुहे गुणैर्गुणनिधौ तस्मिन्दिवं प्रस्थिते प्रावाणोपि रुदन्ति वज्रहृदयं दीर्घं च शोकादभूत्<sup>4</sup>  
॥३४॥ अकारि सोण्ठिवपुरे शम्भोरभ्रंकपं सदः । सरोपि  
22 स्फारमारामः सर्वदेवेन सुन्दरः<sup>5</sup> ॥३५॥ पंडरतलाईग्रामे यूपानुरसत्र(त्र)मन्यपुष्टानाम् । आरामं  
सरसीमपि आमणदेवदत्तकार [रु]चिराब्जा(ब्जा)म्<sup>6</sup> ॥३६॥ कुंदेदुदुतिसोदरं पुरभिदः प्रासाद-  
मभ्रंकपं रम्यं चूतवनन्तया पथरिआग्रामे कवणत्कोकिलम् । विस्ती-  
23 णं च सरः सरोजविपिनव्यासद्भिभृङ्गाङ्गनासंकारैः सुखिताव्वनीननिवहं श्रीराजदेवो व्यधात्<sup>7</sup>  
॥३७॥ वणारीनाम्नि विदधे ग्रामे रम्यं सरोवरम् । रांभल्लदेवो पजणीग्रामे चूतवनन्तया<sup>8</sup> ॥३८॥  
आमणदेवः समभूदुल्हणदेवात्मजः क्षितौ स्थातः ।  
24 पुत्रविशेषप्रेम्णा जाजल्लनरेखरेण यो दृष्टः<sup>9</sup> ॥३९॥ इयं सहस्राज्जुनवंशजेन कुतूहलात्क्षत्रिय-  
पुङ्गवेन-। कुमारपालेन गुणाभिरामरामेण रम्या रचिता प्रशस्तिः<sup>10</sup> ॥४०॥ स्वक्षरैर्मोक्तिकाकारै-  
स्तेनैवालेखि धीमता । छीतूकेनेयमुत्कीर्णा शिल्पवि-  
25 ज्ञानशलिना<sup>11</sup> ॥४१॥ प्रददौ चंद्रचूडाय चिंचेलीग्राममादरात् । नैवेद्यधूपदीपादिसर्वोपकरणाय सः  
॥४२॥ वक्षः कौस्तुभलाञ्छनस्य तनया वारानिधेः सम्मदादध्यास्ते शशिखण्डमण्डितजटाजूटस्य  
यावच्छिरः । स्वः[सिन्धुमंभु]राक्ष-  
26 रः श्रुतिसमुद्गारो विरिन्वा(ब्जा)ननश्रेणीन्तावदियं चकास्तु विमला कीर्तिस्तदीया चिरम्<sup>12</sup> ॥४३॥  
अभूवन्भूपालाः कति न निखिलशमातलभुजो न तेषाम[प्या]सीदवनिरचलापि स्थिरतरा । विमुच्य  
व्यामोहं सततमिह देशाधिपतिभिर्भविष्य-  
27 [द्रिः] पाल्यं स्वकृतमिव मे कीर्त्तनमतः<sup>13</sup> ॥४४॥ देवस्याग्रे समुत्तुङ्गं दुर्गाप्रासादमुज्ज्व(ज्ज्व)लम् ।  
विक्रमदेवेनाकारि मनोवाञ्छितसिद्धये<sup>14</sup> ॥४५॥ छ ॥ चेदि सम्बत्<sup>15</sup> ९१९ [॥\*] मङ्गलञ्जग-  
तामस्तु ॥ ❧ ॥ ❧ ॥ ❧ ॥

## TRANSLATION

Success! Ōm! Adoration to Siva!

(Verse 1) May the rays of the nails of the feet of Śrīkaṇṭha (i.e., Siva) increase your well-being!—(the rays) which subject the goddess of fortune (to the devotees of Siva); which are dexterous in dispelling the mass of darkness of worldly existence; which appear

<sup>1</sup> Metre: *Vasantatilakā*.

<sup>2</sup> The engraver at first incised भोक्तुं, but subsequently cancelled the second *akṣhara* and engraved गान् below.

<sup>3</sup> Metre: *Anuṣṭubh*.

<sup>4</sup> Metre: *Sārdūlavikrīḍita*.

<sup>5</sup> Metre: *Anuṣṭubh*.

<sup>6</sup> Metre: *Āryā*.

<sup>7</sup> Metre: *Sārdūlavikrīḍita*.

<sup>8</sup> Metre: *Anuṣṭubh*.

<sup>9</sup> Metre: *Āryā*.

<sup>10</sup> Metre: *Upajāti*.

<sup>11</sup> Metre of this and the next verse: *Anuṣṭubh*.

<sup>12</sup> Metre: *Sārdūlavikrīḍita*.

<sup>13</sup> Metre: *Sikharipī*.

<sup>14</sup> Metre: *Anuṣṭubh*.

<sup>15</sup> Read संवत्.



resplendent with the lustre of shining jewels in the head of the lord of gods bending down in reverence; (*and*) which have with ease surpassed the lustre of rubies and are hostile to sin!

(V. 2) May that (Śiva) of eight forms who is [himself] the self of highest bliss, [secure] your happiness!—(*he*) whose triad of eyes (*consists of*) the sun and the moon together with fire, in whose breath there is wind, in whose body there is the earth, on whose head there is water, (*and*) in whose ears there moves ether . . . . .!

(V. 3) [There is] [the Moon] who is the elixir of an assemblage of night-lotuses, a feast to (*the gods*) who feed on nectar, who was born of the hollow of the mother-of-pearl of Atri's eye, the crest-jewel of the lord of spirits (*i.e.*, of Śiva), a jar full (*of water*) at the successful marches of the five-arrowed king (*i.e.*, the god of love) . . . . .!

(V. 4) In his well-known lineage there was born . . . . . [Kōkalla] who resembled Haihaya in prowess; from him were born eighteen brave sons of unmeasured prowess, who exterminated the allies of their enemies.

(V. 5) In their [family]<sup>1</sup> there was born Kaliṅgarāja . . . . .

(V. 6) . . . . . There was (*born*) here the lord of the earth Ratnarāja (I) of great radiance . . . . . From him there was born the king Pṛithvidēva (I) who used his hands in embracing the Fortune of hostile kings (*who were*) overcome by his great valour.

(V. 7) . . . . .<sup>2</sup> [Ratnarāja] (II) who at this very place vanquished Chōḍagaṅga, the lord of elephants.

(V. 8) From him was born [the king] Pṛithvidēva (II) whose great prowess unfolded itself by the favour of the lord of Bhavāni (*i.e.*, of Śiva) . . . . .

(V. 9) From him was born the king Jājalladēva (II) resembling the lord of radiance (*i.e.*, the sun), on account of whom the earth felt delighted as does a lotus-plant (*at the rise of the sun*); being terrified by whose valour, the enemies whose minds were full of apprehension, leaving (*their*) countries, (*resorted to*) the forest . . . . .

(V. 10) . . . . . which, with the roofs of the rows of mansions in it, caused obstruction in the speed of the sun's chariot.<sup>3</sup>

(V. 11) Of Pṛithvidēva, the first king (*of that name*) who flourished here, there was a younger brother, the illustrious Sarvadēva, as Viṣṇu is of Indra.

(V. 12) . . . . . incessantly [defeated?] hostile kings in battle.

(V. 13) He obtained Sōṇṭhivapaṭṭikā as part of his heritage. His illustrious [descendants?] occupied the same town containing beautiful temples.

(V. 14) . . . . . [Seeing his heroic actions?] the best of warriors have their bodies uneven with bristling hair.

(V. 15) He had a son named Rājadēva, whose arm attained, in a great battle, . . . . . on the cluster of lotuses which were his vanquished enemies.

(Verse 16 is completely lost.)<sup>4</sup>

<sup>1</sup> Compare e.g. verses 4 and 6 of the Amōdā plates of Pṛithvidēva I.

<sup>2</sup> The lost portion must have contained a description of Jājalladēva I and the statement of his relation to Ratnadēva II.

<sup>3</sup> This is probably a description of the capital Ratnapura.

<sup>4</sup> It must have contained a description of Āmaṇadēva (I) who was probably a son of Rājadēva. It may be noted that in verses 35—36, the benefactions of Āmaṇadēva are placed immediately after those of Sarvadēva.



(V. 17) From him were (*born*) four sons—Tējalladēva being the first, (*then*) the illustrious Ulhaṇadēva,<sup>1</sup> Gōpāla and Vikannadēva.

(V. 18) Among them [Ulhaṇadēva]<sup>2</sup> (*who was*) brave in the assemblies of the brave, and had a mass of bright fame . . . . . became enriched with all excellences.

(V. 19) . . . . . surrounded by elephants resembling those (*stationed*) in the quarters, multitudes of best horses (*and*) warriors whose [might of] arms had crushed the conceit of haughty foes . . . . .

(V. 20) Seeing that his handsome form gave greater delight to deer-eyed (*women*) than his own, the fish-bannered god (*of love*) lost his body as if through shame!

(V. 21) Like the goddess of fortune incarnate, like Gaurī . . . . .

(V. 22) Seeing that life on the earth is transitory like the red colour of a twilight, . . . . . he, who concentrated his mind on the splendour of Sambhu and whose doings were solely enlivened by piety, fixed his thoughts on meritorious deeds.

(V. 23) [Śiva] . . . . . dwells here, delighted to obtain a new habitation.

(V. 24) . . . . . of him possessed of great lustre, who was thus intensely pious in speech, mind and body and who exceedingly pleased suppliants with heaps of wealth . . . . .

(V. 25) [On the field of battle] resembling an ocean which had beautiful wave-like rows of horses (*and*) mountain-like excellent elephants as huge as the elephants of the quarters and which was being filled with thousands of stream-like battalions—

(V. 26) When the illustrious Jaya[simhadēva], the lord of Chēdi . . . . .

(V. 27) . . . . . [the field of battle] which was exceedingly dreadful with the splendour of . . . . . and was a home of joy to crowds of crows, goblins, female jackals and vultures.

(V. 28) Mounted on the elephant Mānasiddhi, he, who wielded in his hand a dreadful bow, routed the army of the King of Chēdi with (*his*) arrows.

(V. 29) Slaying multitudes of excellent horses with the edge of the sword grasped in his fist . . . . . together with elephants, (*making*) the ground strewn with the cut-off heads of the enemies as with the fruits of palm (*trees*) and killing a host of foot-soldiers, he made the regions (*full of*) the dancing headless trunks.

(V. 30) Seeing that his forces were thus reduced to corpses, the King of Chēdi himself advanced, being more enraged (*than before*), like a snake trodden under foot.

(V. 31) 'This death is difficult to avoid; it is not easy for life to depart on the battlefield, while a brave man desiring (*in his mind*) the highest bliss, is facing (*the enemy*)'—Thinking so the hero,<sup>3</sup> adhering to the warrior's duty, commenced to do that, seeing which the crowd of heavenly damsels felt surprised.

(V. 32) Having observed his prowess which caused surprise to the three worlds, and having remarked his handsome form which defeated the god of love, the wives of gods took him to their homes from (*the field of*) battle, their minds being attracted by and becoming fond of his excellences.

(V. 33) Three queens, being solely devoted to (*him*), their husband, followed

<sup>1</sup> The name of this prince occurs as *Olhaṇadēva* in this verse and as *Ulhaṇadēva* in v. 39, below.

<sup>2</sup> See above, p. 521. Verses 19—32 describe the same prince Ulhaṇadēva.

<sup>3</sup> *I.e.*, Ulhaṇadēva.



him (as *Satis*) in order to enjoy, as it were in heaven, celestial pleasures in the company of their husband.

(V. 34) When he, the treasure of excellences, started for heaven, beauty vanished, life departed, charity left for (*distant*) regions, prowess knew no judicious habitation, playful actions stayed far away, merits became religious mendicants—even stones cried and (*even*) the heart of adamant broke through grief!

(V. 35) At **Sōṇṭhivapura Sarvadēva** made a cloud-scraping temple of Sambu, also an extensive tank (*and*) a grove of trees.

(V. 36) At the village of **Paṇḍaratalāi, Āmaṇḍēva (I)** established a charitable feeding house with offshoots of sacrificial posts, (*made*) a grove (*full*) of cuckoos (*and*) also a tank.

(V. 37) At the village of **Pathariā** the illustrious **Rājadēva** constructed a cloud-scraping temple of (Śiva), the Destroyer of Cities, akin to the splendour of *kunda* flowers and the moon, (*raised*) a beautiful grove of mango trees with warbling cuckoos, and (*excavated*) an extensive tank, which, with the humming of female bees hovering on collections of lotuses, renders multitudes of travellers happy.

(V. 38) The queen **Rāmbhallā** made a lovely lake at a village called **Vaṇārī** and a grove of mango trees at the village of **Pajāṇī**.

(V. 39) There was<sup>1</sup> **Āmaṇḍēva (II)**, the son of **Ulhaṇḍēva**, well-known on the earth, who was looked upon by the king **Jājalladēva (II)** with the favour (*shown*) to a distinguished son.

(V. 40) This *praśasti* (eulogy), beautiful like a woman (*who appears*) charming with her good qualities, was eagerly composed by **Kumārapāla**, a descendant of **Sahasrārjuna**, (*who is*) the best of Kshatriyas.<sup>2</sup>

(V. 41) The same intelligent (*Kumārapāla*) wrote it with pearl-like letters. **Chhītūka**, who is renowned for his knowledge of mechanical arts, has incised it.

(V. 42) He gave, with reverence, the village **Chīñchēlī** to the (*god*) **Chandrachūḍa** (Śiva) for all materials of worship such as offerings of food, incense and lights.

(V. 43) As long as the daughter of the ocean (*i.e.*, *Lakshmī*) occupies in joy the breast of (*Vishṇu*) who is distinguished by the *Kaustubha*, the celestial river the head of (*Śiva*) whose twisted matted hair is adorned with the crescent moon, (*and*) Vedic recital in sweet accents the row of *Brahmā's* mouths,—even so long may this faultless meritorious work of his shine!

(V. 44) How many kings have there not been, who enjoyed the whole expanse of the earth? (*This*) earth, though immovable, did not remain permanently even in their possession. Hence future rulers of the country, giving up infatuation, should protect this my meritorious work as their own.

(V. 45) The resplendent (*and*) high temple of **Durgā** in front of the god (*Chandra-chūḍa*) has been constructed by **Vikannadēva** for the attainment of the desire of (*his*) mind.

**The Chēḍi year 919. May the world be happy!**

<sup>1</sup> Though the past tense is used here, the inscription was probably put up by **Āmaṇḍēva II** himself. See above, p. 521.

<sup>2</sup> Verses 40 and 41 should properly come after verses 42—45. Among the latter also, verse 45 should have been written before verse 43.



## No. 99 ; PLATE LXXXI

## AMODA PLATES OF JAJALLADEVA II : (KALACHURI) YEAR 91[9]

THIS set of two copper-plates was discovered together with three others<sup>1</sup> while digging for the foundation of a temple in May 1924 at Amōdā, 10 miles south-east of Jājgir, the head-quarters of a *taluk* of the same name in the Bilaspur District of Madhya Pradesh. The record on them has been edited before with lithographs, but without a translation, by Rai Bahadur Dr. Hiralal in the *Epigraphia Indica*, Vol. XIX, pp. 209 ff. It is edited here from the original plates which are preserved in the Central Museum, Nagpur.

The plates are substantial, measuring from 12.6" to 12.9" broad and 9.8" high and weighing about 143 *tolas*. They are inscribed on one side only. Their ends were slightly raised to serve as rims for the protection of the writing. The inscription has, however, suffered considerably by corrosion, and several letters especially in the last six lines have been wholly or partially damaged. Each plate has at the top a hole, .4" in diameter, for the ring which connected it with the other plate of the set, but neither the ring nor the seal, which it may have carried, has been found. There are 37 lines in all, of which 18 are incised on the first plate and the remaining 19 on the second. The size of the letters varies from .4" to .2".

The characters are Nāgarī. Attention may be drawn to the two forms of the initial *i* in *iti*, l.9, and *iva*, l.23, those of *dh* in *dharmmah*, l.4 and *dhritēr*-, l.25 and of *r* in *kairavaib*, l.21 and *Sagar-ādi*-, l.30. The sign of *avagraha* is employed in some places to indicate the merging of *a* not only into *ē* and *ō*, but also into *ā*; see, e.g., *atad-amayē*- *bhūā*-, l.3 and *Mahādhanēnā-janī*, l.25. The language is Sanskrit. Except for *ōm namō Vrahmanē* in the beginning and the particulars of the date and the names of the donees at the end, the record is metrically composed throughout. There are 26 complete verses, all of which are numbered. Besides these, there is nearly a quarter of a verse which is left incomplete in line 18. The first eleven verses are copied from the earlier charters of the dynasty such as the two sets of plates of Prithvidēva II, discovered at Amōdā itself. The present inscription is very carelessly written or incised, and abounds in grammatical and orthographical mistakes. As regards orthographical peculiarities, we may notice that the sign for *v* is used to denote *b* except in the case of the perfect forms of *bhū*; see, e.g., *babhūvur*-, l.6 and *babhūva*, l.13; but contrast *nripatir-vrabhūva*, l.29; the dental *s* and the palatal *ś* have been confused; see e.g., *sirō*-, l.16 and *śasāntk*-, l.20; *j* is written for *y* in *-jaśāp*, l.5 and *n* for *ṇ* in *puṇya*-, ll.25 and 26, *pratigrīhātī*, l.31, etc.

The inscription is one of Jājalladēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the grant, by Jājalladēva, of the village Bundērā to two Brāhmanas.

The genealogy of the donor Jājalladēva II is traced from the moon down to his father Prithvidēva II as in the latter's Amōdā plates (two sets). As stated before, the verses in the genealogical portion have been copied from the earlier grants; they, therefore, furnish no additional historical information. Verse 12 which refers to Jājalladēva II is, of course, new, but the description in it is wholly conventional.

The present grant was made by way of thanksgiving after the donor had luckily escaped from a great calamity. Verse 19 states that the king Jājalladēva II was caught by the large alligator Thirū. He escaped with great difficulty, and regaining his kingdom,

<sup>1</sup> Viz. the Amōdā plates of Prithvidēva I, dated K. 831 (No. 76, above) and the two sets of the Amōdā plates of Prithvidēva II, dated K. 900 and 905 (Nos. 91 and 94, above).



made the present grant. Rai Bahadur Hiralal who read the name as Dhīrū<sup>1</sup> took the description to be figurative and saw in it a reference to the rebellion of a local aboriginal chief, in which Jājalladēva was reduced to a precarious position.<sup>2</sup> It is difficult to say how far this is correct; for there is no reference to such a rebellion in any other record of the Kalachuris of Ratanpur<sup>3</sup> and the possibility of the king being caught by an alligator of the species locally known as Thīrū is not altogether precluded.

The donees, to whom the present grant was made, were the astrologer Rāghava and the family-priest Nāmadēva. The former was the son of a great astrologer named Dāmōdara, the son of Prithvīdhara, and belonged to the [Sāva]ṇa *gōtra* with the five *pravaras* Vatsa, Bhārgava, Chyavana, Āpnavana and Aurva. Dāmōdara is described as the best of Sāman-singers, whose feet were worshipped by princes, and seems to be identical with the *Paṇḍita* Dāmōdara, whose stone image was discovered by Rai Bahadur Hiralal and is now placed in the Lakhaṇēśvara temple at Kharōd near Shēorinārāyaṇ. The other donee Nāmadēva was the son of Parāśara who was himself the son of Mahādhana of the Bhāradvāja *gōtra* with the three *pravaras* Bhāradvāja, Āngirasa and Bārhaspatya. The grant was written on the plates by Dharmarāja, the son of Vatsarāja of the Vāstavya family, who owned the village Jaṇḍēra. Vatsarāja, it may be noted, was the writer of the two grants of Prithvīdēva II, the father of Jājalladēva II.

The inscription is dated on Friday, the fifth tithi of the dark fortnight of Agraṇa. The year was denoted by three numerical figures, of which the first two are clearly 9 and 1, but the third is almost completely lost by corrosion. Rai Bahadur Hiralal thought that the bottom bend of the damaged figure indicated that it could not but be 2 or 3. Though no era is specified, there is no doubt that the date must be referred to the Kalachuri era. The fifth tithi of the dark fortnight of Āgrahāyaṇa or Mārgaśīrsha did not, however, fall on Friday in either K. 912 or K. 913, while the tithi of the same fortnight fell on Friday in the month of Śrāvaṇa in K. 912. R.B. Hiralal, therefore, conjectured that the writer must have wrongly written Agraṇa for Śrāvaṇa and took the date to be Friday, the fifth tithi of the dark fortnight of Śrāvaṇa in the Kalachuri year 912, the corresponding Christian date being the 14th July 1161 A. C.<sup>4</sup> My examination of the original plate has convinced me that the third figure is almost completely lost, leaving no clear traces behind. It could have been neither 2 nor 3; for from the Ratanpur inscription of Brahmadēva<sup>5</sup> we learn that Prithvīdēva II, the father of Jājalladēva II, was ruling till K. 915. Jājalladēva II, therefore, could not have been on the throne in either K. 912 or K. 913. We have, of course, to conjecture the third figure of the date from the specification of the tithi and the week-day. As the first two figures are undoubtedly 9 and 1, we have to see in which of the years between K. 915 and K. 919, the fifth tithi of the dark fortnight of Āgrahāyaṇa<sup>6</sup> fell on a Friday. As Kielhorn has shown, the months of the Kalachuri year were *pūrṇimānta*. Now, the fifth tithi of the dark fortnight of the *pūrṇimānta*

<sup>1</sup> The reading is undoubtedly *Thīrū*. See below, p. 532, n. 3.

<sup>2</sup> D. R. Bhandarkar, who has adopted Hiralal's readings *Dhīrū* and *yakṣbēṇa*, says that the grant was made apparently for freeing the king from Yaksha Dhīrū with whom he was possessed. See his *List of Inscriptions of Northern India*, p. 282, No. 2032. The correct readings are, however, *Thīrū* and *kṛichchbrēṇa* respectively. See below, p. 532, n. 4.

<sup>3</sup> The Kharōd stone inscription of Ratnadēva III, dated K. 933 (below, No. 100), no doubt states that there was a disturbance in the Kalachuri kingdom, but that was after the death of Jājalladēva II.

<sup>4</sup> *Ep. Ind.*, Vol. XIX, p. 210.

<sup>5</sup> Above, No. 96.

<sup>6</sup> Even supposing that *Agraṇa* is a mistake for *Śrāvaṇa*, the fifth tithi of the dark fortnight of that month was not civilly connected with a Friday in any year during the period from K. 916 to K. 919.



Āgrahāyaṇa fell on a Friday only in two years during the aforementioned period, viz., in K. 916 (1164 A. C.) when it ended 2 h. 10 m. after mean sunrise, and in K. 919 (1167 A. C.) when it ended 12 h. after mean sunrise. Of these, the first is not likely for Jājalladēva II, as his father Prithvidēva II was ruling just in the preceding year. I, therefore, take the year of the present grant to be 919 as more probable. The corresponding Christian date is the 3rd November 1167 A. C.

There are only two place-names mentioned in this inscription. Of them, Bundērā, the donated village, is probably Bundēlā, 11 m. south-west of Amōdā, while Janḍērā has already<sup>1</sup> been shown to be Jōndrā, 14 m. further in the same direction.

### TEXT<sup>2</sup>

#### First Plate

- 1 सिद्धिः<sup>3</sup> [1\*] ओं नमो ब्र(ब्र)ह्मणे । निर्गुणं व्यापकं नित्यं शिवं परस्स(म)कारणं(णम्) ।  
भाद(व)ग्राह्यं पर(रं)[ज्यो]ति-
- 2 स्तस्मै सद्ब्रह्मणा<sup>4</sup> नमः<sup>5</sup> । [1\*] १ [11\*] यदेतदग्रेसरमंब(व)रस्य ज्योतिः स पूषा पुरुषः पुराणः ।  
अथास्य
- 3 पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कात्तवीर्यः<sup>6</sup> ॥२॥ तद्वंशप्रभव(वा) नरेन्द्रपतयः ह्याता[1\*]
- 4 क्षितौ ह्यह्यास्तोषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः । धर्मः ध्यानधना[नु]शं(सं)चि[त\*]-
- 5 ज(य)शः शश्वत्सतां सौख्यकृत्प्रेयान्सर्वगुणान्वितः समभवच्छ्रीमान्(त)शौ(सौ) कोक्कलः<sup>8</sup> ॥३॥
- 6 अष्टा(ष्टा)दशारिः<sup>9</sup> करिकुम्भविभङ्गसिंहाः पुत्र(त्रा) [व]भूवुरतिशौर्यपराश्च तस्य । तत्राग्रजो  
नृप-
- 7 वरस्त्रिपुरीश आसीत्पाश्वे च मण्डलपतीन्स चकार व(व)न्बून्<sup>10</sup> ॥४॥ तेषामनूजस्य<sup>11</sup> कलि-
- 8 [ङ्ग]राजः प्रतापव[ह्नि]क्षपितारिराजः । जातोऽज्वये द्विप्त<sup>12</sup> रिपुप्रवीरप्रियानना[म्भो]रुहपा-
- 9 र्वणेन्दुः<sup>13</sup> ॥५॥ तस्मादपि प्रततनिर्मलकीर्तिकान्तो जातः [सुतः] कमलराज इति प्रसिद्ध[1\*]
- 10 यस्य प्रतापतरणाबुदिते रजन्यां जातानि पंकजवनानि विकास[भान्जि]<sup>14</sup> ॥६॥ तेनाथ चन्द्र-
- 11 वदनोऽजनिरत्नराजो विश्वोपकारकरुणाज्जितपुण्यभारः । येन स्ववा(वा)हुयुगं(ग) निर्मितवि-
- 12 [क्र]मेण नीतं यशस्वि(स्त्रि)भुवने विनिहत्य शत्रून् ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्येव दि(हि)  
शूरत(ता) [1\*]
- 13 तयाः(योः) सुतो नृपश्रेष्ठः(ष्ठः) [पृ]थ्वीदेवो बभूव ह<sup>15</sup> ॥८॥ पृथ्वीदेवसमुद्भवः समभवद्राजल्ल-  
देवीशू(सु)त[1\*]

<sup>1</sup> Above, p. 425.

<sup>2</sup> From the original plates.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read सद्ब्रह्मणे.

<sup>5</sup> Metre: *Anuṣṭubh*.

<sup>6</sup> Metre: *Upajāti*.

<sup>7</sup> Read धर्मध्यान-.

<sup>8</sup> Metre: *Śārdūlavikrīḍita*.

<sup>9</sup> This *visarga* is superfluous. Read -दशारिकरि-.

<sup>10</sup> Metre: *Vasantatilakā*.

<sup>11</sup> The vowel of नृ is lengthened for the sake of the metre.

<sup>12</sup> Read द्विप्त- as in other cognate grants.

<sup>13</sup> Metre: *Upajāti*.

<sup>14</sup> Read -भान्जि. Metre of this and the next verse: *Vasantatilakā*.

<sup>15</sup> Metre: *Anuṣṭubh*.



## AMODA PLATES OF JAJALLADEVA II: (KALACHURI) YEAR 91 [9]

[illegible][illegible]







- 14 शूरः सज्जनवाञ्छि(छि)ता[धं]<sup>1</sup>फलदः कल्पद्रुनः(मः) [ध्री]फलः । सर्व्वेषामुचितोऽञ्चने सुम-  
नसा(सां) तीक्ष्णद्वि-  
15 पत्कंटकः पश्यत्कान्ततराङ्गना[ङ्गम]दनो जाजल्लदेवो नृपः<sup>2</sup> ॥१॥ तस्यात्मजः सकल-  
16 मे(को)सलमण्डनश्रीः श्रीमान्समा[हृत]समल(स्त)नराधिप[श्री]ः । सर्व्वक्षितोऽश्वरसि(शि)रोविहि-  
तां-  
17 [ह्लि]पे(से)वः सेवाभूतान्निधिरसौ भुवि रत्न[देवः]<sup>3</sup> ॥१०॥ पृथ्वीदेवस्ततो जातः पौतः कंठी-  
रवादिव [1\*]  
18 सि(सि)हसंद(ह)ननो योऽरिकरियूथमपोथयत(त्)<sup>4</sup> ॥११॥ तस्मादजायत जगत्(त्र)यगीत-<sup>5</sup>

## Second Plate

- 19 तस्मात्त्र्यम्ब(म्ब)कपादपद्मधुपो जाजल्लदेवोऽभवद्वीरारातिनितम्बि(म्बि)नीमुखपयोज-  
20 न्मौषधीशोदयः । लोके यस्य यशश्चयैद्वंवलिते[र]म्यां(म्यं) शसां(शां)कोदयं म[त्वा] सप्त-  
पयोधयो व-  
21 वृधिर्रे प्रो[त्फु]ल्लितं कैरवैः<sup>6</sup> ॥१२॥ यो वत्सभागं[व]वरच्यवनान्नवनौर्व्वभूषिते गोत्रे । [सा]-  
त(व)[र्ण]स्य<sup>7</sup> वरिष्ठे  
22 जातः पृथ्वीधरो विप्रः<sup>8</sup> ॥१३॥ तस्माद्देवज्ञचूडामणिरखिलजनानंदसंदोहहे[तु]ः पुत्रो दामोदरो-  
भूत्सक-  
23 ल[गुण]निधिः पार्थिवाराधितांघ्रिः ॥ (1) यः सा(शा)पाञ्चुग्रहाभ्यामपर इव सदा गोभिलः  
सामगाग्र्यस्ते(स्त)त्पुत्रो रा-  
24 धवाख्यः कविकुमुदमुदे जातवान्विप्रराजः<sup>9</sup> ॥१४॥ भारद्वाजां[गिरस]वा(वा)हंसपत्यतृतीयकप्रवरे ।  
भारद्वाजे  
25 गोत्रे महा[धनो] नाम विप्रोभूत्<sup>10</sup> ॥१५॥ महाधनेनाऽजनि पुन्य(ण्य)भाजा परास(श)रः कैरव-  
कुन्दकीर्त्तिः ॥ (1) धृते[र्गुं]<sup>11</sup>हं  
26 यो यश[सां]निवा[स]ः सत्यास्पदं पुन्य(ण्य)निधानमासीत्<sup>12</sup> ॥१६॥ उद[यगिरे]रिव [त]रणि-  
[हृंग्वा]व्ये(व्ये)श्चन्द्रमा यथा तद्व-  
27 त् ॥ (1) पुत्रः पारास(श)रत्तः<sup>13</sup> प्रख्यातो नामदेवाख्यः<sup>14</sup> ॥१७॥ ताभ्यां द्विजाभ्यां नृपवैरिनारी-  
सीमन्तहारी रणरङ्गम-

<sup>1</sup> Hiralal reads वाञ्छितायं, but the second *akshara* is exactly like the च्छ in -च्छीमा- in l. 5.

<sup>2</sup> Metre: *Sārdūlavikrīḍita*.

<sup>3</sup> Metre: *Vasantatilakā*.

<sup>4</sup> Metre: *Anuṣṭubh*.

<sup>5</sup> With the addition of कीर्त्तिः this would be the first *pāda* of a verse, but the verse has not been completed. Perhaps it was found to be redundant in view of the next verse.

<sup>6</sup> Metre: *Sārdūlavikrīḍita*.

<sup>7</sup> The first *akshara* of this name is almost completely damaged. Hiralal read तल्लस्य, but the reading does not suit the metre. Besides, no such *gōtra* is mentioned in the *Gōtrapravarnibandha-kadamba*.

<sup>8</sup> Metre: *Āryā*.

<sup>9</sup> Metre: *Sragdhara*.

<sup>10</sup> Metre: *Āryā*.

<sup>11</sup> The engraver first incised धं and afterwards altered it to गं-.

<sup>12</sup> Metre: *Upajāti*.

<sup>13</sup> The vowel of the first syllable of this name is lengthened for the sake of the metre.

<sup>14</sup> Metre: *Āryā*.



- 28 ललः ॥ (१) जाजल्लदेवो [विधि]वद्दु(द्बु)न्देरासजं<sup>१</sup> ददो ग्राममदीनसत्त्वः(त्त्वः)<sup>२</sup> ॥१८॥ धी-  
रुमहाग्राहगृहीतमूर्तिज्जल्लदेवो नृप-
- 29 तिव्वं(व्वं)भूव ॥ [कु]च्छेण<sup>३</sup> मुक्तः समवाप्य रा[ज्यं] ग्रामं ददो पुन्य(प्य)दिने द्विजाभ्याम्<sup>४</sup>  
॥१९॥ संखं<sup>५</sup> भद्रासनं च्छत्रं<sup>६</sup> गजाश्व-
- 30 वरवाहनम् । भूमिदानस्य चि[ह्ना]नि फल(लं) स्वर्गमनुत्तमं(मम्)<sup>७</sup> ॥२०॥ व(व)हुभिर्व्वं-  
सुधा भुक्ता राजभिः सगरादि-
- 31 मिः । यस्य यस्य यदा भूमि[स्त]स्य तस्य तदा फलं(लम्) ॥२१॥ भू[मि] यः प्रतिगृह्णा(ह्ना)ति  
यस्तु भूमिं प्रयच्छति [१\*]
- 32 उभौ तौ पुण्यकर्म्मणौ नियतौ स्व[र्ग]गामि[नौ] ॥२२॥ स्वदत्तां परदत्तां वा यो [ह]रेदसु-  
घरां<sup>८</sup> । स विष्टा-
- 33 यां कृमिर्भूत्वा पितृभिः सह [म]ज्जति ॥२३॥ हृष्टि(न्ति) जातातु(न)[जा]तांश्च<sup>१०</sup> भूम्य[र्वे]  
योनृतं वदेत् । स व(व)द्धो
- 34 वारु[णैः] पाशैस्ति[र्यग्योन्यां] तु जायते ॥२४॥ द्विजाश्च [ना]वमन्तव्या[स्त्रै]लोक्यमि(स्थ)तिहेतवः  
[१\*]
- 35 दे[ववत्पूज]नीयाश्च दानमानाच्चर्चनादिभिः ॥२५॥ वास्त[व्यव]शकम[ला]करचित्रभानुः शत्रु-  
प्रवी-
- 36 रनि[करे]ष्वनचित्रभानुः । [श्री]व[त्सराज]तन[यः] खलु घर्म्मराजो [जं]डेरेना[श्च] इह ताम्र-  
नि(मि)दं लिलेख<sup>११</sup> ॥
- 37 ॥२६॥ संवत्(त्) ९१[९]<sup>१२</sup> अग्रण [वदि] ५ सुक्र<sup>१३</sup> । [ज्यो]तिष्पी(पी) पंडितराघवः ॥  
पुरोधा ठ । नामदेवः ॥

## TRANSLATION

Success! Ōm! Adoration to Brahman!

(For a translation of verses 1-10, see that of vv. 1-2 and 4-11, above, pp. 428-29.)

(Verse 11) From him was born **Prithvidēva (II)** as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.<sup>14</sup>

(V. 12) From him was born **Jājalladēva (II)** who was devoted to the feet of the three-eyed (*god Śiva*) as a bee is to lotuses, and who was to the faces of the wives of hostile warriors as the rise of the moon is to day-lotuses; the world being whitened by

<sup>1</sup> Read -संज.

<sup>2</sup> Metre: *Indravajrā*.

<sup>3</sup> Hiralal reads धीरु, but the first *akṣhara* is clearly धी.

<sup>4</sup> Hiralal reads यक्षेण. The first *akṣhara* is imperfectly incised, but as the second is clearly च्छे, the intended reading is evidently कृच्छेण. See the form of च्छे in -भवच्छीमा- in l. 5.

<sup>5</sup> Metre: *Indravajrā*.

<sup>6</sup> Read संखो.

<sup>7</sup> Read छत्रं.

<sup>8</sup> Read स्वर्गः फलमनुत्तमम्. Metre of verses 20-25: *Anuṣṭubh*.

<sup>9</sup> Read यो हरेत् वसुधराम्.

<sup>10</sup> Read हन्ति जातानजाताश्च.

<sup>11</sup> Metre: *Vasantatilakā*.

<sup>12</sup> The third figure of this date is, except for a short tail below, completely lost. Hiralal read it as 2, but this is impossible. It may have been 9. See above, pp. 529-30.

<sup>13</sup> Read ब्राह्मण्ये व दि ५ सुक्ते.

<sup>14</sup> This is followed by an incomplete quarter of another verse meaning 'From him was born . . . [whose fame] was sung by the three worlds.' The verse has not been completed.



the mass of whose fame, the seven oceans rose and the lotuses bloomed, mistaking (*it*) for the beautiful rise of the moon.

(Vv. 13-4) From the Brāhmaṇa Pṛithivīdhara, who was born in the excellent *gōtra* of [Sāvārṇa] adorned by the *pravaras* Vatsa, the excellent Bhārgava, Chyavana, Āpnavana and Aurva, was born Dāmōdara, the store of all excellences, the crest-jewel of astrologers and the source of abundant joy to all persons, whose feet were revered by the lords of the earth; who, with his (*power to*) curse and favour, always appeared as a second Gōbhila, being the foremost among the chanters of the Sāmaveda. His son, named Rāghava, was born for the delight of poets even as the moon rises for the joy of night-lotuses.

(V. 15) In the *gōtra* of Bhāradvāja with the triad of the *pravaras* Bhāradvāja, Āṅgīrasa and Bārhaspatya, there was born a Brāhmaṇa named Mahādhana.

(V. 16) By Mahādhana, possessed of religious merit, was begotten Parāśara whose fame was (*bright*) like white lotuses and *kunda* flowers; who was a home of fortitude, an abode of fame, a receptacle of truth and a treasure-house of religious merit.

(V. 17) As the sun rises from the eastern mountain and the moon from the milky ocean, even so was the well-known son named Nāmadēva (*born*) from Parāśara.

(V. 18) To those two Brāhmaṇas, Jājalladēva (II) of noble nature, who deprived the wives of hostile kings of the parting line of (*their*) hair, granted with proper rites a village named Bundērā.

(V. 19) The king Jājalladēva (II) had his person caught by the huge alligator Thirū. Being released with great difficulty, he, regaining his kingdom, donated the village to the Brāhmaṇas on a holy day.

(Here follow six benedictive and imprecatory verses.)

(V. 26) Dharmarāja, the son of the illustrious Vatsarāja (*and*) the owner of (*the village*) Jaṇḍēra, who is to the Vāstavya family what the sun is to a cluster of day-lotuses and who is to the crowd of hostile warriors as fire is to fuel, verily wrote (*on these plates of*) copper here.

(Line 37) [In] the year 91[9]<sup>1</sup> on the fifth (lunar) day of the dark fortnight of Agraṇa (*i.e.*, Margaśīrsha), on Friday.

The astrologer Paṇḍita Rāghava; the family-priest Thakkura Nāmadēva.

NO. 100; PLATE LXXXII

#### KHAROD STONE INSCRIPTION OF RATNADEVA III: CHEDI YEAR 933

THE stone which bears this inscription is built into the wall on the left-hand side of the *maṇḍapa* of the temple of Lakṣṇeśvara (Lakṣmāṇeśvara) at Kharōd, about 2 miles to the north of Shēorinārāyaṇ in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. The inscription has been noticed several times. Its date was mentioned first by Mr. Beglar and then by Sir A. Cunningham in the *Archaeological Survey of India Reports*, Vol. VII, p. 201 and Vol. XVII, p. 43 respectively. The genealogy of the Kalachuri rulers mentioned in it was published by Dr. Kielhorn in the *Indian Antiquary*, Vol. XXII, pp. 82 ff. The contents of the record were briefly noticed by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western*

<sup>1</sup> The third figure of the date is almost completely damaged. It is conjectured to be 9. See above, pp 529-30.



*India for 1903-4*, pp. 53 ff. and his account was followed by Rai Bahadur Dr. Hiralal who identified some of the places mentioned in it in his *Inscriptions in C. P. and Berar*.<sup>1</sup> The record was finally edited with a lithograph, but without a translation, by Dr. N. P. Chakravarti in the *Epigraphia Indica*, Vol. XXI, pp. 159 ff. It is edited here from the original stone and from inked estampages taken under my direction.

The inscription contains 28 lines of writing, which cover a space 3' broad and 1' 6" high. The writing has suffered considerably here and there, especially towards the proper left in the first twenty lines. Besides, several letters are so much choked up with dust that they do not show quite clearly in an estampage, though they can be read with certainty on the original stone. The characters are Nāgarī. They resemble closely those of the Mallār stone inscription of K. 919 which, as shown below, was written by the same scribe. The only peculiarity which calls for notice is the sign of the *upadhmānīya* which is wrongly employed in *puṣpak-*, l. 23 and *puṣpa-vāṭikā-*, l. 26. The language is Sanskrit. Except for *ōm namaḥ Sivāya* in the beginning and the date at the end, the record is metrically composed throughout. It contains 44 verses, all of which are numbered. One of these (v. 17), which described the reigning king, is repeated from line 13 of the earlier Shēorinārāyaṇ stone inscription,<sup>2</sup> dated K. 919, where, however, it was employed to glorify a member of a collateral branch of the ruling family, probably Ulhaṇadēva. As regards orthography, we may note that the sibilants are generally used in their proper places, the sign for *v* is everywhere employed to denote *b*, and *n* is written wrongly for *ṇ* in *nirṇayē*, l. 27.

The inscription refers itself to the reign of Ratnadēva III of the Kalachuri Dynasty of Ratanpur. The object of it is to record the benefactions of his minister Gaṅgādhara at Kharōd and other places. It is dated in the Chēdi year 933, without any specification of the month, fortnight and *tithi*. It does not, therefore, admit of verification, but the year, if expired, would correspond to 1181-82 A. C.

The record falls into two parts, the first comprising the first nineteen verses, and the second the remaining twenty-five. After the customary obeisance to Śiva and two invocatory stanzas in praise of the same deity, we get a description of the moon, the mythical ancestor of the Kalachuris. The genealogy of the ruling king Ratnadēva III is then traced from Kōkalla. Down to Jājalladēva II, it is the same as that noticed in his Amōdā plates, but there are some minor differences and references to historical events which deserve special notice. Kaliṅgarāja is here mentioned as a younger son of Kōkalla and not as a descendant, evidently remote, of that son as stated in all earlier records.<sup>3</sup> We are again told that he became the lord of Tummāṇa by propitiating Vaṅkēśvara. Jājalladēva I is here said to have defeated Bhujabala, the lord of Suvarṇapura. This achievement of Jājalladēva is also conveyed by *double entendre* in verse 8 of the Shēorinārāyaṇ plates of Ratnadēva II.<sup>4</sup> Ratnadēva II's defeat of Chōḍagaṅga, the lord of elephants and the ruler of the Kaliṅga country, is here recorded with the further detail that the conqueror captured his horses, elephants and treasure. Prithvidēva II's victory over Jaṭēśvara, the son of Chōḍagaṅga, is next mentioned in verse 18. Unfortunately this verse is partially effaced, but my reading of the preserved portion shows that Prithvidēva II not only defeated Jaṭēśvara, but even made him captive. This decisive victory of Prithvidēva II is referred to in the Ratanpur

<sup>1</sup> Second ed., pp. 117 ff.

<sup>2</sup> Above, No. 98.

<sup>3</sup> See, e. g., verse 7 of the Amōdā plates of Prithvidēva I (above, No. 76) and verse 6 of the Ratanpur stone inscription of Jājalladēva I (above, No. 77). The relation is not stated explicitly in No. 82, v. 6.

<sup>4</sup> Above, No. 82.



inscription of K. 915<sup>1</sup> also, but there the details are lost owing to the flaking away of the surface of the stone.

The present inscription carries the royal genealogy two reigns further than the preceding Amōdā plates of Jājalladēva II. We learn from verse 12 that after the death of Jājalladēva II, the kingdom was plunged into anarchy.<sup>2</sup> Then his elder brother Jagaddēva hastened from the eastern country and became king. This description shows that Jājalladēva II died suddenly while his brother was fighting in the east. The latter was, therefore, forced to return to his country to quell the disturbances consequent on the ruler's death. It seems plausible, as conjectured by Dr. Chakravarti, that Jājalladēva II who was a younger son of Prithvidēva II, was carrying on the government in the absence of his elder brother who was for a long time engaged in fighting the Eastern Gaṅgas. He does not seem to be a usurper; otherwise he would not have received the praise in verse 11 of the present record which belongs to his nephew's reign. Ratnadēva III was the son of this Jagaddēva by his wife Sōmalladēvī. That Ratnapura continued to be the royal capital is clear from verse 19.

The second part of the present inscription, which begins in verse 20, gives at the outset the pedigree of Gaṅgādhara, the chief minister of Ratnadēva III. His grandfather was Dēvadhara, a Brāhmaṇa of the Kāśyapa *gōtra*. The latter's son was Rājadēva who married Jivā. Their son was Gaṅgādhara. Verse 25 tells us that when the kingdom of Ratnadēva (III) was reduced to great straits, the treasury being empty, the elephant-force weakened and the country in the grip of a famine, it was Gaṅgādhara who by his policy restored the peace and prosperity of the country. Being pleased with his learning, character and diplomacy, Ratnadēva made him his chief minister, and overcoming all his foes by his policy, ruled his kingdom peacefully. We are next told that Gaṅgādhara had two wives Rālhā and Padmā, of whom the former gave birth to two sons Sūprada and Jijāka and the latter to Khadgasimha.

Verse 30 begins an enumeration of Gaṅgādhara's benefactions. He reconstructed the *maṇḍapa* of the temple of Śiva, to which the stone bearing the present inscription is affixed.<sup>3</sup> To the south of the temple he erected a *maṭha* with well-seasoned wood for the residence of ascetics. He also built, evidently at Kharōd, a spacious and beautiful *maṇḍapa* of Śauri (Vishṇu). At Ratnapura he erected the *maṇḍapa* of Ēkavirā, which resembled a Pushpaka, on the top of a hill in the west.<sup>4</sup> He built another *maṇḍapa* in honour of Purārāti (*i. e.*, of Śiva) and temples of Hara and Hēramba at Vaḍada in the forest-tract. He constructed a temple of Durgā at Durga, another of the sun at the town Pahapaka and a lofty shrine of Śambhu at Pōratha. To the north of Ratnapura he built a *maṇḍapa* for Tūntā-Gaṇapati, and had tanks and lotus-ponds excavated at the

<sup>1</sup> Above, No. 96.

<sup>2</sup> This event is evidently different from the calamity mentioned in verse 19 of the Amōdā plates of Jājalladēva II (above No. 99); for, the latter took place during the reign of Jājalladēva II.

<sup>3</sup> The temple was originally built by a king, probably Isānadēva, of the Sōmavarāṇśī dynasty. His stone inscription which was fixed into the right-hand wall of the same *maṇḍapa* was plastered over and is now much mutilated. From the extant portion it appears that the object of it was to record the construction of a temple of Śiva under the name of Lakshmanadēva and the endowment of it with some villages including Sōṭṭhapadraka and Mēkalapāṭaka. The inscription has not yet been edited, but I have shown elsewhere that Isānadēva was the uncle of Tivaradēva and probably flourished about 540 A. C. See *Ep. Ind.*, Vol. XXII, pp. 18 ff. and Vol. XXVI, p. 222.

<sup>4</sup> This temple is still standing on the hill to the west of Ratanpur. It is now said to be dedicated to Lakshmi. There is a large and much abraded stone inscription in Prakrit, affixed to a wall of this temple. It has not yet been deciphered.



villages **Tipuruga**, **Girahulī**, **Uluvā** and **Sēṇāḍu**. Besides these, he established a charitable feeding house and raised a flower-garden at **Nārāyaṇapura**.

The *prasaṣti* was composed and written on the stone by **Kumārapāla**<sup>1</sup> of the Haihaya lineage, who was proficient in poetry, metrics, literature and diplomacy, and had a younger brother named **Jalhaṇa**. It was engraved by **Jātū**. The *Srīshṭhin* **Ralhaṇa**, who was the officer in charge of religious endowments, supervised the work.

Of the place-names occurring here, **Tummāṇa** and **Ratnapura** have already been identified. **Suvarṇapura** is modern Sonpur, formerly the capital of a feudatory state of the same name in the State of Orissa. Most of the remaining places can be identified in the vicinity of Kharōḍ. **Vāna-Vaḍada** or **Vaḍada** of the forest may be **Baludā** in the *Jānjgir tahsil*, 30 m. north by west of Kharōḍ. **Durga** may be identical with the chief town of the Drug District. The town **Pahapaka** is likely to be **Putpurā**, 16 miles to the north and **Pōratha**, **Perthā** 30 miles to the north-east of Kharōḍ, both in the *Jānjgir tahsil*. I identify **Tipuruga** with **Tiprunga**, 10 miles south of Kharōḍ, in the former Katgi Zamindari, and **Sēṇāḍu** with **Sōnada**, 15 miles to the east of Kharōḍ in the *Jānjgir tahsil*. **Nārāyaṇapura**, which lies 20 miles to the south-west of Kharōḍ, in the **Baloda Bazar tahsil** of the Raipur District, has a mediaeval temple of Vishṇu. **Girahulī** may be identical with **Girōlpālī** in the *Jānjgir tahsil* and **Uluvā** with **Ulbā** in the Raipur District.

#### TEXT<sup>2</sup>

- 1 सिद्धिः<sup>3</sup> [।\*] ओं नमः शिवाय ॥ कल्याणानि करोतु पर्वतसुतापाणिग्रहप्रक[मे] देवः केलिकला-  
निधिस्त्रिजगतां दक्षाध्वरध्वंसकः । यः कण्ठद्युतिवाससा जनदृशं क्षित्वै[कभंगीभूतं ?] [गौ]रीवक्त्र-  
निरीक्ष[णाय]
- 2 नि<sup>4</sup>दधे मुग्धेदुदीपत्विषा(षः)<sup>5</sup> ॥१॥ क्रियाद्वः कल्याणं निरवधि विधातुस्त्रिजगतां समुन्मीलनी-  
लोत्पलदलरुचीनां सहचरी । रुचिः कण्ठस्योन्वैरचलतनयावक्त्रकमलप्रसर्पत्सौर[भ्योद्]रमधु-  
[करी]-
- 3 [प]दतिरिव<sup>6</sup> ॥२॥ जीवातुः कैरवाणाममृतरसवती<sup>7</sup> सूपकारः सुराणान्ताराणां प्राणनाथः कुसु-  
मशरकथाऽध्यायिनां पीठमर्दः । आदर्शो दिग्बधूनां पृथुगगनसरो[राजहंसस्त्रिलो]क्यं<sup>8</sup> शृङ्गारो  
[रत्न]वा[म्नः] [प्र\*]-
- 4 मदरुचिरमूदत्रिनेत्रात्सुधांशुः<sup>9</sup> ॥३॥ धरित्रीभुजो हंह्यास्तस्य वंशे व(व)भूवृषंशः प्राप येपामुदा-  
रम् । भुज्यालताव(व)द्वलंकाधिनाथः [सहस्राज्जुनो] वीर[गोष्ठीगरिष्ठः]<sup>10</sup> ॥४॥ [श्रीको]क-  
[ल्लनृपस्त]दन्वयमवस्त-
- 5 त्सूनवोऽष्टादश ह्यातास्तेषु लघुः कलिङ्गनृपतिर्वन्द्येश्वराराधनात् । तुम्माणाधिपतिः<sup>11</sup> सुतोऽस्य

<sup>1</sup> Kumārapāla figures as scribe in several other records; see above, p. 519, n. 3.

<sup>2</sup> From the original stone and inked estampages.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> The *akṣura* is slightly damaged, but it is undoubtedly नि.

<sup>5</sup> Metre: *Sārdūlavikrīḍita*.

<sup>6</sup> Metre: *Sikharigī*.

<sup>7</sup> The poet has used the feminine form of this adjective, evidently thinking that जीवातु is feminine. But the latter is masculine or neuter. Read रसयुतः.

<sup>8</sup> Read -स्त्रिलोकीशृङ्गारो.

<sup>9</sup> Metre: *Sragdharā*.

<sup>10</sup> Metre: *Bhujangaprayāta*.

<sup>11</sup> This *visarga* seems to have been added subsequently.



## Kharod Stone Inscription of Ratnadeva III: Chedi Year 933

[illegible]







- कमलः श्रीरत्नराजस्ततः पृथ्वीदेवनरेश्वरोऽभवदतः [क्षोणीश]चूडामणिः<sup>1</sup> ॥५॥ [जाजल्ल]देव-  
नृपतिस्त-
- 6 त्सूनुरभूत्सुवर्णपुरनाथम् । भुजव(व)लमव(व)लं चक्रे निजभुजव(व)लतः समीके यः<sup>2</sup> ॥६॥  
आसीत्तत्तनयो नयोचितमतिः क्षोणीशचूडामणिश्रेणीसञ्चरण[प्रवु(वु)द्व?]चरणः श्रीरत्नदेवो  
नृपः<sup>3</sup> । लोकालो-
- 7 कगिरीन्द्रकन्दरदरीविश्रान्तविद्याधरीवक्त्रेदुद्युतिजालमांसल<sup>4</sup>यशोराशिः प्रवीराम्बणीः<sup>5</sup> ॥७॥ यश्चो-  
डगङ्गनृपति कलिङ्गदेशाधिपं गजाधीशम् । समिति जटेश्वरजन[कं] कत(न)काश्वगजोज्झितञ्च-  
क्रे<sup>6</sup> ॥८॥
- 8 पृथ्वीदेवनृपस्ततः समभवद्यन्मौलि[के]शोल्लसद्रत्नाच्चिन्नचयेन रञ्जितमुमाभर्तुः पदाब्ज(ब्ज)-  
द्वयम् । जित्वा येन जटेश्वरो नरपतिः संख्ये स्वदोर्विक्रमैः कारागारनिवासिव(व)न्दि[पु] [रिपु]  
--<sup>7</sup> [घरां ? प्रापितः]<sup>8</sup> ॥९॥
- 9 गण्डोद्रेदिमदाम्बु(म्बु)नि[ज्जंर]करित्यागस्य तस्याद्भुतः किं वाच्यः स जगत्त्रयीमठकृतावासो  
यशस्तापसः । यस्योद्वलनकीर्णभूतिकणिकाजन्मानपते<sup>9</sup> शशि[क्षीराम्भो]धिहिमाद्रिकुन्द[कुमुद]-  
स्वर्दाम -- [दयः]<sup>10</sup> ॥१०॥
- 10 तस्माज्जाजल्लदेवोऽभूज्जनानां जनकोपमः । अजस्रं यद्गुणग्रामं वर्णयन्ति मही[भु]जः<sup>11</sup> ॥११॥  
अथ किल [ह]तदैवाद्राज्ञि जाजल्लदेवे कलचुरिकुलचन्द्रे व्र(व)ह्मसायुज्य<sup>12</sup>[माप्ते] । जगदिदम-  
[पराकं] सर्वतोव्या[प्त ?] -- क[लि]क-
- 11 लितविवेकव्यस्तलोकम्ब(म्ब)भूव<sup>13</sup> ॥१२॥ ज्याया[न]स्य जगद्देवस्ततः प्राग्देशतोऽञ्जसा । समेत्य  
राज्याधिपतिर्व्व(व्व)भूवाद्भुतविक्रमः<sup>14</sup> ॥१३॥ चौरै - ०० -<sup>15</sup> प्रयातम ० - [विघ्नेभं]यैः  
प्रस्थितं -- ०० - ० - [गि]रिद-
- 12 रीकोणेर्जरिभिः संस्थितम् । तस्मिन्शौर्यं<sup>16</sup>[वि]लासदानरसिके राज्यस्थिते भूप[तौ] व्या[घ्रा]दप्यति-  
कान्ते<sup>17</sup> [न] कुस्ते भीतिञ्जनः पर्यटन्<sup>18</sup> ॥१४॥ लक्ष्मीरिव मुराराते रतिवत्पुष्पधन्वनः । रा[जः]  
सोमल्लदेवीति [गुणा]च्चित ? ] ० -<sup>19</sup>
- 13 भवत्<sup>20</sup> ॥१५॥ पुत्रस्ताभ्यां त्रिदशवनितागीतकीर्तिः पृथिव्यामासीदाशाकुहर[वि]हरच्चास्कीर्ति-

<sup>1</sup> Metre: *Sārdūlavikrīḍita*.

<sup>2</sup> Metre: *Āryā*.

<sup>3</sup> These *akṣaras* are quite clear.

<sup>4</sup> Chakravarti reads पसि(सु)न, but the loop on the left of the first *akṣara* shows that it is undoubtedly मी. Besides, पसुन does not give a good sense here.

<sup>5</sup> Metre: *Sārdūlavikrīḍita*.

<sup>6</sup> Almost every letter of this important hemistich is certain. Metre: *Āryā*.

<sup>7</sup> The *akṣaras* have left some traces here, but I am unable to read them satisfactorily.

<sup>8</sup> Metre: *Sārdūlavikrīḍita*.

<sup>9</sup> Read - जन्मातपत्रे.

<sup>10</sup> Metre: *Sārdūlavikrīḍita*.

<sup>11</sup> Metre: *Anuṣṭubh*.

<sup>12</sup> These *akṣaras* are clear in the original.

<sup>13</sup> Metre: *Mālinī*.

<sup>14</sup> Metre: *Anuṣṭubh*.

<sup>15</sup> The missing *akṣaras* may be conjecturally restored as - रस्तमितं.

<sup>16</sup> Read तस्मिन्शौर्यं -

<sup>17</sup> These *akṣaras* are quite clear in the estampages.

<sup>18</sup> Metre: *Sārdūlavikrīḍita*.

<sup>19</sup> Restore - प्रिया.

<sup>20</sup> Metre: *Anuṣṭubh*.



- प्रतानः । त्यागै[निम्नी]कृतसुरतरुः सङ्गरोदामवैरि[क्षो]णीशश्री[परम]दयितो [रत्नदेवः] प्रवीरः<sup>1</sup>  
॥१६॥ [यद्रूपं विदधद्वीक्ष्य<sup>2</sup>]
- 14 [मृ]गाक्षीनयनोत्सवम् । स्वतोऽधिकं ह्रियेवासीदनङ्गो मकरध्वजः<sup>3</sup> ॥१७॥ संस्कृतादिपदन्यास-  
वैचित्र्यो चित्रदायिनी । जिह्वारङ्गाङ्गणे यस्य नरिर्नत्ति<sup>4</sup> [सरस्वती] ॥१८॥ [राजधानी] धराभर्तु-  
स्तस्य [रत्नपुरं पुरम्] । [पुरन्दरपुरप्रस्थ]-
- 15 मभूदतिमनोहरम् ॥१९॥ छ ॥ गोत्रेऽभवत्कास्प(स्य)पनामधेये कलानिधिर्देवधरो धरायाम् ।  
[यथा\*] धरोद्वारविधौ धुरीणो हरिस्तथा सोपि विपद्गताना[म्]<sup>5</sup> ॥२०॥ पुत्र ८-८८८-८  
[व(ब)भूव] तस्य श्री[राजदेव] इति [सूतता ?] ५-
- 16 योधिः । श[स्त्रे]षु शा[स्त्र]निवहेषु परं प्रवीणोनेनोपमानमिह कोपि न संजगाम<sup>6</sup> ॥२१॥ वि-  
[शुद्ध ?]संसिद्धिनिमि[त्त]मुत्तमं पतिव्रतानां धुरि संस्थिता प्रिया । व(ब)भूव [जीवे ?]ति  
विशुद्धशीला [लीला?]गृहं [सच्च]रितस्य तस्य<sup>8</sup> ॥२२॥ ताम्भ्यामजा-
- 17 यत गुणोत्कररत्नसिन्धुगङ्गाधरोऽद्भुतमतिः सुजनैकवं(बं)धुः । धन्यस्य यत्क्षणमपीह परोपकारा-  
दन्यत्कदाचिदपि न व्यसनम्ब(म्ब)भूव<sup>9</sup> ॥२३॥ यन्मानसं सुकृतशीलदयोप[शा]न्तिदानैश्च मौलि  
८८-८८ [पूजनीयैः] । [त]स्याश्रितं प्रथममित्य[वगत्य लो]-
- 18 भतृष्णादिभिः परत एव कृतो निवासः ॥२४॥ कोशे नाशमुपागते गजव(ब)ले क्षीणेऽतिरीणे जने  
दुर्भिक्षोपहृति गते जनपदे दीनां दशमाश्रिते । येनोच्चैः पदमाप[दां] गतमपि श्रीरत्नदेवप्रभो  
[राज्यं] म[त्र]व(ब)ला ८-८ त<sup>10</sup>
- 19 पुनः सप्ताङ्गसम्पूर्णताम्<sup>11</sup> ॥२५॥ धैर्योदार्यविवेकविक्रमयशःसौशील्यशास्त्राण्यथो शौचाचारपरा-  
मनन्यसदृशी चाण[क्य]विद्यामपि । [दृष्ट्वा चैव] नितान्त[तुष्ट]मनसा श्रीरत्नदेवेन यः सर्वा[चा]-  
रधुरी[ण] एष विहितः प्राधान्यमात्ये<sup>12</sup> पदे
- 20 ॥२६॥ यस्य मंत्रेण सर्वत्र निज्जितारातिमंडलः । श्रीरत्नदेवभूपालश्चक्रे राज्यमकण्ठकम्<sup>13</sup> ॥२७॥  
रा[ल्हा]<sup>14</sup>पद्माभिधे [यस्य] भार्ये [भ]क्तिपरायणे । व(ब)भूवतुः सदा[चार]पवित्रित-  
कुलद्वये ॥२८॥ एका [सू]प्रद<sup>15</sup>जी[जा]कौ सुषुवे तनयोत्तमौ । सिहा(ह)-
- 21 विक्रममन्या च खड्गसिंहमजीजनत् ॥२९॥ आलोकयानेन विद्युत्तितरलतरासारतारुण्यल[क्ष्मीं]  
लक्ष्मीम[प्येव]मेवं च[कि]तमृगदृशां प्रीतिमप्यङ्गनाना[म्] । --कामाय--पुनरिह सु-  
कृतैर्दृष्टसंस्तुतो(बो)धादेतच्चक्रे नवीनं सहजशुभम्-

<sup>1</sup> Metre: *Mandākrāntā*.

<sup>2</sup> The *akṣaras* in the brackets have suffered considerably, but they can be restored from l. 13 of the Shēorināriyaṇ inscription (No. 98, above) where also the verse occurs.

<sup>3</sup> Metre of vv. 17-19: *Anuṣṭubh*.

<sup>4</sup> Read नरीनत्ति.

<sup>5</sup> Metre: *Upajāti*.

<sup>6</sup> Metre: *Vasantatilakā*.

<sup>7</sup> The *akṣaras* are almost certain.

<sup>8</sup> Metre: *Vaṇīśaṭṭhāpila*.

<sup>9</sup> Metre of this and the next verse: *Vasantatilakā*.

<sup>10</sup> Read -दनीयत्.

<sup>11</sup> Metre of this and the next verse: *Sūrdūlavikrīḍita*.

<sup>12</sup> The correct reading would be प्रधानामात्यपदे.

<sup>13</sup> Metre of this and the next two verses: *Anuṣṭubh*.

<sup>14</sup> The superscript letter of this *akṣara* is clearly *l* and the subscript one appears to be *h*. Chakra-  
varti proposed to read राम्.

<sup>15</sup> Chakravarti reads एकात्र प्रद-, but the medial *ñ* of the third *akṣara* is quite clear and the  
consonant appears to be *s*.



- 22 तिर्मण्डपं भूतभर्तुः<sup>1</sup> ॥३०॥ मठः कठोरकाष्ठीघैरत्रैवाकारि धीमता । देवदक्षिणदिग्भागे निवासा-  
थंन्तपस्विनाम्<sup>2</sup> ॥३१॥ कारितं विस्तृतं सौरीमण्डपं<sup>3</sup> पुण्य[कारिणा] । गङ्गाधरेण  
धरणेल्ललामेवातिसुन्दरम् ॥३२॥ श्रीमद्वलपुरे चा-
- 23 ह प्रतीच्यां पु०पकोपमम्<sup>4</sup> । अकरोदेकवीराया मण्डपं गिरिमूर्धनि ॥३३॥ मण्डपं वानवहदे<sup>5</sup> पुरा-  
राते[वि]निमित्तम् । [हर]हेरम्ब(म्ब)यो[श्च]क्रे तत्रैव विस(श)दालयी ॥३४॥ देवीदुर्गागृहं  
दुर्गे रवेः पह[पके ?]<sup>6</sup> [पुरे] । पोरथे भवनं शम्भोर-
- 24 अंकपमचीकरत् ॥३५॥ रत्नपुरस्योदीच्यां दिशि दूटागणपतेरसौ चक्रे । मण्डपमशेषवाञ्छितफल-  
दा[त्तु]विघ्नहन्तु[श्च]<sup>7</sup> ॥३६॥ [स]रस्तिपुरुष[ग्रामे] निर्म्ममे [विक]चावु(वु)जम् । तथा  
गिरिदुर्गो[ग्रामे] स्फारां पुष्करिणीमपि<sup>8</sup> ॥३७॥ चक्रा[भं]
- 25 कृतममलं सरसिजरुचिरं सदा जगत्सेव्यम् । तापापहृमुरु हरिमिव उलुवाग्रामे सरश्चक्रे<sup>10</sup> ॥३८॥  
गुञ्जन्मञ्जुमधुव्रतचयचुम्बि[म्ब]तविकचपङ्क[जा]मकरोत् । पुष्करिणीम[तिम]हतां(तीं) से-  
णा[डु]नाम्नि च [ग्रामे] ॥३९॥ मिष्टान्नपानसम्पन्नां स-
- 26 वंस[त्रीं] (त्रीं) व्यधादसौ । नारायणपुरे पु०प<sup>11</sup>वाटिकामपि शोभनां(नाम्)<sup>12</sup> ॥४०॥ यावल्लीला-  
वतीनां नयनसरसिजप्रान्तसंस्थो मनोभूर्याविर्म्मेनाकपक्षानि[ल]चटुलचलद्वीचिमालः पयोधिः । च-  
[द्रा]क्को यावदेतौ गगनतलसमुद्यो(द्यो)तमानौ प्रभाभिस्ता-
- 27 वद्गङ्गाधरस्य प्रवरगुणनिधेः स्वैर्यतामेतु कीर्तिः<sup>13</sup> ॥४१॥ दक्षो लक्षणनिर्ण(णं)ये कविकला-  
सर्व्व[स्वविश्व]मभूच्छन्दःसुन्दरवु(वु)द्विरद्भुतमतिः साहित्य[चा]णक्ययोः । ह्यातो हैहयवंशभूः  
कविवृषा यस्यानुजो ज[ल]ह्णस्तेना[का]रि कुमारपालकृतिना [सेयं ?]
- 28 प्रशस्तिर्मुदा<sup>14</sup> ॥४२॥ स्वक्षरेर्म्मोक्तिकाकारैस्तेनैवालेखि कौतुकात् । [जातू]<sup>15</sup>नाम्ना समु-  
त्कीर्णा शिल्पविज्ञानशालिना<sup>16</sup> ॥४३॥ श्रेष्ठिना रल्लहणेनात्र धर्मकर्म[धिकारि]णा । कृता कला-  
क[ला]पन्नजनसंस्तुतवु(वु)द्विना ॥४४॥ चेदिसम्बत्<sup>17</sup> ९३३ ॥ मङ्गलमस्तु ॥

## TRANSLATION

Success! Ōm! Adoration to Siva!

(Verse 1) May the god (*Siva*), the destroyer of Daksha's sacrifice, the treasure of the sportive arts of the three worlds, grant (*your*) well-being!—(*he*) who, as he proceeded to grasp the hand of the daughter of the mountain (*i.e.*, Gauri), used the light of the lamp which is the beautiful moon (*on his head*) for observing the face of Gauri, after intercepting the gaze of the (*surrounding*) people with the cloth, namely, the lustre of his throat!

<sup>1</sup> Metre: *Sragdhara*.

<sup>2</sup> Metre of verses 31—35: *Anushtubh*.

<sup>3</sup> Read सौरीमण्डपं.

<sup>4</sup> Read पुण्यकोपमम्.

<sup>5</sup> Chakravarti's reading वने वटदे does not suit the metre; the vertical stroke after व is evidently a part of that *akshara*.

<sup>6</sup> Chakravarti read पह[तके ?].

<sup>7</sup> Metre: *Āryā*.

<sup>8</sup> This *akshara* has a clear curve below *b* to indicate the medial *u*.

<sup>9</sup> Metre: *Anushtubh*.

<sup>10</sup> Metre: of this and the next verse: *Āryā*.

<sup>11</sup> Read पुण्य-

<sup>12</sup> Metre: *Anushtubh*.

<sup>13</sup> Metre: *Sragdhara*.

<sup>14</sup> Metre: *Sārdūlavikrīḍita*.

<sup>15</sup> The first *akshara* of this name appears to be जा. Chakravarti read नातू-

<sup>16</sup> Metre of this and the next verse: *Anushtubh*.

<sup>17</sup> Read -संबत्.



(V. 2) May the excellent lustre of the throat of the Creator of the three worlds (*i.e.*, Siva) grant you endless good fortune!—(*the lustre*) which is a companion of<sup>1</sup> the colour of the petals of blooming blue lotuses and is similar to the row of female bees enlivened by the spreading fragrance of the lotus-like face of (Gauri) the daughter of the mountain!

(V. 3) From Atri's eye there was produced the **Moon**, whose lustre causes great joy to the ocean, (*who is*) the elixir of nectar-juice to the night-lotuses, the sauce-maker of the gods, the lover of stars, the companion of those who study cupid's work, a mirror for the damsels that are the regions, a swan in the extensive lake of the firmament and an ornament of the three worlds.

(V. 4) In his race there were born the kings (*called*) **Haihayas**, of whom **Sahasrārjuna**, the foremost in the assembly of the valiant,—whose arms bound down the lord of Lāṅkā with his creeper-like bow-string,—attained great fame.

(V. 5) In this family there was born the illustrious king **Kōkalla**. He had eighteen renowned sons. The youngest of them, the king **Kaliṅga**, (*became*) the lord of Tummāṇa by adoring (*the god*) Vāṅkēśvara. His son was **Kamala**. From him (*was born*) the illustrious **Ratnarāja (I)**. From him sprang the king **Prithvīdēva (I)**, the crest-jewel of the lords of the earth.

(V. 6) His son was the king **Jājalladēva (I)**, who, by the might of his arms, deprived **Bhujabala**, the lord of **Suvarṇapura**, of his power in a hostile encounter.

(V. 7) His son was the king, the illustrious **Ratnadēva (II)**, whose mind delighted in policy, whose feet were vigilant in moving among the rows of the crest-jewels of kings; (*who was*) the foremost of great warriors, the mass of whose fame was increased by (*its contact with*) the mass of radiance of the moon-like faces of the Vidyādharis resting in the recesses of the caves of Lōkālōka, the lord of mountains.

(V. 8) He<sup>2</sup> in battle deprived the king **Chōḍagaṅga**, the ruler of the **Kaliṅga** country, the lord of elephants (*and*) the father of **Jaṭēśvara**, of his gold, horses and elephants.

(V. 9) From him (*was born*) **Prithvīdēva (II)**, by the mass of the radiance of jewels shining in the hair of whose head, the two lotus-like feet of the lord of Umā were reddened. Being vanquished by him with the prowess of his arms, the king **Jaṭēśvara** was laid low on the ground . . . among the prisoners dwelling in his jail.

(V. 10) Need we praise that marvellous hermit of fame, dwelling in the monastery of the three worlds, of that king who by his charity equalled the elephants, the stream of whose rutting juice breaks through their frontal globes? Before the umbrella caused by the scattered particles of his<sup>3</sup> ashes, the moon, the milky ocean, the Himālaya mountain, *kunda* (*flowers*), night-lotuses, celestial garlands . . . [pale into insignificance!]

(V. 11) From him there was born **Jājalladēva (II)**, who was to the people like (*their own*) father; (*and*) the multitude of whose merits the lords of the earth praise incessantly.

(V. 12) Thereafter, when the king **Jājalladēva (II)**, the moon to the **Kalachuri** family, attained, through accursed fate, union with Brahman, this wide world became enveloped in darkness on all sides, the people being distressed through loss of (*their*) discernment on account of the Kali age.

<sup>1</sup> *I.e.*, as dark as.

<sup>2</sup> In the original text, this is a relative clause, qualifying Ratnadēva II in verse 7.

<sup>3</sup> *I.e.*, of the hermit, namely, his fame. A hermit smears his body with ashes.



(V. 13) Then his elder brother **Jagaddēva** of marvellous prowess, joining hastily from the eastern country, became the lord of the kingdom.

(V. 14) While that king, who delighted in valour, sport and charity, was governing the kingdom, the thieves . . . disappeared, obstacles (*vanished*), dangers departed, the enemies took shelter in the corners of mountain-caves, (*and*) the people roaming in dense forests had no fear even from a tiger.

(V. 15) As Lakshmi was of the enemy of Mura (*i.e.*, of Vishnu), as Rati was of the flowery-bowed (*god of love*), even so **Sōmalladēvi**, honoured for excellences, was [a dear wife] of (*that*) king.

(V. 16) From them was born a son (*named*) **Ratnadēva (III)**, a great warrior, whose fame is sung by the wives of gods, the beautiful tendrils of whose fame are sporting in the cavities of the regions on the earth; who by his charities has humbled the celestial tree, and who is extremely dear to the fortune of hostile kings impetuous in fighting.

(V. 17) Seeing that his beautiful form gave more delight to the eyes of deer-eyed ladies than his own, the crocodile-bannered (*god of love*) became bodiless, as if through shame.

(V. 18) On the stage of his tongue dances vigorously the goddess of learning, exciting wonder by the marvellous use of Sanskrit and other words.<sup>1</sup>

(V. 19) The capital of that king was the very beautiful city of **Ratnapura**, resembling the city of Indra.

(V. 20) In the *gōtra* named Kāśyapa there was **Dēvadhara**, a treasury of arts on the earth. As Hari was foremost in the act of lifting up the earth, even so was he in (*succouring*) (*men*) sunk in adversity.

(V. 21) He had a son named the illustrious **Rājadēva**, the ocean of [pleasing speech], extremely proficient in the *Sāstras* and in (*the use of*) multitudes of weapons. None has attained here resemblance to him.

(V. 22) He, who was well-conducted, had a beloved wife named **Jivā** of virtuous character, the foremost of chaste women and the best means of attaining unblemished success.

(V. 23) From them was born **Gaṅgādhara** of wonderful intelligence, who has a multitude of excellences as the ocean has jewels, (*and who is*) the sole kinsman of the good; for blessed (*as he is*), he has never had, even for a moment, a passion other than benevolence.

(V. 24) Having come to know that his mind has already been occupied by religious merit, character, compassion, calmness, charity . . . (*and other*) adorable excellences, avarice, greed and other (*vices*) have dwelt away from him.

(V. 25) When the treasure was exhausted, the elephant force became weak, the people were scattered, the country was infested by famine and reduced to a pitiable state, he, by the might of his policy, rendered the kingdom of his lord, the illustrious **Ratnadēva (III)**—though it had been involved in great calamities—complete with its seven constituents.<sup>2</sup>

(V. 26) Having seen his courage, liberality, discernment, valour, fame, good nature, (*proficiency in*) the *Sāstras* and also his unique (*practice of*) Chāṇakya's science<sup>3</sup> marked

<sup>1</sup> There is a play on the word *pada* here. It means (1) a word and (2) a step in dancing.

<sup>2</sup> The seven constituents of a State are the king, the prime minister, an ally, a treasure, a kingdom, a stronghold and an army.

<sup>3</sup> *I.e.*, the science of politics.



as it is by pure conduct, the illustrious **Ratnadēva (III)**, with his mind extremely pleased, appointed him, who is foremost in all his actions, to the post of the Prime Minister.

(V. 27) Having vanquished multitudes of his foes everywhere by his (*i.e.*, Gaṅgādhara's) policy the illustrious king **Ratnadēva (III)** has freed the kingdom from all troublesome persons.

(V. 28) He had two wives **Rālhā** and **Padmā** wholly devoted (*to him*), who purified both their families by their virtuous conduct.

(V. 29) One (*of them*) gave birth to two excellent sons **Sūprada** and **Jijāka**, and the other brought forth **Khaḍgasimha** who was like the lion in valour.

(V. 30) Having realized that the loveliness of youth is worthless and extremely transitory like a mass (*of the flashes*) of lightning, so also fortune and also the love of ladies whose eyes resemble those of a frightened deer, he, who is by nature well-intentioned, has constructed this new *maṇḍapa* of (Śiva) the Lord of creatures, since his knowledge, which was (*previously*) dormant, has been awakened by meritorious deeds . . . .

(V. 31) At this very place, to the south of the temple, the wise one has constructed a monastery with heaps of well-seasoned wood for the habitation of ascetics.

(V. 32) An extensive *maṇḍapa* of Sauri, (*which is*), as it were, a very beautiful ornament of the earth, was caused to be built by the meritorious **Gaṅgādhara**.

(V. 33) In the famous **Ratnapura**, he built a beautiful *maṇḍapa* of Ēkavirā, resembling a Pushpaka,<sup>1</sup> on the top of a hill in the west.

(V. 34) (*He*) built a *maṇḍapa* of Śiva at **Vaḍada** in the forest tract. At the same place he constructed two shining temples of Hara and Hēramba.

(V. 35) He caused to be erected a temple of the goddess Durgā at **Durga** and (*another*) of the sun at the town of **Pahapaka** and a cloud-scraping temple of Śambhu at **Pōratha**.

(V. 36) In the northern direction of **Ratnapura** he constructed a *maṇḍapa* of Tūṇṭā-Gaṇapati, who grants all the desired objects and destroys obstacles.

(V. 37) He excavated a tank with blooming lotuses in the village **Tipuruga** and a large lotus-pool in the village **Girahulī**.

(V. 38) At the village **Uluṇvā** he made a large tank, (*circular*) like a wheel, clean and lovely with lotuses, which is ever resorted to by the (*living*) world and removes (*the oppression of*) heat (*and so*) resembles Hari who shines with a discuss, is blameless and charming with a lotus (*which he carries in his hand*), who is adored by the world and frees it from oppression.<sup>2</sup>

(V. 39) He excavated at the village called **Sēṇāḍu** a very large lotus-pool, the blooming lotuses in which are kissed by swarms of lovely humming bees.

(V. 40) At **Nārayanapura** he established a charitable feeding house for all, furnished with savoury food and drink, and also a beautiful flower-garden.

(V. 41) As long as the mind-born (*god of love*) abides in the corner of the lotus-like eyes of graceful women, as long as the ocean has wreaths of rolling waves (*caused*) by the wind (*set in motion*) by (*the flapping of*) the wings of the Maināka mountain, as long as the moon and the sun shine with their lustre in the vault of the sky—even so long may the fame of **Gaṅgādhara**, the treasure of excellent merits, endure!

<sup>1</sup> For a description of Pushpaka, see P. K. Acharya, *Indian Architecture*, pp. 113-114.

<sup>2</sup> There is a play on several words here, in consequence of which the tank and Hari, *i. e.*, (Vishṇu) are described in identical expressions.



(V. 42) The wise **Kumārapāla** has composed this *prafastī* with joy—(he) who is clever in interpreting marks (*on the body?*), who is the resting place of the very essence of poetic art, whose intellect shines by (*the study of*) metrics, who has a wonderful understanding of literature and politics, who is well-known as an eminent poet born in the **Haihaya** family and whose younger brother is **Jalhaṇa**.

(V. 43) He himself, eagerly, wrote it in beautiful letters resembling pearls. It was incised by (*the artisan*) named **Jātū** who is distinguished for his knowledge of sculpture.

(V. 44) It has been put up here by the *Srēṣṭhīn* **Ralhaṇa** who is in charge of religious endowments and whose intelligence is praised by the people conversant with a number of arts.

The **Chēdi** year 933. May there be bliss!

#### No. 101; PLATE LXXXIII

##### PENDRABANDH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 965

THESE plates were discovered in 1934 by Pandit Lochan Prasad Pandeya, Hon. Secretary of the Mahākōśala Historical Society. They were found in the possession of Thakur Gokul Singh, Malguzar of **Pēṇḍrābandh**, a village (lat. 20° 39' N., long. 82° 57' E.) in the Balōḍā Bazār *tahsil* of the Raipur District in the Chhattisgarh Division of Madhya Pradesh. The inscription was edited by me for the first time in the *Epigraphia Indica*, Vol. XXIII, pp. 1 ff. It is edited here from the original plates and ink-impressions which I owe to the kindness of the Government Epigraphist for India.

The record is on two massive copper-plates measuring from 11½" to 12" broad and from 7½" to 8" high. They are about .1" in thickness. The first plate weighs 155 *tolas* and the second 133 *tolas*. At the centre of the top of each plate there is a hole, ½" in diameter for the ring which originally held the plates together. This ring, which is also of copper, is circular in shape and about 4" in diameter, with the central portion flattened to form a round seal 2.6" in diameter. About one-third portion of the ring was broken off when the plates first reached me. They were, therefore, not held together by it, but there is no reason to doubt that it actually belongs to them. The weight of the broken ring and the seal is 16 *tolas*. The edges of the plates have been neither fashioned thicker, nor raised into rims. Still the inscription is very well-preserved and there is no uncertainty about its reading. The plates are inscribed on the inner side only. There are thirty-five lines in all, 17 being inscribed on the first plate and the remaining 18 on the second. The average size of the letters is .3" except in the last two lines, where, for want of sufficient space, it is reduced to .2". On the seal is inscribed in the centre a crudely executed figure of Lakshmi, seated cross-legged on a lotus-seat, flanked on either side by an elephant, with a jar in his uplifted trunk to pour water on the head of the goddess. In the lower part of it there is the legend *Rāja-srīmat-Prātāpamalladēvaḥ* in a horizontal line, and below it appears a sheathed sword lying parallel to it.

The characters are Nāgarī. The letters are deeply cut, but not well-formed. The form of the initial *i* in *ishṭa*-, 1.32, shows its upper part developed as in the modern Nāgarī alphabet. The left limb of *dh* also is fully developed. In writing conjunct letters the engraver has not distinguished between *p* and *y*, and also between *l* and *n*; in some cases, again, he has incised *p* for *m*; see *tasya*, 1.6, *-Gōkarṇṇan*, 1.12 and *nirmpita*- (for *nirmmīta*-), 1.9. The sign of *avagraha* in 1.2 differs from that in 1.26. A superfluous syllable is scored off by two vertical strokes at the top; see *nṛi* in 1.32. The *visarga*,



which was omitted after *khanidana* in l. 14, is written immediately below the line. In two other cases the omission is indicated by a *kākapada*, the position and the form of which indicate whether the addenda are given at the top or at the bottom of the plate. A figure following the addendum indicates the line where the omitted syllable or word is to be supplied.<sup>1</sup> Thus *suritta* and *ga* which were omitted in ll. 11 and 14 are supplied with the figures 11 and 14 respectively at the bottom of the first plate. Similarly *nē* which was omitted in the second line of the second plate is incised with the figure 2 at the top of the plate.

The language is Sanskrit. Except for *ōm Vrahmaṇē namaḥ* in the first line and the particulars of the date and the place of issue in the last, the record is metrically composed throughout. The verses, of which there are twenty-nine, are all numbered, except the last one. In the genealogical portion, only five of the verses<sup>2</sup> are taken from the old draft, the others appearing here for the first time. As regards orthography, we may note that *v* is generally written for *b* and the dental and palatal sibilants are confused, as in *Vrahmaṇē* and *Sivam* in l. 1 and *āśīd-āśīma-*, l. 16; and *y* is used for *j* in *Vāyapēya-*, l. 31.

The inscription is one of the king Pratāpamalla who belonged to the Kalachuri Dynasty of Ratanpur. The object of it is to record the grant, by Pratāpamalla, of a certain village to a Brāhmaṇa on the occasion of a saṅkrānti. The record was written by Pratirāja who was born in a Gauḍa family and was the light (*i.e.*, the chief) of the *Srī-karaṇa* or Record Office.

The genealogy of the king down to Prithvidēva II is given here as in the latter's Amōdā plates,<sup>3</sup> with the omission, obviously inadvertent, of one complete verse about Kamalarāja, the son of Kaliṅgarāja. About Ratnadēva II, the father of Prithvidēva II, the present record gives the important information that he defeated Chōḍagaṅga and Gōkarṇa in battle. Several other records of this dynasty,<sup>4</sup> no doubt, mention Ratnadēva II's defeat of Chōḍagaṅga, but that he was accompanied by an ally named Gōkarṇa is known from this inscription only.

After Prithvidēva II, the present inscription mentions his son Jagaddēva, omitting the name of his brother Jājalladēva II, probably because he was a collateral.<sup>5</sup> Jagaddēva was succeeded by his son Ratnadēva III, whose son Pratāpamalla made the present grant. From the description given here that though a boy he was a second Bali in strength, it appears that Pratāpamalla came to the throne while quite young. He is evidently identical with the homonymous prince whose round or hexagonal copper coins are found in large numbers in Chhattisgarh. It is noteworthy that like the seal of the present plates these coins also bear the figure of a sheathed sword on the reverse.

Verses 15-18 give the genealogy and description of the donee and state the occasion of the grant. There was a Brāhmaṇa named Suvarṇakara of the Pārāśara gātra and three *pravaras*, *viz.*, Vasishṭha, Śakti and Pārāśara. His son was Divākara who was proficient in the Vēdas. From him was born Sādhāra, whose son Satyasādhāra<sup>6</sup> was honoured by

<sup>1</sup> See also above, p. 327, n. 3.

<sup>2</sup> *Viz.* verses 1, 2 and 4-6. Verse 3 is slightly altered; see below, p. 546, n. 2.

<sup>3</sup> Above, Nos. 91 and 94.

<sup>4</sup> Above, Nos. 93, l. 6; 97 l. 4; 100, l. 7 *etc.*

<sup>5</sup> Though a collateral he is mentioned in the Kharōd inscription of Ratnadēva III (above, No. 100, l. 10).

<sup>6</sup> It appears better to regard Satyasādhāra as the son of Sādhāra than to identify the two as I did before; see *Ep. Ind.*, Vol. XXIII, p. 8, n. 1.



the Kalachuris. To Sātyasādhāra Pratāpamalla gave a village named Kāyathā, situated in the Anargha-maṇḍala on the occasion of the Makara-saṅkrānti. The last line states that the plates were issued from the victorious camp at Palasadā on Tuesday, the 10th day of the bright fortnight of Māgha in the year 965 of an unspecified era. The *tithi* and the year are expressed in decimal figures only.

The date of this grant must evidently be referred to the Kalachuri era, but the details do not work out regularly. The tenth *tithi* of the bright fortnight of Māgha in the *expired* Kalachuri year 965 fell on Thursday (the 23rd January 1214 A. C.) and not on Tuesday. The same *tithi* in the *current* Kalachuri year 965 fell on Saturday (the 2nd February 1213 A. C.). In neither case was it connected with a Tuesday. The discrepancy can, however, be accounted for as follows. Though the grant was made on the day of the Makara-saṅkrānti, the plates were actually issued a few days later as in the case of the Kāvī plate<sup>1</sup> of Jayabhāṭa IV. The Makara-saṅkrānti in the *expired* Kalachuri year 965 fell on Wednesday, the eleventh *tithi* of the bright fortnight of Pausa (the 25th December 1213 A. C.). The plates were, however, actually incised about a fortnight after, on the tenth *tithi* of the dark half of Māgha which (if the month was *pūrṇimānta*) fell on a Tuesday. The writer seems to have, by mistake, written *su di* for *va di*. The corresponding Christian date is, therefore, Tuesday, the 7th January 1214 A.C.

As for the localities mentioned here, the *maṇḍala* of Anargha, as stated before,<sup>2</sup> roughly corresponds to the modern Jānjgir *tahsil* of the Bilaspur District. The village Kāyathā is still extant in the form Kaiṭā, about 15 miles almost due west of Pēṇḍrābandh, and about 3 miles beyond the southern limit of the Jānjgir *tahsil*. As for Palasadā there are several villages named Parsadā or Parsadi in the Balōdā Bazār *tahsil*, but the village where Pratāpamalla's camp was pitched may be Parsodi about a mile to the north of Kaiṭā.

### TEXT<sup>3</sup>

#### First Plate

- 1 ओं व्र(ब्र)ह्मणे नमः ॥ निर्गुणं व्यापकं नित्यं सि(शि)वं परमकारणं(णम्) । भावग्राह्यं परं ज्योतिस्तस्मै सद्र(द्र)ह्मणे नमः<sup>4</sup> ॥१॥
- 2 यदेतदग्रेसरमंब(व)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अयास्य पुत्रो मन्तरादिराजस्तदन्वयेऽभू-  
द्भुवि कार्त-
- 3 वीर्यः<sup>5</sup> ॥२॥ तस्माच्छक्रातिकीर्त्तः सकलगुणधरा हैहया नेकसः<sup>6</sup> को जाताः प्रत्ययिपृथ्वीपतिकरिह-
- 4 रयो मार्गणे कल्पवृक्षाः । तद्वंसा(शा)श्चेदिदेसे(शे) कलचुरिरिति च ख्यातिमीयुर्णरेन्द्रा<sup>7</sup> जातः  
कोकलदेवो नृ-
- 5 पतिररिकुलक्षमाभुजां धूमकेतुः<sup>8</sup> ॥३॥ अष्टादसा(शा)रिकरिकुम्भविभग्नसिंहाः<sup>9</sup> पुत्रा व(व)भूवु-  
रतिसौ(शौ)यंप-

<sup>1</sup> Above, No. 23.

<sup>2</sup> Above, p. 420.

<sup>3</sup> From the original plates.

<sup>4</sup> Metre: *Anushṭubh*.

<sup>5</sup> Metre: *Upajāti*.

<sup>6</sup> Read नैकसः.

<sup>7</sup> Read -नरेन्द्रा.

<sup>8</sup> Metre: *Sragdharā*.

<sup>9</sup> Read -विभग्नसिंहाः.



- 6 राद्व तस्य तन्नाग्रजो नृपवरस्त्रिपुरीस (श) आशी (सी) त्वास्वै (स्वै) च मंडलपतीन्स चकार वं (वं) —  
वून (न्) <sup>1</sup> ॥४॥ तेषामनूजस्तु <sup>2</sup>
- 7 कर्लिगराजः प्रतापवन्हि (ह्नि) क्षपितारिराजः । जातोन्वये दुष्टरि (पु) <sup>3</sup> प्रवीरप्रियाननाम्भोरुहपा-  
व्वणे—
- 8 न्दुः <sup>4</sup> ॥५॥ तेनाथ चंद्रवदनोजनि रत्नराजो विस्वो (स्वो) पकारकरुणार्जितपुण्यभारः । येन स्व-  
वा (वा) हुयु—
- 9 गतिमि (मि) तदि (वि) क्रमेण नीतं यस (श) सि (स्त्रि) मुवने विनिहत्य स (श) नून (न्) <sup>5</sup> ॥६॥  
पृथ्वीदेवोभवत्तस्मान्नृपः सा (शा) दूल—
- 10 विक्रमः । नखदर्पणसंक्रान्तनमद्भूपालमंडलः <sup>6</sup> ॥७॥ अथ रुचिररुचिस्री (श्री) राश्रयः सत्कलाना-  
11 मनुपहितकलंकोतर्धमूर्तिः सुवृत्तः <sup>7</sup> [1\*] सकलगुणसमूहः स्त्री (श्री) मतस्तस्य सृनुर्विधुरिव सुकृ-  
तानात्पा (न्धा) म जाजल्लदेव—
- 12 : <sup>8</sup> ॥८॥ रत्नदेवोभवत्तस्मादभूतोपमविक्रमः । यश्चोडगंगगोकर्णो युधि चक्रे पराङ्मुखो <sup>9</sup> ॥९॥  
ततोभूदासीम—
- 13 क्षितिबलयविक्रान्त <sup>10</sup> महिमा हिमानीवत्कान्तैर्जगदपि यशोभिध्मं (द्धं) बलयन (न्) । रणे कुडा (द्ध) —  
द्वेषिद्विपदलनदीक्षाहरिसमः
- 14 सुतः पृथ्वीदेवो दनुजदलनस्तस्य नृपतेः <sup>11</sup> ॥१०॥ प्रचंडाखंडभूपालयु <sup>12</sup> द्वकंडूतिखंडनः <sup>13</sup> [1\*] जग <sup>14</sup> —  
देवोभवत्तस्मान्नृपः स्प (शा) दूल—
- 15 विक्रमः <sup>15</sup> ॥११॥ तत्पुत्रश्चित्रकीर्तिः सकलकलचुरिक्षमाभुजां भूषणश्रीः श्रीमानुत्कूलमल्लीनि—  
16 करनिभयसो (शो) रासि (शि) भिर्याप्तविस्वः (स्वः) । आशी (सी) दाशी (सी) मभूमीबलयपरिवृढ-  
प्रौढदोःकांडलीला—
- 17 निर्द्धूतासे (शे) षवैरिक्षितिपतिनिवहो भूपती रत्नराजः <sup>16</sup> ॥१२॥ पुत्रस्तस्य यसो (शो) विध (विध) लो—

### Second Plate

- 18 ललहरीनिर्द्धूतदिग्मंडलो मूर्त्यो निर्जितमन्मथः समभवत् श्रीमत्प्रतापो <sup>17</sup> नृपः । भूपालार्णवसो-  
(शो) षणे

<sup>1</sup> Metre: *Vasantatilakā*.

<sup>2</sup> The vowel of नू is lengthened for the sake of the metre. Many other records of the Kalachuris of Ratanpur (e.g., No. 76, l. 10; No. 89, l. 7, above) read अनूजस्य which seems to be better, since such a word is required to be connected with अन्वये.

<sup>3</sup> Other cognate plates read द्विष्ट—.

<sup>4</sup> Metre: *Upajāti*.

<sup>5</sup> Metre: *Vasantatilakā*.

<sup>6</sup> Metre: *Anushṭubh*.

<sup>7</sup> This word which was at first omitted is supplied with the figure 11 at the bottom of the plate.

<sup>8</sup> Metre: *Mālinī*.

<sup>9</sup> The engraver had first incised the conjunct ङ्ग, but he afterwards cancelled it and incised only the letter ङ् at the top of नू. Metre: *Anushṭubh*.

<sup>10</sup> The vertical stroke of त्त is not incised.

<sup>11</sup> The engraver first incised च and then corrected it as नू. Metre: *Sikharinī*.

<sup>12</sup> The vowel of नू was first incised as long and then shortened.

<sup>13</sup> The *visarga* after न, which was omitted at first, is incised below the line.

<sup>14</sup> The *akṣara* ग, which was omitted here, is incised together with the figure 14 at the bottom of the plate. There are superfluous marks of *rēpha* on both दे and वो.

<sup>15</sup> Metre: *Anushṭubh*.

<sup>16</sup> Metre: *Sragdharā*.

<sup>17</sup> Read समभवच्छ्री—.



## PENDRABANDH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 965

Seal.



Actual size.

(From a photograph).

i.

ॐ ह्रीं क्लीं लेनमः॥ त्रिपुरे लोकापकं विर्यं सितं पद्मका रत्नं पातयाद्दीपं नंदो तिस्रस्तैः सवत्सलेनमः॥ १ ॥  
 २ यदेतदथे सप्तमं वनस्य घो त्रिःस्रपूषा पुत्रुषः पुत्रा लः॥ अथास्य पुत्रो मनु नादिना जस्य दत्तयेऽब्रुविको त्रं  
 ४ वीर्यः॥ २ ॥ तस्मात्कृष्णा तिकी त्रैः सकल गुण लवणा है हया त्रेक सः को जा ताश्व पत्न्या र्थि पृथ्वी पतिक विह  
 ६ नयो म्नाम ले कल्प वृक्षाः त इ सा खे दि दे खे कल बुगि र्ना त च ख्या तिमो युर्त्त नेन्द्रा जा तः को कल्प देवो न  
 ८ पति र्ना निकु ल म्ना तुजा वृक्ष के तु ॥ ३ ॥ अक्षा दसा पिक रि कुं ना वि त म्ना सिं हाः पुत्रा वान् पुत्रा तस्यै र्यप  
 १० नास्त तस्या त नाश्र जो नृ पव रश्चि पु ती सया री त्या खे व मंड लं पती स तका व वं धना ॥ ४ ॥ ते धाम नू रु स्तु  
 १२ कलिं ग ना ऊः प त प त्ति ह क पि ता नि रा ऊः जा ते नृ ये डु क्ष नि मु प ती न पि धा न्ना म्ना मु द पा र्थ ले  
 १४ दुः ॥ ५ ॥ ते नाथ वं ड त द नो ज ति र त्र ना जो वि श्रौ प का र क बु ल्य क्रि त पु न्या ना नः॥ येन स्त वा ५ पु  
 १६ ग ति र्मि र्ना दि क मे ल नी तं प स सि तु व ने वि नि ह त्य स त्र न ॥ ६ ॥ पृथी दे वो स व त र म्ना नृ पः सा र्धं ल  
 १८ विक्र मः॥ न स द र्प ल स का न्न त म द्र पा ल मंड ल ॥ ७ ॥ अथ ना ति पु त्रि स्त्री ना स यः स क ला ता  
 २० मनु प रि त क ले को न र्ध म्नि त्रैः सकल पु त्र म्ना स्वो म न स र सो स्तु वि सु वि व स रु ता वा त्म म्ना ऊ न्द व  
 २२ ॥ ८ ॥ त्र दे वो स व त र म्ना नृ तो प म ति क म्ना प र्वोः गंगो क जौ सि वि व के प ना र्म र्वो ॥ ९ ॥ ततो ह्य दा सी म  
 २४ दिति व ल य वि का त्र म हि मा हि मा नो व त्ना नै र्ज द पि य रो नि र्ध व ल य ना न ले कु द्वा दे पि दि प द ल न वं द प नि स म्ना  
 २६ सुतः पृथी दे वो द नु रु द ल न स स म्ना प ते ॥ १० ॥ प रं दा रं द त्पा ल पु द्ग कं ह ति खे द न र्ध वो स व त र म्ना नृ प र्श य र्थ ल  
 २८ विक्र म ॥ ११ ॥ त पु त्र खि त की र्तिः सु क ल क ल बु नि र्म्या तुजा रू ष ल सोः स्त्री मा नृ पु ल्ल म्नी नि  
 ३० क न जि स य सो ना सि नि न्या प ति खेः॥ आ रो पी ती म नृ मी व ल य प नि वृ ढ षो द दोः को टु ली ला  
 ३२ ति र्ध ना से ष वै पि दिति प ति नि व से त प ती र त्र ना ऊः ॥ १२ ॥ पु त्र स्य य सो वि ले  
 सु व त्रैः २१  
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ललरुनीतिद्वितीयं तलो मूल्या विज्ञितममयः ॥ समतवतलीमयता पोदपः ॥ तूपा लासवसोबले  
 मुनिरसौ द्वापलवृषमलिदीने वंदिजेद्विने गुलिजले निर्यति विद्यामलि ॥ १३ ॥ अतामरुता मरुतो म  
 हीसः प नो प ममो ऊगदेकमलः ॥ पृथीमपृथीमक मोक नात्ता वनेत्रवालो पितलि द्विती यः ॥ १४ ॥  
 वशिष्ठस क्रिपासैरति प्रवचयः ॥ सुवर्चक ममा नूतो वे पा मसरे द्विजः ॥ १५ ॥ दिवा क रामो नो क  
 ते ना रु निदि वा क साये ना रान त मो न स वेद त व वि वा पु वि ॥ १६ ॥ तस्माद जा य त शु ली गु लि नी ग ले  
 पु या न्द द स्फुट प या र्थि रु ते व द न्यः ॥ मू म्मि नो म व स म्मो म ति म्म न स्य सा म्म न र यो म व ती त  
 न स्य सि द्धः ॥ १७ ॥ अंशिल न न व र लो म्म की वि णि नि षो न ति न उ न ति यु डि य णि नि स्ता त बु द्विः ॥ सक ले गु  
 लं न स्य स यः ॥ १८ ॥ म्म दाल बु नि कु ले म्मो यो ल व त ह पु त्रः ॥ १९ ॥ तस्मै प न प त्रे न न्म य म  
 र न म्मै नो यामो म क म्मै कौ द तः ॥ संक ल्य पूर्ध क गा ॥ २० ॥ सैखं स ग स्रं क त्रं ग ज्ञा ख व न वा नो न्मि दान य वि  
 त्ता नि प र्म ख म्मै प र्म द ॥ २१ ॥ व ड्ढि वि व स्र व द नो ना रु निः स ग्मो दि तिः ॥ य स्य य स्र व द न्मि त्त स्य त स्य  
 त द प र ल म्म ॥ २२ ॥ स्र मि णः अ ति य स ति व स्र मि ण क नि ॥ उ नौ नौ पु ल्य क र्म लौ नि य तौ ल र्म ग  
 मि नौ ॥ २३ ॥ पू र्व दि नो द्वि ना ति न्यो य ता द द्ध पु र्म द न म्मै म्मै न तां सै व द न्म क्ते यो दि पा ल नौ ॥ २४ ॥  
 ख द तां प र द न्मो यो ह नै द्धु र्म यो ॥ स वि ष्ठा न्म क्ति न्म पि त्तिः ॥ स ह म्म क्ति ॥ २५ ॥ त ग्मो नो स ह स्रै  
 वा य पे प स ते व द न्म नो कौ दि प्र दाने न्म वि ह्म न्म त्म ॥ २६ ॥ ष शि व र्म स ह स्र लि ख र्म वि ष्म ति न्मि द न्म  
 आ नै क्ते ना ता न्म म्म उ न्म यै व न स के व सै त ॥ २७ ॥ स ह तं ह तं वै व य किं वि द्ध म्मै स वि तं व र्म ग्मै न सौ म्मो यः  
 ह न लै न प्र ल स्य ति ॥ २८ ॥ य या म्म प ति तं स क तै न विं दु वि स र्प ति ॥ प र्म म्म क्ति न्म सै स सै प नो स ति ॥ २९ ॥  
 गो म्म नो पं प ति ना रु म्मो वि द्या मु विः शो क म्म प दी प ॥ ३० ॥ स ह स्र यः स र्म ज न प रि ह स्रं म ति नै स ह स्रै स्रु र्मैः ॥

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संज्ञा ॥ १३ ॥ १४ ॥ १५ ॥ १६ ॥ १७ ॥ १८ ॥ १९ ॥ २० ॥ २१ ॥ २२ ॥ २३ ॥ २४ ॥ २५ ॥ २६ ॥ २७ ॥ २८ ॥ २९ ॥ ३० ॥



- 19 मुनिरसो क्षमापालचूडामणिर्दीने वंदिजने<sup>1</sup> द्विजे गुणिगणे नित्यं हि चिन्तामणिः<sup>2</sup> ॥१३॥ मत्या  
महत्या महती म—
- 20 हीसः(शः) प्रतापमल्लो जगदेकमल्लः । पृथ्वीमपृथ्वीमकरोत्कराभ्यां व(व)लेन वा(वा)लोपि  
व(व)लिद्वितीयः<sup>3</sup> ॥१४॥
- 21 वसिष्ठस(श)क्तिपारास(श)र इतिप्रवरत्रयः । सुवर्णंकरनामाभूद्गोत्रे पारास(श)रे द्विजः<sup>4</sup> ॥१५॥  
दिवाकरश(स)मो लोके
- 22 तेनाजनि दिवाकरः । येनाज्ञानतमो नष्ट<sup>5</sup> वेदतत्त्व(त्त्व)विदा भुवि ॥१६॥ तस्मादजायत गुणी  
गुणिनां गणे—
- 23 पु दानं ददत्सु कृपयार्थिजते(ने) वदान्यः । मूर्त्या मनोभवसमो महिलामनस्सु साधार इत्थमवनीत—  
24 लसुप्रसिद्धः<sup>6</sup> ॥१७॥ अखिलजनवरिष्ठो(ष्ठो) धर्मकीर्त्तिप्रतिष्ठो(ष्ठो) जनितजनविसु(शु)द्धि—  
त्या(न्या)यनिस्ना(ष्णा)तवु(वु)द्धिः । सकलगु—
- 25 णसमूहः सत्यसाधारनामा कलचुरिकुलमान्यो योभवत्तस्य पुत्रः<sup>7</sup> ॥१८॥ तस्मै प्रतापमल्लेन कायठा—  
26 जघमंडले । ग्रामो मकरसंक्रान्तौ दत्तः<sup>8</sup> संकल्पपूर्वकः<sup>9</sup> ॥१९॥ सं(शं)खं(खो) भ<sup>10</sup>द्रासनं च्छ(छ)त्रं  
गजास्वं(श्वं) वरवाहनं(नम्) । भूमिदानस्य(स्य) चि—
- 27 न्हा(ह्ला)नि फलं स्वर्गः पुरंदर ॥२०॥ व(व)हुभिर्ध्वंसुधा दत्ता राजभिः सगरादिभिः । यस्य  
यस्य यदा भूमिस्तस्य तस्य ॥<sup>11</sup>
- 28 तदा फलम(म्) ॥२१॥ भूमि यः प्रतिगृन्हा(ह्ला)ति यश्च भूमिं प्रयच्छति । उभौ तौ पुण्य—  
कर्माणो नियतौ स्वर्गंगा—
- 29 मिनौ ॥२२॥ पूर्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष पुरंदर । महीं महीभूतां स्ने(श्रे)ष्ठ दानाच्छ्रेयो हि  
पालनं(नम्) ॥२३॥
- 30 स्वदत्तां परदत्तां वा यो हरेद्वसुधरां<sup>12</sup> स वि[ष्ठा]यां कृमिर्भूत्वा पितृभिः सह मज्जति ॥२४॥  
तडागानां सहस्रे(स्त्रे)ण
- 31 वाय(ज)पेयस(श)तेन च । गवां कोटिप्रदानेन भूमिहर्ता न सु(शु)ध्यति ॥२५॥ षष्टिवर्षसह—  
स्राणि स्वर्गे तिष्ठति भूमिदः ।
- 32 आच्छेत्ता<sup>13</sup> चानुमत्ता(न्ता) च तान्येव नरके वसेत् ॥२६॥ इष्टन्दतं(त्तं) द्रुतं चैव यत्किंचिद्धर्म—  
संचितं(तम्) । अर्द्धगुलेन सीमायाः<sup>14</sup>
- 33 हरणेन प्रणस्य(स्य)ति ॥२७॥ यथाप्सु पतितं स(श)क तैलवि(वि)दुर्व्विस्पर्षति । एवं भूमिकृतं  
दानं सस्ये सस्ये प्ररोहति ॥२८॥

<sup>1</sup> The *aksara* ने, which was omitted here, is incised with the figure २ at the top.

<sup>2</sup> Metre: *Śārdūlavikrīḍita*.

<sup>3</sup> Metre: *Upajāti*.

<sup>4</sup> Metre of this and the following verse: *Anuṣṭubh*.

<sup>5</sup> The sense requires here a word like नाशितं.

<sup>6</sup> Metre: *Vasantatilakā*.

<sup>7</sup> Metre: *Mālinī*.

<sup>8</sup> The engraver first incised लं and then corrected it into त्त.

<sup>9</sup> Metre of verses 19—28: *Anuṣṭubh*.

<sup>10</sup> च, which was first incised, is corrected into भ.

<sup>11</sup> This *daṇḍa* is superfluous.

<sup>12</sup> Read हरेत वसुधराम् ।

<sup>13</sup> The *aksara* न् was at first incised after वा, but the engraver has indicated by two vertical strokes on it that the *aksara* was incised by mistake and is to be omitted.

<sup>14</sup> Read सीमाया.



34 गौडान्वयोयं प्रतिराजमा(ना)मा विद्याम्बु(म्बु)धिः स्त्री(श्री)करणप्रदीपः । स्वच्छास(श)यः  
सर्वजनप्रसिद्धस्तांघ्र<sup>1</sup> लिलेख प्रकटैस्तु वर्णः<sup>2</sup> ॥ [२९॥\*]

35 संवत्(त्) ९६५ द<sup>3</sup> पलसदासमावासिद्विजयकटके<sup>4</sup> ॥ माघसुदि १० मंगलदिने ॥

Seal

राजश्रीमत्प्रतापमल्लदेवः ॥

### TRANSLATION

Om! Adoration to Brahman!

(For a translation of vv. 1—2, see p. 428.)

(Verse 3) From him (*i. e.*, Kārtavīryya) who surpassed the fame of Indra, were born on the earth many **Haihayas**, endowed with all excellences, who were lions to the elephants that were hostile kings and wish-fulfilling trees to suppliants. The kings, who were (*born*) in their family, became famous as **Kalachuris** in the **Chēdi** country. (*In their family*) was born the king **Kōkalladēva**, who was a comet to the families of his enemies.<sup>5</sup>

(For a translation of v. 4, see that of v. 5 on p. 428.)

(V. 5) In (*that*) family was born their younger brother, **Kaliṅgarāja** who exterminated hostile kings by the fire of his valour and who was the full moon to the day-lotuses which were the faces of the beloveds of the mighty warriors of (*his*) wicked enemies.

(V. 6) Thereafter he<sup>6</sup> begot **Ratnarāja (I)**, whose face was like the moon, and who acquired a mass of religious merit by obliging the whole world; (*and*) who, destroying (*his*) enemies by the valour of the pair of his arms, spread his fame in the three worlds.

(V. 7) From him (*i. e.*, Ratnarāja I) was born the king **Prīthvidēva (I)**, whose prowess was like that of a tiger, (*and*) in the mirrors of whose nails was reflected a host of princes who bowed to him.

(V. 8) Then that illustrious king's son was **Jājalladēva (I)** who, like the moon, was possessed of radiant complexion and majesty, (*but*) had no spots; who was a repository of good arts (*as the moon is of digits*); who was endowed with an inestimable form (*and*) was virtuous (*as the moon has a well-rounded form*); (*and*) who possessed all qualities and was an abode of all merits.

(V. 9) From him was born **Ratnadēva (II)** of incomparable valour, who, in battle, turned back **Chōḍagaṅga** and **Gōkarṇa**.

(V. 10) Then was born to that king a son named **Prīthvidēva (II)**, whose power extended to the bounds of the orb of the earth; who whitened the world with his lovely glory, as with a mass of snow; who devoted himself to the extermination of his wrathful foes in battle, as a lion does (*in the case of*) infuriated elephants; (*and*) who was a destroyer of demons (*i. e.*, wicked people).

<sup>1</sup> Read -स्तांघ्र.

<sup>2</sup> Metre: *Indravajrā*.

<sup>3</sup> This *akṣhara* and the *daṇḍas* after कटके are superfluous.

<sup>4</sup> Read -वासितविजय-.

<sup>5</sup> *I. e.*, he caused their destruction.

<sup>6</sup> As the text stands, Ratnarāja I appears to be a son of Kaliṅgarāja. But from several other records we know that Kaliṅgarāja's son was Kamalarāja who was the father of Ratnarāja I.



(V. 11) From him was born the king **Jagaddēva**, who possessed the prowess of a tiger and who destroyed the itch of fighting of all powerful kings.

(V. 12) His son was the illustrious king **Ratnarāja (III)**, of wonderful fame, who was an excellent ornament of all Kalachuri kings; who filled the universe with the mass of his fame resembling a heap of blooming jasmine flowers; who destroyed all the hosts of hostile kings by the play of his massive arms, which were the masters of the orb of the earth to the (*extreme*) boundaries.

(V. 13) Then was born his son the illustrious king **Pratāpa**, who has cleansed the circle of regions with the rolling waves of the ocean of (*his*) fame; who has surpassed the god of love by his (*lovely*) form; who is the sage (*Agastya*) in drying up the ocean of (*hostile*) kings; who is the crest-jewel of kings and at all times the philosopher's stone to poor people, panegyrists, Brāhmaṇas and multitudes of meritorious persons.

(V. 14) **Pratāpamalla**, (*who is*) of great intellect, the lord of the earth (*and*) the pre-eminent warrior of the world, who, though a boy, is a second Bali in strength, has made, by his arms, this wide earth (*look*) small.

(V. 15) There was a Brāhmaṇa named Suvarṇakara in the Pārāśara *gōtra* with the three *pravaras*, Vasiṣṭha, Śakti and Pārāśara.

(V. 16) He begot Divākara, who was like the sun in this world and who, knowing the essence of the Vēdas, dispelled the darkness of ignorance on the earth.

(V. 17) From him was born a meritorious (*son*), who became well-known by the name of Sādhāra, who was (*reckoned as*) the (*most*) meritorious among assemblages of meritorious persons (*and as*) beneficent among those who made gifts out of compassion for suppliants (*and*) who in form appeared like the mind-born (*god of love*) to the minds of ladies.

(V. 18) There is his son named Satyasādhāra, the foremost among all people, who is famed for religious merit, who, has caused the purification of the people, whose intellect is proficient in Nyāya and who, being possessed of the whole multitude of merits has become venerable to the Kalachuri family.

(V. 19) To him Pratāpamalla gave, with a solemn declaration on the Makara-saṅkrānti, a village (*named*) Kāyathā (*situated*) in the Anargha-maṇḍala.

(*Here follow nine benedictive and imprecatory verses.*)

(V. 20) This ocean of learning named Pratirāja of the Gauḍa family, the light (*i. e.*, Chief) of Śrī-karapa (Record Office), who entertains pure thoughts and is famous among all people, has written on (*these*) copper (*plates*) with clear letters.

(Line 35) At the victorious camp pitched at Palasadā, on Tuesday, the tenth (*lunar*) day of the bright (*fortnight*) of Māgha in the year 965.

*Seal*

The King, the illustrious Pratāpamalladēva.

NO. 102; PLATE LXXXIV

BILAIGARH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 969

THESE plates were discovered by a farmer named Ramnath some time in 1939 while he was cultivating a field at the village Pawni, 3 miles north by west from Bilaigarh, the chief town of the former Bilaigarh Zamindari in the Raipur District. They were sent



to the Zamindar of Bilaigarh. He very kindly presented them to the Central Museum, Nagpur, where they are deposited now. They are edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India.

They are **two copper-plates**, measuring 10½" broad and 7" high. They are about .1" in thickness and weigh 121 *tolas*. Their ends have not been raised into rims; still the record on them is in an excellent state of preservation. At the centre of the top of each plate there is a hole, .6" in diameter, for the ring which must have held the two plates together, but no ring or seal has yet been discovered. The plates are inscribed on the inner side only. The record consists of 38 lines, of which 16 are inscribed on the first, and the remaining 22 on the second plate. The average size of the letters is .2".

The **characters** are Nāgarī. The letters are deeply cut and somewhat better formed than those of the Pēṇḍrābandh plates<sup>1</sup> though, as shown below, the writer of both the records was the same. In other respects, they present the same peculiarities as those of the Pēṇḍrābandh plates. In line 2, a superfluous stroke has been scored off, while in line 5 two *aksharas* have been shown to be redundant by incising two vertical strokes at their top.

The **language** is Sanskrit. Except for *ōṃ Vrahmaṇē namaḥ* in the first line and the date in the last, the whole record is metrically composed. The verses number 30, all of which except v. 16 are numbered. Consequently, the numbers of verses from 17 onwards are less by one. In the genealogical portion all the verses are copied from earlier records like the Pēṇḍrābandh plates. The **orthography** shows the usual peculiarities of the use of *v* for *b* (e.g., in *Vrahmaṇē*, l. 1), *s* for *ś* and *vice versa* (e.g., in *śivam*, l. 1 and *śakala-*, l. 24) as well as the confusion of *y* and *j* (e.g., in *yātō-* for *jātō-*, l. 7 and *jasas-* for *yasas-*, l. 9).

The inscription is one of the king **Pratāpamalla** of the **Kalachuri Dynasty of Ratanpur**. As all the verses in the genealogical portion have occurred before in the Pēṇḍrābandh plates, the present inscription does not add to our historical knowledge.<sup>2</sup> The **object** of it is to record the grant, by Pratāpamalla, of the village **Siralā** to the Brāhmaṇa **Haridāsa** of the Sāṅkṛita *gōtra*<sup>3</sup> on the occasion of a **lunar eclipse** which took place on the **full-moon day of Āshāḍha**. No year is mentioned in connection with the eclipse, but it was probably identical with **Samvat 969**, recorded at the end of the last line. Verse 20 eulogises the Śaiva Āchārya **Īśānaśiva**, but for what purpose it is not clear. The inscription was written by **Pratirāja** of the **Gauḍa** family who had also written the earlier Pēṇḍrābandh plates.<sup>4</sup>

The date of the grant must plainly be referred to the Kalachuri era. According to the epoch of 247-48 A. C., the *paurṇimā* of Āshāḍha in the *expired* year 969 ended 18 h. 15 m. after mean sunrise on the 24th June 1218 A. C., on which day there was a lunar eclipse as stated in the grant.

There is only one **place**, *viz.*, the village **Siralā**, mentioned in this grant. No place-name corresponding to it can be traced in the vicinity of Bilaigarh. Its site seems to be occupied now by the village Pawni where the plates were found underground. This village lies only about two miles to the south of Kaiṭā which was granted by the same king by his Pēṇḍrābandh plates.

<sup>1</sup> Above, No. 101.

<sup>2</sup> The verse descriptive of Kamalarāja is omitted in this inscription as in No. 101.

<sup>3</sup> See below, p. 352, n. 9.

<sup>4</sup> See above, No. 101, l. 34.



TEXT<sup>1</sup>

## First Plate

- 1 सिद्धिः<sup>2</sup> [1\*] ओं व्र(ब्र)ह्मणे नमः ॥ निर्गुणं व्यापकं नित्यं सि(शि)वं परमकारणं(णम्) ।  
भावग्राह्य(ह्यं) परं ज्योतिस्तस्मै सद्ब्रह्मणे<sup>3</sup> नमः<sup>4</sup> ॥१॥
- 2 यदेतदग्रेसरमंब(ब)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य<sup>5</sup> पुत्रो मनुरादिराजस्तदन्वयेभूद्भु-  
3 वि कार्त्ति(त्तं)वीर्यः<sup>6</sup> ॥२॥ तस्माच्छक्रातिकीर्त्तः<sup>7</sup> सकलगुणधरा हैहया नेकसः<sup>8</sup> को जाताः<sup>9</sup> ।  
प्रत्य-
- 4 र्थ<sup>10</sup>पृथ्वीपतिकरिहरयो मार्गणे कल्पवृक्षाः । तद्वंसा<sup>11</sup>श्चेदिदेसे(शे) कलचुरिरिति च स्या(स्या)-  
तिमीयुष्ण(न्नं)रं-
- 5 द्राः यातः<sup>12</sup> कोकलदेवो नृपतिररिकुलक्षमाभुजां धूमकेतुः<sup>13</sup> ॥३॥ अष्टादसा(शा)रिकरिकुंभ<sup>14</sup>-  
6 विभग्नसिंघाः<sup>15</sup> पुत्रा व(ब)भूवरतिसौ(शौ)र्षपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीस(स) आ-  
सीत्पास्व<sup>16</sup> च मंड-
- 7 लप[ती]न्स चकार वं(वं)धून्<sup>17</sup> ॥४॥ तेषामनूजस्तु<sup>18</sup> कलिगराजः प्रतापवह्निक्षप्तारिराजः<sup>19</sup> ।  
या(जा)तोन्व-
- 8 ये दुष्टरिपुप्रवीरप्रियातनाभोरुहपावर्णेंदुः<sup>20</sup> ॥५॥ तेनाथ चंद्रवदनोज्जनि रत्त(त्त)राजो विश्वोपका-  
9 रकरुणाज्जितपुण्यभारः । येन स्ववा(वा)ह्युगनिर्मितविक्रमेण ।<sup>21</sup> नीतं जस<sup>22</sup>स्त्रिभुवने विनिहृत्य  
स(श)-
- 10 नून्<sup>23</sup> ॥६॥ पृथ्वीदेवोभवत्तस्मान्नृपः सा(शा)हूलविक्रमः । तखदर्पणसंक्रान्तनमद्भूपालमंडलः<sup>24</sup> ॥७॥
- 11 अथ रुचिररुचिस्रीरासयः<sup>25</sup> सत्कलानामनुपहितकलंकोऽनर्घमूर्तिः सुवृत्तः । सकलगु-  
12 णसमूह[\*][श्री]मतस्तस्य सूनुर्विधुरिव सुकृतानां धाम जाजलदेवः<sup>26</sup> ॥८॥ रत्त(त्त)देवो-  
भवत्तस्मादभूतो-

<sup>1</sup> From the original plates.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Read सद्ब्रह्मण.<sup>4</sup> Metre: *Anuṣṭubh*.<sup>5</sup> The medial *i* preceding *syā* has been cancelled.<sup>6</sup> Metre: *Upajāti*.<sup>7</sup> Read तस्माच्छक्रा-.<sup>8</sup> Read नेकसः.<sup>9</sup> This *daṇḍa* is superfluous.<sup>10</sup> Read प्रत्ययि-.<sup>11</sup> Read तद्वंसा-.<sup>12</sup> Read जातः.<sup>13</sup> Metre: *Sragdharā*.<sup>14</sup> The two *akṣaras vibha*, which were superfluous, have been cancelled here.<sup>15</sup> Read विभङ्गसिंहाः.<sup>16</sup> Read आसीत्पास्व.<sup>17</sup> Metre: *Vasantatilakā*.<sup>18</sup> Read तेषा- . The vowel of नू is lengthened for the sake of the metre.<sup>19</sup> Read -क्षप्तारिराजः.<sup>20</sup> Metre: *Upajāti*.<sup>21</sup> This *daṇḍa* is superfluous.<sup>22</sup> Read यज-.<sup>23</sup> Metre: *Vasantatilakā*.<sup>24</sup> Metre: *Anuṣṭubh*.<sup>25</sup> Read -रुचिरीरासयः.<sup>26</sup> Metre: *Mālinī*.



- 13 पमविक्रमः । ज(य)श्चोडगङ्गा<sup>1</sup>गोकणौ<sup>2</sup> युधि चक्रे पराङ्मुखो<sup>3</sup> ॥१॥ ततोभूदासीमक्ष(क्षि)ति-  
वलयवि-  
14 कृत<sup>4</sup>महिमा हिमानीवत्कातै(न्तै)यं(जं)गदपि ज(य)सो(शो)भिद्वंवल्यन(न्) । रणे कुडा(द्ध)-  
द्वेक्षि(षि)द्विपदलनदीक्षा-  
15 हरिसमः सुतः पृथ्वीदेवो दनुजदलनस्तस्य नृपतेः<sup>4</sup> ॥[१]०॥ प्रचंडाखंडभूपाल-  
16 युद्धकंडूतिखंडनः । जगद्देवोभवत्तस्मा[वृ]पः [सा](शा)ईलविक्रमः<sup>5</sup> ॥११॥ तत्पुत्रस्त्रि(रिच)-  
त्रकीर्तिः सकलकलचुरि-

Second Plate

- 17 क्षमाभुजां भूव(व)णसोः(श्रीः) श्रीमानुत्फुल्लत(म)ल्लीनिकरनिभज(य)सो(शो)रासि(शि)भि-  
व्याप्तविश्वः । आसीदासीमभू-  
18 मोवल्यपरिवृढप्रोढदोःका(कां)डलीलानिदू(दू)तासे(शे)प[वै]रिक्षितपतिति(नि)व[हो] भूपती  
रत्नराजः<sup>6</sup> ॥१२॥  
19 पुत्रस्तस्य यसो(शो)द्वि(द्वि)लोलहरीनिदूतदिग्मंडलो मूर्त्या निज्जितमन्म[य]स(स्स)मभवत्  
स्त्री(श्री)मत्प्रतापो नृपः । भूपा-  
20 लाण्वसो(शो)पणे मुनिरसौ [क्षमा]पालचूडामणि[दो]ने वंदिजने द्विजे गुणिगणे नित्यं हि चिन्ता-  
मणिः<sup>7</sup> ॥१३॥  
21 मत्या महत्या महतीं महीसः(शः) प्रतापमल्लो जगद्दे(दे)कमल्लः । पृथ्वीमपृथ्वीमकरोत्कराभ्यां  
व(व)लेन वा(वा)लोपि व(व)लि-  
22 द्वितीयः<sup>8</sup> ॥१४॥ प्रवरैः सांकृताङ्गिरसवानस्पत्यसंज्ञकैः<sup>9</sup> [1\*] संयुते सांकृत(ते) गोत्रे पंडितो  
भृगुसा(सं)ज्ञकः ॥१५॥ व(व)-  
23 भूव स्त्रु(श्रु)तिसंपन्नः । पुराणस्मृतिसा(शा)स्त्रवित् [1\*] आचारमाग्निरतः प्रियवाक् साधु-  
स(सं)मतः<sup>10</sup> ॥१६॥[1\*] समुद्भूतस्तस्मा-  
24 च्छशव<sup>11</sup>धर इव क्षीरजलधः(धेः) दिवोदासः पुत्रः श(स)कलगुणविज्ञाननिपुणः [1\*] सदामात्यो  
विप्रेः जनमपरका-  
25 नंदजनकः<sup>12</sup> स्फुरकी(त्की)त्तिलो(लो)के सकलनरपैः पू(स्पृ)ष्टचरणः<sup>13</sup> ॥१६॥ (॥१७॥) तत्पुत्रो  
हरिदास उत्तममतिर्मान्यः सता-  
26 मघ्नी[1\*] सन्मार्गं(मौ)करतो विवेकवसतिः विप्रेषु<sup>14</sup> चूडामणिः [1\*] सास्त्रार्थ[य]स्रुति<sup>15</sup>धर्म-  
नित्यनिरतो धर्मैकबुद्धिः<sup>16</sup> सदा

<sup>1</sup> The dot inside the curve of *n* is very faintly seen on the original plate.

<sup>2</sup> Read पराङ्मुखी. Metre: *Anuṣṭubh*.

<sup>3</sup> Read विक्रान्त-.

<sup>4</sup> Metre: *Sikharinī*.

<sup>5</sup> Metre: *Anuṣṭubh*.

<sup>6</sup> Metre: *Sragdharā*.

<sup>7</sup> Metre: *Sārdūlavikrīḍita*.

<sup>8</sup> Metre of this and the following two verses: *Anuṣṭubh*.

<sup>9</sup> The metre is defective here as the seventh syllable of the first *pāda* is not prosodially long as required. वानस्पत्य- is probably a mistake for वा(वा)हस्पत्य-. The *pravara*s of the *Saṅkṛiti gōtra* are usually given as *Āṅgīrasa*, *Saṅkṛitya* and *Gaurivīta*. See *Gōtrapravarāṇibandhakadamba*, p. 44.

<sup>10</sup> This verse is not numbered in the text.

<sup>11</sup> This *akṣara* is superfluous.

<sup>12</sup> The text is very corrupt here. Perhaps विप्रे सततपरकारुण्यजनकः is meant.

<sup>13</sup> Metre: *Sikharinī*.

<sup>14</sup> Read -वसतिविप्रेषु.

<sup>15</sup> Read शास्त्रार्थस्रुति-

<sup>16</sup> Read धर्मैकबुद्धिः.



## BILAIGARRH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 969

2.

१॥ ॐ नमो भगवते वासुदेवाय ॥ पञ्चमः सर्गः ॥  
 २ पदे तदप्येवमस्मिन्वस्योतिः संपूर्णपुष्कलः पुमाणाः ॥ १ ॥ अथास्ति पञ्चमस्तु गादिगर्जरवद्वेपथु  
 ३ तिकात्रेतीर्थः ॥ २ ॥ तस्मात्कृतान्तिकोत्रेः सकलगुणोपादेः स्यात्तेकस्यैकोजाताः प्रथ  
 ४ र्थपृष्ठोत्तिकानि सप्तसोमार्ज्येणैकं पृथक्काः ॥ तद्विषयदिदेसेकलवुनितिविनिवल्यानिमीवृत्तने  
 ५ शेषातः कोकलनेवोत्पत्तिर्ननु कलनात्तुहा ईकते तुहा ॥ ३ ॥ अथास्यानिर्दिष्टं नित्यं  
 ६ तिमज्जसिंहाः पुत्रान्नुवतितां पश्यन्त्येव स्यात् ॥ तत्राप्येव तपसविविधेषु सौख्येनोत्पन्नैर्वर्ष  
 ७ तपत्रोत्सवकावर्षेभ्यः ॥ ४ ॥ तेषामनुमन्त्रकलिंगाः प्रतापवद्भिरुत्पत्तिमाश्रित्योत्पन्न  
 ८ येद्युधिपुपवीयधिराततां कुरुष्वर्षादुः ॥ ५ ॥ तेषावर्षे तदतोऽकलितं तं गौतमिस्तोपका  
 ९ रकसुताः ॥ ६ ॥ अथाप्येवमस्मिन्वस्योतिः संपूर्णपुष्कलः पुमाणाः ॥ १ ॥ अथास्ति पञ्चमस्तु गादिगर्जरवद्वेपथु  
 १० तिकात्रेतीर्थः ॥ २ ॥ तस्मात्कृतान्तिकोत्रेः सकलगुणोपादेः स्यात्तेकस्यैकोजाताः प्रथ  
 ११ र्थपृष्ठोत्तिकानि सप्तसोमार्ज्येणैकं पृथक्काः ॥ तद्विषयदिदेसेकलवुनितिविनिवल्यानिमीवृत्तने  
 १२ शेषातः कोकलनेवोत्पत्तिर्ननु कलनात्तुहा ईकते तुहा ॥ ३ ॥ अथास्यानिर्दिष्टं नित्यं  
 १३ तिमज्जसिंहाः पुत्रान्नुवतितां पश्यन्त्येव स्यात् ॥ तत्राप्येव तपसविविधेषु सौख्येनोत्पन्नैर्वर्ष  
 १४ तपत्रोत्सवकावर्षेभ्यः ॥ ४ ॥ तेषामनुमन्त्रकलिंगाः प्रतापवद्भिरुत्पत्तिमाश्रित्योत्पन्न  
 १५ येद्युधिपुपवीयधिराततां कुरुष्वर्षादुः ॥ ५ ॥ तेषावर्षे तदतोऽकलितं तं गौतमिस्तोपका  
 १६ रकसुताः ॥ ६ ॥ अथाप्येवमस्मिन्वस्योतिः संपूर्णपुष्कलः पुमाणाः ॥ १ ॥ अथास्ति पञ्चमस्तु गादिगर्जरवद्वेपथु

卷之四

[illegible]







- 27 लोकानां प्रियदर्शनो निशितघोः प्राप्तः प्रतिष्ठोदयः<sup>1</sup> ॥१७॥ (॥१८॥) तस्मै प्रतापदेवेन राज्ञा  
संकल्पपूर्वकः [१\*] प्रदत्तः
- 28 सिरलाग्राम आषा[ढ्यां] सोमपर्वणि<sup>2</sup> ॥१८॥ (॥१९॥) शैवाचार्यसि(शि)रोमणिः कलियुगे  
दानैकचिन्तामणिः माणिक्येश्वरपाद<sup>3</sup>—
- 29 पद्ममधुपः प्राज्ञो विवेकार(ग्र)णिः(णीः) [१\*] अज्ञानाधन्त(त)मोविनाशतरणिः नूनं गुणानां  
खनिः । हन्त(न्ते)शानशिवो विवेक—
- 30 वसतिविद्वत्स<sup>4</sup> चूडामणिः<sup>5</sup> ॥१९॥ (॥२०॥) संखं<sup>6</sup> भद्रासनं च्छ(छ)त्रं गजास्व(श्वं) वरवाहनं(नम्)  
[१\*] भूमिदानस्य चिन्हा(ह्ला)नि फलं स्वर्गं[१\*] पुरंदर<sup>7</sup> ॥२०॥ (॥२१॥)
- 31 व(व)ह्मिष्वं(श्वं)सुधा दत्ता राजभिः[१\*] सगरादिभिः । यस्य<sup>8</sup> यस्य यदा भूमि तस्य<sup>9</sup> तस्य तदा  
फलम् ॥२१॥ (॥२२॥) भूमि यः प्रतिगृह्णा(ह्ला)ति यस्तु भू—
- 32 मो<sup>10</sup> प्रयच्छति । उता द्वौ<sup>11</sup> पुण्यकर्मणिो नियतो<sup>12</sup> स्वर्गगामिनो ॥२२॥ (॥२३॥) पूर्व—  
दत्तां द्विजातिभ्यो यत्नाद्रक्ष पुरंदरः(र) । मही(ही)
- 33 महीभृतां सेष्ठः<sup>13</sup> दानाच्छ्रेयो हि पालनम्(म्) ॥२३॥ (॥२४॥) स्वदत्तां परदत्तां वा यौ(यो)  
हरे[द्व]सूचरां<sup>14</sup> । स विष्ठायां कृमिभूत्वा पितृ—
- 34 भिः सह मज्जति ॥२४॥ (॥२५॥) तडागानां सहस्रेण वाजपेयस(श)तेन च । गवां कोटिप्रदानेन  
भूमिहर्ता न सु(शु)ध्यति ॥२५॥ (॥२६॥) षष्टि(ष्टि)
- 35 वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः । आच्छेता(त्ता) वा(चा)नृमन्ता च तान्येव नरके वसेत्(त्)  
॥२६॥ (॥२७॥) [इ]ष्टं दत्तं हृतं चैव यत्किंचित्(द)घ—
- 36 मंसंचितं(तम्)<sup>15</sup> । अर्द्धगुलेन सीमायाः<sup>16</sup> हरणेन प्रणस्य(श्य)ति ॥२७॥ (॥२८॥) यथाप्सु  
पतितं<sup>17</sup> स(श)क तैलवि(वि)दु विसर्पति<sup>18</sup> । एवं भूमिकृतं दानं स—
- 37 स्य सस्य<sup>19</sup> प्ररोहति ॥२८॥ (॥२९॥) स्वच्छासयः<sup>20</sup> परहितार्थपरः कुलि(ली)नो गौडान्वयोचित—  
गुणैर्विदितो यथार्थम् । तां<sup>21</sup> द्विजा—
- 38 तिचरणेषु निसर्गभक्त्या व्यक्ताक्षरैर्लखितवान(न्) पतिराजसक्तः ॥२९॥<sup>22</sup> (॥३०॥) संवत्  
९६९ [१\*]

<sup>1</sup> Read प्राप्तप्रतिष्ठोदयः. Metre: *Sārdūlavikrīḍita*.

<sup>2</sup> Metre: *Anuṣṭubh*.

<sup>3</sup> Read —मणिर्माणिक्येश्वर—.

<sup>4</sup> Read —वसतिविद्वत्स.

<sup>5</sup> Metre: *Sārdūlavikrīḍita*.

<sup>6</sup> Read संखो.

<sup>7</sup> Metre of this and the following eight verses: *Anuṣṭubh*.

<sup>8</sup> This word, which was omitted at first, is written above the line.

<sup>9</sup> Read भूमिस्तस्य.

<sup>10</sup> Read भूमि.

<sup>11</sup> Read उभौ तौ.

<sup>12</sup> Read नियतं.

<sup>13</sup> Read श्रेष्ठ.

<sup>14</sup> Read यो हरेत् वसुधराम्.

<sup>15</sup> मंसंचितं, which was omitted at first, has been added later on by writing घ at the end of line 35 and मंसंचितं in the margin before the commencement of line 36.

<sup>16</sup> This *visarga* should be elided.

<sup>17</sup> Read पतितः.

<sup>18</sup> Read तैलविन्दुविसर्पति.

<sup>19</sup> Read सस्ये सस्ये.

<sup>20</sup> Read स्वच्छासयः.

<sup>21</sup> Read तां.

<sup>22</sup> Read पतिराजसक्तः. See verse 29 of No. 101, above.



## TRANSLATION

Success! Ōm! Adoration to Brahman!

(For a translation of vv. 1-14, see above, pp. 348-49.)

(Verses 15-16) In the Sāṅkṛita *gōtra* connected with the *pravaras* named Sāṅkṛita, Āṅgīrasa and Bāthaspatya,<sup>1</sup> there was a learned Brāhmaṇa named Bhṛigu, well-versed in the Vēdas, conversant with the Purāṇas, Smṛitis and Śāstras, devoted to the path of (*virtuous*) conduct, of agreeable speech and esteemed by good persons.

(V. 17) From him was born, like the moon from the milk-ocean, (*his*) son Divōdāsa, clever in discerning all excellences, who, being always a (*good*) councillor, constantly showed great compassion to Brāhmaṇas,<sup>2</sup> and with his fame shining in the world, had his feet touched by all kings.

(V. 18) His son is Haridāsa of excellent intelligence, (*who is*) venerable, foremost among good persons, solely devoted to the virtuous path, an abode of right judgment, a crest-jewel among Brāhmaṇas, constantly engaged in the interpretation of the Śāstras, (*the study of*) the Vēdas and (*the practice of*) religious conduct, (*and is*) always solely intent on piety; whose appearance is pleasing to the people; (*and*) who has a keen intellect and has attained a respectable position.

(V. 19) To him the king Pratāpadēva gave, with a solemn declaration, the village Siralā on (*the occasion of*) a lunar eclipse on the full-moon day of Āshāḍha.

(V. 20) There is, Oh! Īśānaśiva, a crest-jewel of Śaiva Āchāryas, the unique philosopher's stone for charity in the Kali age, a bee on the lotuses which are the feet of Māṇikyēśvara,<sup>3</sup> a wise man, being foremost for his right judgment; who is the sun for dispelling the pitchy darkness, namely, nescience, and is indeed a mine of excellences, an abode of discernment and a crest-jewel among learned people.

(Here follow nine benedictive and imprecatory verses.)

(V. 30) The devoted Pratirāja, who entertains pure thoughts, who is intent on doing good to others, who comes of a good family and is rightly known by excellences befitting his Gauḍa race, has written on (*these*) copper (*plates*) in clear letters on account of his natural devotion to the feet of the twice-born.

The year 969.

Nos. 103-4; PLATE LXXXV

## RATANPUR STONE INSCRIPTIONS OF VAHARA: (VIKRAMA) YEAR 1552.

THESE inscriptions (called here A and B) have been mentioned several times. One of them (B) was first brought to notice by Sir R. Jenkins in the *Asiatic Researches*, Vol. XV, p. 305. Both of them were subsequently noticed by Mr. Beglar,<sup>4</sup> Dr. D.R. Bhandarkar<sup>5</sup> and R.B. Hiralal.<sup>6</sup> They are edited here for the first time from the original stones which I examined *in situ* in 1935.

<sup>1</sup> The text reads *Vānaspatya* which seems to be a mistake for *Bārhaspatya*. The *gōtra* is generally named *Sāṅkṛiti*. The usual *pravaras* of that *gōtra* are Āṅgīrasa, Sāṅkṛitya and Gaurivīta.

<sup>2</sup> See above, p. 352, n. 12.

<sup>3</sup> *Māṇikyēśvara* seems to be the god Śiva, probably installed in a temple at Ratanpur.

<sup>4</sup> *C. A. S. I. R.*, Vol. VII, p. 216.

<sup>5</sup> *P. R. A. S. W. I.* for 1903-4, p. 52.

<sup>6</sup> *I. C. P. B.*, first ed., p. 114; second ed., p. 126.



The inscriptions are incised on two stones built into the front wall of the sanctum—A on the left and B on the right side of the door-way—in the temple of Mahāmāyā at Ratnapur in the Bilaspur District of Madhya Pradesh. A contains five, and B, eleven lines. The former covers a space measuring 1' broad by 3½" high and the latter, a space measuring 11¼" broad by 6½" high. The characters of both are Nāgarī and the language, barbarous Sanskrit. There are several mistakes of orthography and grammar in both the records, but especially in B. Both the records are mettrically composed. A contains 3 and B, 8 verses. The only orthographical peculiarities worth noticing here are that *kshy* is used for *khy* in *vikshyātā* in l. 2, *j* for *y* in *jantra-vidyā* in l. 4 and *sh* for *kh* in *alashadāsa* (for *lēkhadāsa*) in l. 10, all in B.

The first inscription (A) refers itself to the reign of Vāharēndra or king Vāhara. That he belonged to the Haihaya dynasty is clear from inscription No. 105, below. It compares Ratnapura to the city of Indra (*i.e.*, Amarāvati in heaven) and states that the king Vāharēndra, who stayed there, had a force of a thousand horses and sixty elephants, evidently stationed at Ratnapura. It next mentions Gōvinda, the Mayor of Ratnapura, who was Vāharēndra's (trusted) servant in all affairs.

The second inscription (B) opens with a salutation to Viśvakarman, the architect of gods. It then lavishes fulsome praise on the *Sūtradhāra* Chhītaku of the Kōkāsa family. His father Manmatha and brother Māṇḍana are also mentioned. All of them find mention in the Kosgaon stone inscription of Vāhara.<sup>1</sup>

Both the inscriptions are thus of the same period. The first is undated, but the second gives the year 1552 without further particulars. This must, of course, be referred to the Vikrama era and corresponds to 1495-96 A.C. In the absence of the necessary details, the date does not admit of verification.

## TEXT<sup>2</sup>

### A

- 1 श्रीम[द्र]त्नपुरं पुरंदरपुर(रं) दवानरादुर्लभं<sup>3</sup> तत्रास्ति क्षितिपालनैकनृपती(तिः) श्री-
- 2 वाहरेंद्रः[\*] स्वयंम(यम्) [1\*] त[त्रै]व<sup>4</sup> गजेंद्रपष्टि<sup>5</sup>गुडितमेकं सहस्रं हया<sup>6</sup> संग्रामे रि-
- 3 पुमर्दनं न री(वि)षमं बह्वैश्च तेजा(जो)धिकं(कम्)<sup>7</sup> ॥१॥ श्रीमान्वाहररायस्य सर्वकार्ये-
- 4 षु सेवकः[\*] । तरार<sup>8</sup> नाम गोवीद<sup>9</sup> रत्नपुरप्रजाधिपः[\*]<sup>10</sup> ॥२॥ सर्वजीवदयापालः[\*] [सा]-
- 5 मिती राजभारण<sup>11</sup> । कृताकारणसामर्थं गोवीदनाम विश्रुता<sup>12</sup> ॥३॥

<sup>1</sup> See below, No. 105, ll. 19-20.

<sup>2</sup> From the original stones.

<sup>3</sup> Read देवैर्नरैर्दुर्लभम्.

<sup>4</sup> One *akshara* is missing here. Read तत्तत्रैव.

<sup>5</sup> Read -पष्टि-.

<sup>6</sup> Grammar requires a reading like हयानाम्.

<sup>7</sup> Metre: *Sārdūlavikrīṭita*.

<sup>8</sup> No such word is known to Sanskrit lexicons. Perhaps the intended reading is तत्रास्ति.

<sup>9</sup> Read नाम्ना गोविदो.

<sup>10</sup> Metre: *Anushtubb*.

<sup>11</sup> Read स्वामिनो राज्यभारकः.

<sup>12</sup> Read कार्याकार्यसमर्थोऽयं गोविदो नाम विश्रुतः । Metre: *Anushtubb*.



## B

- 1 ओम् [1\*] स्त्रि(श्री)विश्वकर्माय<sup>1</sup> नमः ॥ हृदयं<sup>2</sup> च दयाधर्मः[3\*] ॥<sup>3</sup> कोकासवंशदीपकः[4\*] ॥ (1)  
सौल्यसास्त्रेषु<sup>4</sup>
- 2 विश्वयाता<sup>5</sup> ॥ छीतकु सूत्रधारीण<sup>6</sup> ॥ [11\*]<sup>7</sup> देवगुरुप्रसादेन ॥ [पंच]विद्यामहोदधिः[8\*] ॥ (1)  
रेखना—
- 3 रायनं वान<sup>9</sup> ॥ गुणवान्सत्यवादीभिः<sup>9</sup> ॥ २॥ काष्ठपाषाणके<sup>10</sup> चैव ॥ कनकं पीत<sup>11</sup> ली—
- 4 लया ॥ जंत्रविद्या माहाविद्या<sup>12</sup> ॥ छीतकु सूत्रधारीण<sup>13</sup> ॥ ३॥ वंकत्रीवंकवादग<sup>14</sup> ॥
- 5 वेलीपत्रादीकी<sup>15</sup> नरै(?) ॥ श्री(त्रि)तालसप्ततालं च ॥ छीतकु सु(सू)त्रधारीण<sup>13</sup> ॥ ४॥ विद्याना
- 6 पति गभीर<sup>16</sup> ॥ हृदयं केसवं<sup>17</sup> वसेत् । मन्मथः सुतकर्ता च<sup>18</sup> ॥ छीतकु सूत्रधारीण<sup>19</sup>
- 7 ॥ ५॥ <sup>20</sup> उपांगरु(रु)पवादी च ॥ कामसारगृहे सदा ॥ सा(शा)स्त्रजपी त्रिभक्तस्य(श्च) ॥ माडन
- 8 लघुबांधव<sup>21</sup> ॥ ६॥ ब्रह्मभक्तो गुणाः[9\*] सर्वे<sup>22</sup> ॥ ज्योतिसास्त्रसमन्वीत<sup>23</sup> ॥ विश्वकर्मा—<sup>24</sup>
- 9 प्रसादेन ॥ माडन इ मिलीष्यते<sup>25</sup> ॥ ७॥ [दित्य]न(नो) रूपकामस्व<sup>26</sup> विद्यासर्वगुणे—
- 10 षु च ॥ भ्रात्रिभक्तो सुसि(शो)लस्य<sup>27</sup> ॥ अलषदास प्रस्यते<sup>28</sup> ॥ [८॥\*] सुभमस्तु<sup>29</sup> सर्वदा [1\*]
- 11 स्त्रि(श्री)संवत् १५५२ समये ॥

## TRANSLATION

## A

(Verse 1) (*There is*) the famous Ratnapura (*which is like*) the city of Purandara, inaccessible for gods and men. There resides Vāharēndra himself, a unique king in

<sup>1</sup> Read विश्वकर्माणे.

<sup>2</sup> Read हृदये.

<sup>3</sup> These *danḍas* marking the end of the *pāda* here and in the sequel are superfluous.

<sup>4</sup> Read शिल्पशास्त्रेषु.

<sup>5</sup> Read विश्वातः.

<sup>6</sup> Read छीतकुः सूत्रधारिणाम्.

<sup>7</sup> Metre of this and all the following verses: *Anuṣṭubh*.

<sup>8</sup> Read रेखानारायणो वापि.

<sup>9</sup> Read गुणवान्सत्यवान्तया.

<sup>10</sup> Read काष्ठपाषाणके.

<sup>11</sup> Read कनकेपि च लीलया.

<sup>12</sup> Read यंत्रविद्या माहाविद्या.

<sup>13</sup> Read छीतकोः सूत्रधारिणः.

<sup>14</sup> Perhaps —वादने is intended.

<sup>15</sup> Read वल्लीपत्रादिकैः.

<sup>16</sup> Perhaps विद्यापतिश्च गम्भीरः is meant.

<sup>17</sup> Read केशवे.

<sup>18</sup> Perhaps मन्मथस्य सुतः कर्ता is intended.

<sup>19</sup> Read छीतकुः सूत्रधारकः.

<sup>20</sup> The meaning of this verse is not clear to me.

<sup>21</sup> Read मांडनो लघुबांधवः.

<sup>22</sup> Read ब्रह्मभक्तः सर्वगुणः.

<sup>23</sup> Read ज्योतिःशास्त्रसमन्वितः.

<sup>24</sup> Read विश्वकर्म्मप्रसादेन.

<sup>25</sup> Read मांडने हि मिलिष्यते.

<sup>26</sup> Perhaps रूपकारश्च is intended.

<sup>27</sup> Perhaps भ्रातृभक्तः सुशीलश्च is meant.

<sup>28</sup> Read लेखदासः प्रशस्यते.

<sup>29</sup> Read शुभमस्तु.



श्रीमदत्तपत्रपदपुत्रदेवानवाडुनेतंतत्रालिङ्गितियात्तमेकहृषीश्री  
 अह्नेद्वस्वमम तयेवाहैद्वषपिगुडितमेकसंदसंरुजातंश्रीमेनि  
 उपर्दनननीषमवद्रेयतेजाविक॥१॥ श्रीमावाहउवाप्राप्त्यसर्वकार्ये  
 उपेवकातगगनामोनीदत्रपुत्रजाविव॥२॥ सर्वजीवदयापातसा  
 मितीमवस्ता॥३॥ इत्याकाशपुत्रार्थगोवीदनामविभुता॥३॥

B

ॐ शिवस्वकर्मणाम् ॥ दृढप्रवदप्रधर्मा ॥ कोकासवरादीपका ॥ सात्त्विकसारेषु  
 २ विष्णोः ॥ द्वीतकुसुत्राभीणादेवगुरुप्रसादेन ॥ पत्रविद्यामहोदधि ॥ वेधना २  
 ४ ॥ शनैः ॥ गुणवान् सदादीनि ॥ ॥ ॥ कस्तुर्याजैके वैव ॥ कनकं पीतनी ४  
 ६ ॥ विष्णोः ॥ द्वीतकुसुत्राभीणादेवगुरुप्रसादेन ॥ पत्रविद्यामहोदधि ॥ वेधना ६  
 ८ ॥ शनैः ॥ गुणवान् सदादीनि ॥ ॥ ॥ कस्तुर्याजैके वैव ॥ कनकं पीतनी ८  
 १० ॥ विष्णोः ॥ द्वीतकुसुत्राभीणादेवगुरुप्रसादेन ॥ पत्रविद्यामहोदधि ॥ वेधना १०







respect of protection of the earth. At the same place there are a thousand horses together with sixty elephants, more lustrous than fire and destructive of foes in battle.

(V. 2) There is (*the officer*) named **Gōvinda**, the Mayor of **Ratnapura** and the (*trusted*) servant of the king **Vāhara** in all affairs.

(V. 3) (*This*) **Gōvinda** is well-known as a kind (*officer*), who protects all creatures, who bears the burden of (*governing*) the kingdom of his lord (*and*) has power to do or to desist from doing (*anything*).

## B

Om! Adoration to the illustrious Viśvakarman!

(Verse 1) Among *sūtradhāras*, **Chhītaku**, the light of the **Kōkāsa** family, is well-known for (*his proficiency in*) *Silpaśāstras* (*and has*) the virtue of compassion in (*his*) heart.

(V. 2) By the favour of gods and preceptors, (*he*) is the ocean of five sciences, (*a veritable*) *Nārāyaṇa* in respect of draftsmanship, meritorious and truthful.

(V. 3) *The Sūtradhāra Chhītaku (can work) on wood and stone and also on gold with ease. He possesses (knowledge of) the great science, the science of machinery.*

(V. 4). *The Sūtradhāra Chhītaku knows (how to play on) vāṅka and trivaṅka (and to carve?) creepers and leaves. (He knows) also the tri-tāla and sapta-tāla.*

(V. 5) *The Sūtradhāra Chhītaku, the able son of Manmatha, is a perfect master of sciences (and) has fixed his heart on Kēśava.*

(V. 6) His younger brother is **Māṇḍana**, devoted to three (*deities?*) and a reader of scriptures . . . . .

(V. 7) He is devoted to *Brāhmaṇas*. All merits together with the knowledge of astronomy will be found in **Māṇḍana** by the favour of Viśvakarman.

(V. 8) The writer is **Dityana**, the sculptor, (*who is*) well-conducted and devoted to his brother, and is praised for (*his knowledge of*) sciences and all merits.

May there be always bliss!

In the memorable year 1552.

NO. 105; PLATE LXXXVI

## KOSGAIN STONE INSCRIPTION (No. 1) OF VAHARA.

THIS inscription was first brought to notice by Mr. Beglar in Sir A. Cunningham's *Archæological Survey of India Reports*, Vol. VII, p. 214. It was subsequently noticed very briefly in Mr. Nelson's *Bilaspur District Gazetteer*, p. 37 and later on in R.B. Hiralal's *Inscriptions in the Central Provinces and Berar*.<sup>1</sup> It is edited here for the first time from the original stone which is preserved in the Central Museum, Nagpur.

The inscription is engraved on one side of a slab of reddish sand-stone which was originally found in the fort of **Kosgain**,<sup>2</sup> 4 miles to the north-east of Chhuri, the chief town of the former Chhuri Zamindāri in the Bilaspur District of Madhya Pradesh. The same stone contains another record, incised on the other side, which also belongs to the reign of Vāhara.<sup>3</sup>

<sup>1</sup> First ed., pp. 114-15; second ed., p. 126.

<sup>2</sup> The fort of Kosgain is described in detail by Beglar in Cunningham's *A. S. I. R.*, Vol. XIII, pp. 153 ff.

<sup>3</sup> No. 106, below.



The present inscription, which contains twenty lines, covers a space measuring 2' 7" broad and 1' 4½" high. It has suffered a good deal owing to the effects of weather, especially in the middle of lines 9-14 where several *aksharas* have become illegible. Besides, a large crack has cut the stone vertically on the proper right, damaging from two to four *aksharas* in each line except the last four, in each of which, owing to the breaking away of a large piece, as many as eight or nine *aksharas* have been destroyed. Fortunately, not much of historical importance has been lost. The characters are Nāgari and the language, Sanskrit. Except for *siddhiḥ śrī-Gaṇēśāya namaḥ* in the beginning and the names of sculptors at the end, the whole record is metrically composed. The verses, all of which are numbered, total 25. The orthography does not call for any remark except that *b* is everywhere denoted by the sign for *v*.

The inscription is one of the king Vāhara who belonged to the Haihaya (*i.e.*, Kalachuri) Dynasty of Ratanpur. The object of it seems to be to record the king's victory over some Paṭhāṇas.

After the customary obeisance to Gaṇēśa, the record opens with three invocatory verses in honour of Lambōdara (Gaṇēśa), Siva and Durgā. It then describes the Moon, the mythical progenitor of the Haihaya (or Kalachuri) family. The first historical prince, named after the legendary kings Haihaya<sup>1</sup> and Kārtavīrya, is Siṅghaṇa. The name of his son, which is partly damaged, seems to have been Daṅghīra. His son was Madanabrahman, from whom was born Rāmchandra. The latter's son was Ratnasēna,<sup>2</sup> whose son, apparently from his wife Guṇḍāyī, was Vāharēndra. We are next told that when Vāharēndra marched with his army, the Paṭhāṇas used to run away in apprehension to the river Sōṇa, while others, giving up their kingdoms, wealth and life, took shelter in the fortress of heaven. From Ratnapura, the king used to bring to his capital wild elephants and give them away together with gold to his suppliants. He used to make gifts of cows and burn a hundred thousand lights in honour of the goddess Durgā<sup>3</sup> in the month of Kārttika. He stored abundant wealth and provisions in the fortress of Kōsaṅga, from which he used to sally forth in search of enemies.

The inscription next describes, in verses 16-17, the king's councillor Mādhava, who defeated certain enemies whose names are illegible, and wrested away their fortune. He is also said to have vanquished the Paṭhāṇas and annexed their territory, carrying away a large booty of gold and other (precious) metals, horses and elephants, as well as cows and buffaloes. Vāharēndra's family-priest was Dēvadatta Tripāṭhī, who used to advise him rightly in accordance with the *śāstras* and the science of politics. We are next told that the king once gave a huge elephant to a learned man named Nāganātha, who had hailed from Karnāṭa, for composing a *prastāvi* of Durgā. The present record, which is also called a *prastāvi*, was composed by Nāganātha and written by Rāmadāsa, the son of Mōhana. Next is mentioned a Kāyastha named Jagannātha, a trusted servant of Vāharēndra. Finally, the record states that the artisan (*Sūtradhāra*) Manmatha, had two sons Chhītaku and Māṇḍana, of whom the latter incised the present *prastāvi*.

<sup>1</sup> Hiralal's statement that 'the genealogy traces the origin in a somewhat novel manner to a family in which king Haya was born, after whom some other names are mentioned which are illegible until one comes to Kārtavīryārjuna' is evidently due to misreading. Haihaya, not Haya, is mentioned in v. 5 and he was directly followed by Kārtavīrya Arjuna.

<sup>2</sup> Hiralal's statement that Hariśchandra was another son of Rāmachandra is evidently wrong. Hariśchandra, who is mentioned in the beginning of verse 8 in connection with the description of Vāharēndra, was a legendary king noted for his liberality.

<sup>3</sup> Beglar has described the shrine of Pārvatī (now called Kosgain Mātā) which is situated on the summit of a sharply pointed peak called Kosgain-garh. See Cunningham's *A. S. I. R.*, Vol. XIII, p. 155.



The inscription is not dated,<sup>1</sup> but from the other inscription on the same stone,<sup>2</sup> which belongs to the same reign and is dated in the Vikrama year 1570, as well as from the Ratanpur inscription<sup>3</sup> dated in the Vikrama year 1552, which mentions the artisans Chhitaku and Māṇḍana, it is clear that Vāharēndra flourished at the end of the fifteenth and in the beginning of the sixteenth century A.C.

There are only two places mentioned in the present record. Of them, Ratnapura, already identified, was for a long time the capital of the Kalachuris in Chhattisgarh, though at the time of the present *prastāvi* the seat of the government seems to have been shifted to the fort of Kosgain in the hilly tract to the north-east, probably on account of Muslim invasions. Kōsaṅga is evidently the fort of Kosgain in the former Chhuri Zamindāri, where the inscribed stone was originally discovered.<sup>4</sup>

TEXT<sup>5</sup>

- 1 सिद्धिः ॥ श्रीगणेशाय नमः ॥ पाव्वंत्याः स्तनपव्वं[ते] ७ ७ वताङ्क्रीडाचलौ (ले) क्रीडतश्शुण्डादण्ड-  
करण्डमण्डनमभूदम्भोनिधिस्सान्वय[\*] । सा भूमिस्सकलारजोभवदहो कुम्भस्यले निस्तले<sup>7</sup> वा-  
(वा)लोप्येष निजा ७
- 2 तीमनुसरं<sup>8</sup> लम्बो(म्बो)दरः पातु व[\*]<sup>9</sup> ॥१॥ आनन्दाम्बु(म्बु)धि - ७ -<sup>10</sup> नयनयोरालि [ङ्ग]ने  
दशयन्देव्या से(स)स्मितमीक्षितस्सचकितभूतनोदया रागतः । भक्तानुग्रहकारणङ्कमपि तस्येद-<sup>11</sup>  
म्परन्दवत्तम्पायात्रः परमे[श्व]-
- 3 रस्स भगवान्द्वन्दुचूडामणिः ॥२॥ या शश्वन्नवरात्रि[पु\*] प्रतिदिनम्पु(म्पू)जाविधानैश्शुभैरेकैको-  
त्तरवृद्धितः पशुगणैरन्नैरनेकैः फलैः । सन्तुष्टा जननी जगत्त्रयहिता सद्यः प्रसन्ना च सा दुर्गा बाहर-  
[भू]प-
- 4 तैश्चिरतरं पायादपायाज्जगत् ॥३॥ नीहारांशुरभूत्सुरा[सुर\*]गणै[\*] क्षीरोदधेर्मन्थनान्मन्दारा-  
दिसहोदरस्त्रिजगतीसन्तापनिर्व्वपिकः । सद्वृत्तस्सकलः कलाभिरभितस्सम्मीलयन्देवतास्सर्वज्ञाभरण-  
म्ब(म्ब)भूव तदयं
- 5 सर्वज्ञचूडामणिः ॥४॥ तद्वंशेजनि हैहयः क्षितिप[तिमू\*]तैः प्रतापानलस्तस्मादप्यनु भूमिपः कृतमतिः  
प्रद्युम्न एवापरः । आनम्प्राखिलभूमिपप्रविलसन्मीलीन्द्रनीलप्रभाभृङ्गश्रेणिनिषेवि-
- 6 तांश्चिकमलः श्रीकात्तवीर्य्योर्ज्जुनः ॥५॥ ततस्सिद्धवर्ण[भूपा\*]लो [ङ्]वीर<sup>12</sup>स्तदनंतरं(रम्) ।  
ततोपि मदनव्र(व)ह्मा रामचन्द्रस्ततोभवत्<sup>13</sup> ॥६॥ रत्नसेनस्ततो राजा रामचन्द्रा[त्मजोभवत् ।]  
गुण्डायी नाम तत्पत्नि(त्नी) गुणालङ्कार-

<sup>1</sup> According to Hiralal, the inscription was dated, but has broken off exactly where the year was given. This does not appear to be correct. The date, if the inscription contained one, should have come at the end as in No. 106 below, and there the record is fairly well preserved.

<sup>2</sup> Below, No. 106.

<sup>3</sup> Above, No. 104.

<sup>4</sup> Mr. Beglar's supposition that the stone was brought from elsewhere, because it is inscribed on both the sides (C. A. S. I. R., Vol. XIII, p. 157) is thus untenable.

<sup>5</sup> From the original stone and inked estampages.

<sup>6</sup> The correct reading would be -रजा अभवदहो.

<sup>7</sup> Perhaps विस्तृते is intended.

<sup>8</sup> Read मतिमनुसरल्लम्बोदरः. This would not, however, suit the metre.

<sup>9</sup> Metre of verses 1-5: *Sārdūlavikrīḍita*.

<sup>10</sup> The missing *akṣaras* may have been मज्जनं.

<sup>11</sup> Originally तस्येय-, alt. red to तस्येद-.

<sup>12</sup> The lower part of the first *akṣara* of this personal name is broken off. The second *akṣara* is exactly like व of घाटम in ll. 5 and 10 of No. 106, below. Hiralal's reading धीर cannot, therefore, be accepted.

<sup>13</sup> Metre of this and the next verse: *Anuśtubh*.



- 7 भासुरा ॥७॥ हरिश्चन्द्रश्चन्द्रः क्षितितलमितस्सत्यनि ७-७-<sup>1</sup> दारक्षूरः परपुरपुरारातिरतुलः । कुमारः किम्म(म्मा)रः किमथ सह[दे]व[स्स] नकुलः कुमारस्तस्यासीदखिलरिपुहा वाहर-  
नृपः<sup>2</sup> ॥८॥ स-
- 8 त्वज्य स्वानि ठाणा<sup>3</sup>न्यहह भयभरभ्रान्तचित्ताः पठा[णाः\*] - रं<sup>4</sup> शोणम्प्रपन्नाः प्रचलति सव(ब)ले  
वाहरेन्द्रक्षितीन्द्रे । शङ्कातोन्त्ये निजासून्वसुगणमपरित्याज्यराज्य[ञ्च] हित्वा स्वर्गन्दुर्गं श्रयन्ते  
प्रति[भ]-
- 9 [ट]दलनोहण्डचण्डप्रतापाः<sup>5</sup> ॥९॥ चित्रं रत्नपुरादभीरु ७७- - तेस्समम्ब(म्ब)न्धनङ्कृत्वा स्वैर-  
विहारिणो वनगजानाधारणैः[ ] [स्वेच्छया] । आनीय स्वपुरन्ततः कलियुगे कर्णः प्रयच्छत्यसावधिभ्यः  
ससुवर्ण-
- 10 कं नृपवरः श्रीवाहरक्षमापतिः<sup>6</sup> ॥१०॥ यस्सम्यक्प्रति[का][त्तिक\*]म्प्रतिदिनं स्नात्वा ददात्या-  
दराद्गोदानञ्च ततः शृणोति महितम्पुण्यम्पुराणादिकं(कम्) । दीपानामपि लक्षमक्षयफलप्राप्त्यै  
प्रयच्छत्यसौ दुर्गा-
- 11 या निकटे महानयमत[\*] श्रीवाहरक्षमापतिः ॥११॥ यद्वा -- ७<sup>7</sup>कोटिप्रखरखुरपुटप्रोट्ट[ता]-  
नेक[धू]लीमालोक्या - ७ - - [प्यरि]सरिदभव[त्ती]रभाङ्गनीरपूरा । तत्राप्यासन्नरणात्का र-  
णशिरसि हताः शत्रवः पुत्र-
- 12 हीना यस्य [श्रीवाह]रेन्द्रक्षितिपतिरतुलस्सोयमास्ते मही[न्द्रः॥]<sup>8</sup> १२॥ कुर्वन्म्वु(म्बु)मुचाम-  
पान्निधिरिवातिथ्यं [सदे]वानिशं नानाधान्यधनैधसंहितृणस्तोमादिसङ्ग्राहकः । दुर्गः स्वर्गं इवा-  
परः क्षितितले-
- 13 साध्यो महा[नु]व्रत[\*] --- ७७-७-<sup>9</sup> विजयते श्रीवाहरक्षमा[पतिः\*]<sup>10</sup> ॥१३॥ पारावारो  
मुनीन्द्रादभिभवविभव - ७- - ७ मानैः --- ७- - धं वसुगणमखिलञ्चात्र संस्थाप्य दुर्गे कोस-  
ङ्गेनेकशृङ्गे सकलरि-
- 14 पुगणं [सा]ङ्गभङ्गं प्र[मध्य\*] --- ७- - मयमपि परितस्संभ्रमन्व(न्व)म्भमीति<sup>11</sup> ॥१४॥  
सिंहद्वारं कम्मं ती[व्वं ?] ७- - मादौ जित्वा सिन्धु - ली - मौली(लीम्) । येनानीता राज्यलक्ष्मीः  
परेषामास्ते सोयम्माधवस्तस्य मन्त्री<sup>12</sup> ॥
- 15 १५॥ अवलंब्य(व्य)निदेश - ७- - , ७७- वाहरभूपतेरुदारः ॥(१)[हृत\*]वानिह माधवप्रधान[\*]  
कठिनान्तःकरणः पठाणभूमि(मिम्)<sup>13</sup> ॥१६॥ येनानीतं स्वर्णमुष्टैः पठाणाञ्जित्वा युद्धे धातवोन्त्ये  
गजाद्वं(द्वम्) । गावस्संख्या-
- 16 ति(ती)तसंख्या महिष्यस्सोयं मन्त्री माधवो[मा]त्यसिहः<sup>14</sup> ॥[१७॥\*] - -<sup>15</sup> शास्त्रैर्नीतितस्सू-

<sup>1</sup> The missing *aksbaras* may be conjecturally supplied as -नयः सदो-.

<sup>2</sup> Metre: *Sikharinī*.

<sup>3</sup> This is a Hindi word, meaning स्थानानि.

<sup>4</sup> Read दूरं.

<sup>5</sup> The sense requires the reading -प्रतापात्. Metre: *Sragdharā*.

<sup>6</sup> Metre of this and the next verse: *Sārdūlavikrīḍita*.

<sup>7</sup> Read यद्वाहिर्यद्व-.

<sup>8</sup> Metre: *Sragdharā*.

<sup>9</sup> The missing letters may be conjecturally supplied as यस्यासौ पृथिवीतले.

<sup>10</sup> Metre: *Sārdūlavikrīḍita*.

<sup>11</sup> Metre: *Sragdharā*.

<sup>12</sup> Metre: *Śalinī*.

<sup>13</sup> Metre: *Mālabbāriṇī*.

<sup>14</sup> Metre of this and the next verse: *Śalinī*.

<sup>15</sup> Read नाना-



## KOSGAIN STONE INSCRIPTION (No. I) OF VAHARA.

2 4 6 8 10 12 14 16 18 20  
 2 4 6 8 10 12 14 16 18 20  
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 20







- क्षमधर्मम्बु(म्बु)ध्वा सम्म्य(म्य)वो(म्बो)धयन्वाहरेन्द्रम् । सर्वत्रायं सामवादः पुरोधा विद्वानास्ते  
देवद[त्त]स्त्रिपाठी ॥१८॥ शा[न्ता]य [ऋतु]शा—
- 17 लिने निजयशःस्तम्भाय सम्भाविने[1\*] कोसङ्गस्य च मा ८-८८८- [दे\*]व्याः प्रशस्तेः कृते ।  
कर्णाटागतनागनाथविदुषे श्रीवाहरदमापतिः प्रादान्तमतङ्गभङ्गनिपुणम्मत्तेभमत्युन्नतम्<sup>1</sup> ॥१९॥
- 18 प्रशस्तिप्रशस्तामलेखीदुदा[रस्स]दा रामदासो मु[दा\*]-८-- [1\*]८--८<sup>2</sup> कायस्थवंशप्रसूतः  
सुतो मोहनस्य प्रसिद्धः पृथिव्याम्<sup>3</sup> ॥२०॥ अस्ति श्रीमाञ्जगन्नाथः काय[स्थ]कुलदीपकः । वाहरेन्द्र—
- 19 स्य विद्वासभूमि[विश्वोपकारकः]<sup>4</sup> ॥२१॥ वादाहववि--८ ८८८८ ८ पण्डितः । नागनाथः  
सुधीरेनाम्प्रशस्तिमतनोन्मुदा ॥२२॥ ॥ श्रीमन्मन्मथसूत्रधारतनयो श्रीछीतकूमाण्डनावास्तां  
मानस(?)दा—
- 20 [य]कौ व(ब)हुगुणव्यापारपारङ्गमौ । कोकासान्वयस ८-<sup>5</sup> ८८८--<sup>6</sup> [क्रि]यापण्डितौ  
तेषां माण्डनसंज्ञकस्समसृजद्रम्यं प्रशस्त्यक्षरम्<sup>7</sup> ॥२३॥ सजाकसूत्रधार[ः\*] छितकू(कुः) मांडनश्च  
ल(ले)खदास[ः] [11\*]

## TRANSLATION

Success! Adoration to holy Gaṇeśa!

(Verse 1) While (*Gaṇeśa*) was sporting on the pleasure-mountain, namely, the mountain-like breast of *Pārvatī*, the ocean, together with its family, became an ornament in the box which was his trunk. The whole spot on (*his*) expansive frontal globe became, lo! free from dust!<sup>1</sup> May the pot-bellied (*Gaṇeśa*), who, a child as he is, follows his own inclination, protect you!

(V. 2) May that great god, the holy half-moon-crested (*Siva*), protect us!—(*he*) who, at the time of (*Pārvatī's*) embrace, showed that his eyes had a plunge into the ocean of joy; who, through love, was looked at timidly and smilingly by the newly-wedded goddess (*Pārvatī*); (*and*) to whom she is the highest deity who favours her devotee!

(V. 3) May that Durgā for a long time save the world from harm!—(*she*) who, being beneficial to the three worlds, was pleased by continuous excellent worship, (*offerings of*) groups of beasts increasing (*in number daily*) by one, various (*kinds*) of food and fruits day after day during (*the period of*) nine nights<sup>2</sup> and at once favoured the king Vāhara!

(V. 4) From the churning of the milky ocean by gods and demons there was produced the cool-rayed (*Moon*), the uterine (*brother*) of the celestial tree and others, who allays the heat of the three worlds. Being perfectly round and complete, and collecting all gods round him by his digits, he has become an ornament, a crest-jewel, of the omniscient (*Siva*).

(V. 5) In his family was born the lord of the earth, *Haihaya*, the fire of valour incarnate, and after him the wise king *Arjuna*, the illustrious son of *Kṛitavīrya*, who was a

<sup>1</sup> Metre: *Sārdūlavikrīḍita*.

<sup>2</sup> Restore सुधीरेष.

<sup>3</sup> Metre: *Bhujāṅgaprayāta*.

<sup>4</sup> Metre of this and the next verse: *Anuṣṭubh*.

<sup>5</sup> Read -सम्भवौ.

<sup>6</sup> The last two of the missing *akṣaras* were probably शिल्प-.

<sup>7</sup> Metre: *Sārdūlavikrīḍita*.

<sup>8</sup> I am not quite certain about the meaning of this verse.

<sup>9</sup> The 'nine nights' are the first nine *tithis* of the bright fortnight of *Āśvina*, which are held to be sacred to Durgā.



second Pradyumna<sup>1</sup> himself, the lotuses of whose feet were enjoyed by the rows of bees, namely, the lustre of sapphires on the shining crowns of all kings bending (*before him*).

(V. 6) Thereafter was born the king **Siṅghaṇa**, after him, **Ḍaṅghīra**; after him also (*came*) **Madanabrahman** and then **Rāmachandra**.

(V. 7) Then there was **Ratnasēna**, the son of **Rāmachandra**. His wife was **Guṇḍāyī** by name, (*who was*) resplendent with the ornaments of her excellences.

(V. 8) His son is the king **Vāhara** who has destroyed all his enemies, (*and about whom the following doubts are entertained, viz.,*) "Is he **Harīschandra**, or the Moon descended on the surface of the earth, or **Kārttikēya**, or the god of love, or **Nakula**, or **Sahadēva**, (*since he is*) the abode of truth, always liberal (*and*) brave, the incomparable **Śiva** to the enemies' cities?"

(V. 9) When **Vāharēndra**, the lord of the earth, marches with his army, the **Paṭhāṇas** deserting their stations hastily repair to the [distant] **Śōṇa**, their minds being perplexed through fear; others, through apprehension of him whose prowess is extremely fierce in destroying hostile warriors, take shelter in the fort of heaven, after giving up their lives, wealth and kingdom not fit to be deserted.

(V. 10) Having captured at will wild elephants which had been sporting freely . . . and got them brought by their drivers to his capital from **Ratnapura**, **Vāhara**, the best of kings, the illustrious lord of the earth, (*who is*) **Kaṭṭa** of the **Kali** age, oh, wonder! gives them away together with gold to his suppliants!

(V. 11) Day after day in every month of **Kārttika** he, having bathed, piously makes gifts of cows and then listens to the reading of venerable holy **Purāṇas** and other (*works*); he gives away in the presence of **Durgā** a hundred thousand lamps also, for the attainment of an eternal reward. Hence is this illustrious lord of the earth, **Vāhara**, great!

(V. 12) Seeing the abundant dust raised by the pairs of hard hoofs of crores of horses in his army . . . the river in the form of his enemies, overflowing with water, rushed to the banks. There also were (*his*) enemies who, being eager for fighting, were killed in the forefront of battle and lost their sons. Such is this matchless lord of the earth, the illustrious king **Vāharēndra**!

(V. 13) Triumphant is the illustrious king **Vāhara** (*who possesses*) this large, high and invulnerable fort like another heaven on earth, which, like the ocean, receives clouds hospitably, . . . (*and*) has (*large*) stores of various kinds of corn, wealth, fuel and grass accumulated in it . . . . .

(V. 14) . . . . . Having placed all wealth . . . in this fort of many peaks (*called*) **Kōsaṅga**, (*and*) having destroyed completely all hosts of enemies, this (**Vāharēndra**) also roams about, marching here and there.

(V. 15) Here is that **Mantrin** of his, (*named*) **Mādhava**, who snatched away the royal fortune of the enemies, having first made the principal gate and performed a brave deed, conquered<sup>2</sup>. . . . .

(V. 16) Obeying the command of the king **Vāhara**, . . . the noble minister **Mādhava**, (*becoming*) hard-hearted, wrested away the territory of the **Paṭhāṇas**.

(V. 17) Having defeated the **Paṭhāṇas** in battle, he brought away by camels gold (*and*) other metals, elephants and horses, innumerable cows and female buffaloes. Such is the councillor **Mādhava**, a lion among the **Amātyas**!

<sup>1</sup> Pradyumna, the son of Kṛṣṇa, was an incarnation of the god of love.

<sup>2</sup> The names of the enemies defeated by Mādhava are not clear on the original stone.



(V. 18) There is his learned preceptor **Dēvadatta Tripāthī**, an advocate of peace in all cases, who rightly advises **Vāharēndra** in accordance with various scriptures, policy and (his) knowledge of subtle religious duty.

(V. 19) To the learned **Nāganātha**, who has come from **Karṇāṭa**, who is peaceful (*by temperament*), shines by (*the performance of*) sacrifices, and is the pillar of his fame, the illustrious lord of the earth, **Vāhara**, donated a very huge rutting elephant, clever in defeating (*other*) rutting elephants, (*as a reward*) for the *prafasti* of the goddess (*which he had composed*) . . . .

(V. 20) This noble (*and*) [wise] **Rāmadāsa**, the son of **Mōhana**, born of the **Kāyastha** family, who is well-known on earth, has joyfully written (*this*) excellent *prafasti*.

(V. 21) There is the illustrious **Jagannātha**, the light of the **Kāyastha** family and the repository of **Vāharēndra**'s confidence, who has obliged the whole world.

(V. 22) The learned (*and*) wise **Nāganātha** . . . . in the contest of disputations . . . has composed this *prafasti* with pleasure.

(V. 23) There are the illustrious **Chhīraku** and **Māṇḍana**, the sons of the illustrious **Sūtradhāra** **Manmatha**, born in the family of **Kōkāsa**, who have attained mastery in many crafts and are experts in the art of sculpture. Of them, (*the sculptor*) named **Māṇḍana** has incised<sup>1</sup> the beautiful letters of (*this*) *prafasti*.

**Chhīraku** is the *Sajāka*<sup>2</sup> **Sūtradhāra** and **Māṇḍana** (*is*) the humble writer.

#### No. 106; PLATE LXXXVII

#### KOSGAIN STONE INSCRIPTION (No. II) OF VAHARA: (VIKRAMA) YEAR 1570

THIS inscription, together with another<sup>3</sup> on the same stone, was first brought to notice by Mr. Beglar in Sir A. Cunningham's *Archaeological Survey of India Reports*, Vol. VII, p. 214. It was subsequently very briefly noticed by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.<sup>4</sup> It is edited here from the original stone, now deposited in the Central Museum, Nagpur.

The record is engraved on the opposite side of the same slab of reddish sand-stone which bears the preceding inscription of **Vāhara**. As stated before, the stone was originally found in the fort of **Kosgain**, 4 miles north-east of **Chhuri** in the **Bilaspur District** of **Madhya Pradesh**.

The inscription contains fifteen lines and covers a space measuring 2' 7.5" broad by 1' 2" high. It has suffered a good deal by exposure to weather especially in lines 10-15 where several *aksharas*, which were not originally very deeply engraved, have now become almost illegible. Besides, the crack, referred to above<sup>5</sup> in connection with the preceding inscription, which appears here on the proper left, has damaged one or two *aksharas* in each line. The technical execution is not good. The characters are **Nāgarī**, the average size of the letters being .5". The language is **Sanskrit**. As regards orthography, *h* is everywhere denoted by the sign for *v*; see e.g. *kadamva-vana*-, l. 4; *s* is occasionally used for *ś* as in *-vaṁsa*-, l. 3 and *-visiṣṭa*-, l. 9, and *vice versa*, though rarely, as in *smit-āśyē*, l. 2; *sh* is employed for *kh* in *vishadyē*-, l. 3; *ṇ* and *n* are confused in some places; see *Aśvina*,

<sup>1</sup> *Lit.*, has produced.

<sup>2</sup> For *Sajāka* prefixed to *Sūtradhāra*, see above, No. 59 C, line 5.

<sup>3</sup> No. 105, above.

<sup>4</sup> First ed., pp. 114 ff; second ed., p. 126.

<sup>5</sup> Above, p. 558.







विघ्नेषो च शब्दे स्मितास्ये(स्ये) भृशमहरहरव्याक्तौतुकम्बोऽम्बिकाया<sup>1</sup> ॥२॥ अन्तर्गोहगतो  
रतो रतिरसाद्गोपाङ्गणा(ना)लिङ्गनाद्गाढ - ७ ७

3 - ७ [तं] कुचयुगं धृत्वा विष(ख) ण्डघाघरं(रम्) ॥ (1) राधाया[ः\*] सरसाङ्गभङ्गनविघेर्नालस्थित -  
७ - मातुः पातु रुदन्मुरारिरिति मे हैमं फल(लं) दि(दी) यतां(ताम्) ॥३॥ लूण्डेलवंस(श) प्रवि[तो]  
न[रेन्द्रः\*] -- सदा शू(सू) रिक्तप्रशंसः । शिवः ७ -- ७ रणश्रु(श्रु) तानामा - ७ --

4 ७ ७ कर्णदेवः<sup>2</sup> ॥४॥ तस्यात्मजो जगति विश्रुतपुन्य(ण्य) कीर्त्तिर्नामि(म्ना) [यशो] निखिलशिल्प-  
मकारि येन । साम्ब्र(म्ब) द्रुमक्रमुकचम्पकनारिकेलरम्यं कदम्ब(म्ब) वनम ७ ७ - ७ युगं(गम्)<sup>3</sup>  
॥५॥ स स्वतनूजां गिरिजां हिमवानिव शंकराय सु . . . ।

5 . . . [गुणमतीं] पत्नीत्वेन श्रीघाटमाय संप्रददौ<sup>4</sup> ॥६॥ सोऽयं सौरीदासनाम<sup>5</sup> सुपुत्रं जामात्रे घाट-  
म्भदेवाय दात्रे । संप्राप्यास्मै स स्वदेसं(शं) सकोशं पश्चाच्छत्रूनेयि[वा\*]न्योद्धुक्कामः<sup>6</sup> ॥७॥  
आसीत्[ः\*] क्षीणारिपक्षो द्विजसुरगुरुो - ७ -

6 - कदक्षः ख्यातः[ः\*] क्षीर(रा) विध(विध) जातापतिनिरतमतिस्तेजनारायणाख्यः । नानाशस्त्रास्त्रपातैः  
परिहृतसुतनुस्तिष्ठ तिष्ठेति जल्पन(न्) शौर्येणाजौ जगामामरवरवनि[ता\*] वांछिच(छि)तः  
स्वर्गमार्गं[म्\*]<sup>7</sup> ॥८॥ अस्ति स्मा(स्वा) श्रु(श्रि)तकल्पया(पा)दय(प)समः [पृथ्वी\*]-

7 [त\*]ले पण्डित[ः\*] प्रोद्गोर्दण्डपराक्रमोऽमललसच्छ्रीचायुहानान्वयः । देवावन्यमर(रा) च्चनार्पण-  
परः सद्राजपुत्रः पवित्रस्त्रस्तार्तिहरः खलधायकः श्री(श्री)देवनिर्देव[ल][ः\*]<sup>8</sup> ॥९॥ निखिल-  
नयनिधानः क्षत्रिये[षु] प्रधानः सुरधरणिषु - ७ -

8 - ७ -- सुपात्रः समभवदवदातख्यातकीर्त्तिस्तदङ्गाभ(ङ्ग)रत इति जगत्यामुत्तमस्लो(श्लो)क-  
सेवी<sup>10</sup> ॥१०॥ स[वं(?)]स्वच्छनयो नयैकनिलयो येनैतदत्यु[ष्ट्र(च्छि)]तं दुर्लभं(गं)<sup>11</sup> स्वर्ग-  
समं [च\*] स[द्गु]न(ण)कृतं -- ७ प्रापो(प्यो)ज्जि(जि)तं(तम्) । स्त्री(श्री)मद्वाहरभु(भू)भुजा-  
त्यनुगृहीतेनेय -- ७ --

9 -- ७ ७ - जना विजयिना सी(श्री)घाटमेनामुना<sup>12</sup> ॥११॥ दानैर्यो व(व)लिवद्विसि(शि)-  
ष्टचरी(रि)तैर्यो भोजवद्विक्रमप्रायो विक्रमकारिताभिरिह यः सी(श्री)लैश्च [यः\*] सि[न्धु]-  
वत(त्) । र(रू)पैर्यः स्मरवद्यशोऽ<sup>13</sup>भिरमलैर्यो रामचन्द्रोपि [च\*] --

10 - ७<sup>14</sup>कुलाचलैककुलिशः स्त्रीघाटमः<sup>15</sup> क्षमातले ॥१२॥ तस्यामात्यो नीतिविन्मन्त्रकर्त्ता शास्ता  
लोकानामभिप्रहर्त्ता [1\*] दि(दी)नोद्धर्त्तास्त्रि(स्ति)द<sup>16</sup>स्त्रि(श्री)गोरक्षनामा संप्रा[प्त\*]शा-  
नाना(?)नीतिप्रसू(सू)तैः<sup>17</sup> ॥१३॥ वयो(चो)भिर्भव्याभयं ज्ञापयन(न्)<sup>18</sup> [घा]टम् . .

<sup>1</sup> Read कौतुकं वोऽम्बिकायाः.

<sup>2</sup> Metre: *Upajāti*.

<sup>3</sup> Metre: *Vasantatilakā*.

<sup>4</sup> Metre: *Āryā*.

<sup>5</sup> This is incorrect for --नामानं.

<sup>6</sup> Metre: *Sālinī*.

<sup>7</sup> Metre: *Sragdharā*.

<sup>8</sup> Metre: *Sārdūlavikrīḍita*.

<sup>9</sup> Read --सुराणां.

<sup>10</sup> Metre: *Mālinī*.

<sup>11</sup> There appears a redundant *visarga* here.

<sup>12</sup> Metre of this and the following verse: *Sārdūlavikrīḍita*.

<sup>13</sup> This *avagraha* is superfluous. Read --दशोभिः--.

<sup>14</sup> The missing *akṣaras* were perhaps सोऽयं शत्रू--.

<sup>15</sup> Read श्रीघाटमः.

<sup>16</sup> This *akṣara* is redundant. The following *akṣara*, again, is required to be short.

<sup>17</sup> Perhaps it would be better to read संप्राप्ताशा यस्य नीतिप्रसूनैः. Metre: *Sālinī*.

<sup>18</sup> I am not certain about the reading here. The metre also appears irregular.



- 11 . . . पुत्रः पवित्रः सी(श्री)मानासे(स्ते)वेंजलो नामनामा<sup>1</sup> ॥१४॥ प्रशस्तिः [प्र]शस्ता  
प्रस(श)स्ताक्षरेणाखिलेयं ०--०--०--० । पुरातिमत्के(वते)न कायस्थवंस(श)प्रवर्या-  
[वतंसेन?] [मां]डेकनाम्ना<sup>2</sup> ॥१५॥ भारद्वाजान्व[या]म्भोजभानुपुञ्जोपमः [द्विजः] ।  
12 ००००००--०, ०० भक्तो(वतो) जगत्सूजः<sup>3</sup> ॥१६॥ चन्द्राकरः कविवरः स(स्व)द(दे)शादागतः  
०० । [चक्रे] ०० ०--०, ० [घाटम्म]निदेशतः ॥१७॥ ददौ घाटम्मदेवोऽस्मै स ०००० वसते ।  
गाः सवत्साः सुपयसः सवच्छपटहाटकाः<sup>4</sup> ॥१८॥ --  
13 --००--० णेर शरदि द्विर्मावमासाद्वितीये राघे(?) धवलाख्यपद्मदशमीमिसे(त्रे) वु(वु)धस्याहनि  
[\*] --००--००--०० वरे कोसङ्गदुर्गेस्व(स्व)रुद्वारं कारितवा ०--०००--घाटम्मदेवोऽधुना<sup>5</sup>  
॥१९॥ यावत्स्वर्गमयो धृतामरचयो मेरुर्म[हीम]--  
14 [ण्डले सूर्या]चन्द्रमसो(सौ) निरस्ततमसौ यावच्चरन्तो दिवि । याव[च्चां?] वु(वु)पु वासुदेव-  
वसतिर्यावच्च --०-- , --००--००--० सहिता कीर्ति[श्चिरं] --०--<sup>6</sup> ॥२०॥ [संवत्] १५७०  
विक्रमनामसंवत्सरे आश्विन(न)वदि १३ सोमे संप्रस(श)स्ति णि[मि]ता?  
15 . . . . .<sup>8</sup> नाइकतमया नाइकनवया नाइकतमया कोसुरपुत्रविर(रे)ण ॥

## TRANSLATION

Success! Adoration to the holy Mahā-Gaṇēśa!

(Verse 1) [Obeisance to Gaṇēśa] for the attainment of complete mastery over . . . ., (he) who is (the cause of) the success of the denizens of heaven . . . . in the fight of gods and demons, which had distracted all the creatures of the three worlds; the remembrance of whose name . . . .!

(V. 2) May the great joy of Ambikā protect you day by day!—(the joy which she felt) while Śiva was smiling and Gaṇēśa was crying (saying to her), "Give me the *mōḍaka* in the hand of the father", (to which she replied) "(My) son! it is not that, but (it is) the head of a Brāhmaṇa!"<sup>9</sup>

(V. 3) May Murāri protect you!—(he) who, going into the inner apartment, felt delighted through love and . . . . close embrace of the cowherdess and having grasped the two breasts (of Rādhā) and wounded her lower lip . . . . cried to his mother, "Give me (that) golden fruit!"<sup>10</sup>

(V. 4) There was Karṇadēva, the king well-known in the family of Lūṇḍēla, who was always praised by poets . . . . of those who are celebrated in battle.

(V. 5) His son was named Yaśa, whose holy fame (is) well-known in the world, and who erected this whole structure together with clusters of Kadamba trees rendered beautiful by mango, betel-nut, champaka and cocoa-nut trees . . . .

(V. 6) He gave his daughter to the illustrious Ghāṭama (as) his wife even as (the mountain) Himālaya gave Girijā to Śaṅkara . . . .

<sup>1</sup> The text is corrupt here. Metre: *Śālinī*.

<sup>2</sup> Metre: *Bhujāṅga-prayāta*.

<sup>3</sup> Metre of verses 16-18: *Anuṣṭubh*.

<sup>4</sup> Perhaps it would be better to read सवच्छपटहाटकाः.

<sup>5</sup> Metre of this and the next verse: *Sārdūlavikrīḍita*.

<sup>6</sup> Restore लिष्टवु.

<sup>7</sup> Read -निमिता.

<sup>8</sup> About eight *akṣaras* are illegible here.

<sup>9</sup> This is perhaps the skull which Śiva carries in his hand as a begging bowl.

<sup>10</sup> This refers to the breast of the fair-complexioned Rādhā.



## KOSGAIN STONE INSCRIPTION (No. II) OF VAHARA: (VIKRAMA) YEAR 1570

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(V. 7) He, having made over his good son named **Saurīdāsa** (*and also*) his own territory together with (*his*) treasure to his liberal son-in-law **Ghāṭammadēva**, afterwards marched against the enemies, being desirous of fighting.

(V. 8) There was (*one*) named **Tējanārāyaṇa**, who thinned the ranks of (*his*) enemies, who was vigilant [in protecting] the twice-born, gods, preceptors, cows . . . , and was devoted to (*Vishṇu*) the husband of the daughter of the milk-ocean,—who, his handsome body being struck by various weapons, went by the path of heaven (*fighting*) bravely in battle, crying out “Stay! Stay!” and being chosen by the best heavenly damsels.

(V. 9) There was the illustrious king **Nirdēvala**, a learned man, who was like the Kalpa tree to his dependants, a noble prince born in the spotless and shining **Chāyuhāna** (*Chauhāṇ*) race, the valour of whose arms was great, who was devoted to the worship of gods and earthly gods (*i. e.*, *Brāhmaṇas*), and being (*himself*) pure (*in conduct*), removed the sufferings of distressed people, and destroyed wicked persons.

(V. 10) From his body was born (*a son*) named **Bharata**, who enjoyed best fame in (*this*) world, who was the foremost among Kshatriyas, a repository of all political wisdom, most deserving . . . . . gods and earthly [gods] and whose glory was pure and well-known.

(V. 11) . . . . . (*had*) a perfectly clean policy (*and*) was the sole repository of political wisdom . . . . . this victorious, illustrious **Ghāṭama**, who is highly favoured by the illustrious king **Vāhara**, having obtained this extremely high and great fortress which is like heaven . . . . .

(V. 12) (*This is*) that illustrious **Ghāṭama** on the earth, the unique thunderbolt for the chief mountain, namely, the family [of his enemy], who resembles Bali in charity and Bhōja in (*his*) distinguished actions, who is almost like Vikrama in valorous deeds and like the ocean in character; who resembles the god of love in handsome form and is even Rāmachandra by (*his*) spotless fame.

(V. 13) His *Amātya* (*is*) the illustrious **Gōraksha** by name, a councillor conversant with political science, a ruler of the people, a destroyer of enemies and a deliverer of poor persons, the flowers of whose policy have reached (*all*) quarters.

(V. 14) There is the illustrious (*and*) holy son named **Vaijala** . . . . . communicating in words to Ghāṭamma whatever is good or bad . . . . .

(V. 15) This excellent and complete *prafastī* has been written in excellent letters by the ornament of the *Kāyastha* race, named **Māṇḍēka**, who is a devotee of Śiva.

(V. 16) . . . . . a *Brāhmaṇa* who is to the family of Bhāradvāja what a collection of rays is to a lotus . . . . . a devotee of the creator of the world.

(V. 17) The foremost poet **Chandrākara**, who has come (*here*) from his country, composed [this *prafastī*] by the order of **Ghāṭamma**.

(V. 18) The king **Ghāṭamma** gave him . . . . . cows yielding good milk, (*adorned*) with gold and cloth, together with calves.

(V. 19) [Victorious is] now [that] **Ghāṭammadēva**, who caused to be constructed the gate of **Kōsaṅga**, the best of fortresses, on Wednesday coupled with the tenth (*tithi*) of the bright fortnight of the first of the two months (*called*) **Māgha** in autumn . . . . .!

(V. 20) As long as there is on the circle of the earth the **Mēru** (*mountain*) consisting of heaven and containing a multitude of gods, as long as the sun and the moon



move about in the sky dispelling darkness, as long as Vāsudēva (*i. e.*, Viṣṇu) dwells in water,—even so long may this meritorious work last!

On Monday, the 13th *tithi* of the dark fortnight of Āśvina in the (*cyclic*) year named Vikrama in the year 1570, this *prastā* [has been engraved] by Vira, the son of Kōsura . . . . .



## INSCRIPTIONS OF THE KALACHURIS OF RAIPUR

No. 107; PLATE LXXXVIII

RAIPUR STONE INSCRIPTION OF BRAHMADEVA : (VIKRAMA) YEAR 1458

THE slab of grey sand-stone, measuring 2' 1½" broad and 1' 6½" high, which contains this inscription, was originally found fixed into a wall of the fort at Raipur, the headquarters of the Raipur District in the Chhattisgarh Division of Madhya Pradesh. The inscription has been mentioned several times, first by Sir R. Jenkins in the *Asiatic Researches*, Vol. XV, p. 505, then by Sir A. Cunningham in his *Archaeological Survey of India Reports*, Vol. XVII, p. 77, and finally by Dr. Kielhorn, who calculated the correct equivalent of its date in the *Indian Antiquary*, Vol. XIX, p. 26 and referred to it again in the *Epigraphia Indica*, Vol. II, p. 230 in his article on the Khalāri stone inscription of Hari-brahmadēva.<sup>1</sup> Dr. Kielhorn has also briefly noticed its contents<sup>2</sup> in the *Indian Antiquary*, Vol. XXII, p. 83. The record is edited here for the first time from the original stone which is preserved in the Central Museum, Nagpur, and from inked estampages taken under my supervision.

The writing, which consists of 23 lines, covers a space measuring from 1' 10" to 1' 11" broad and 1' 3" high. It is generally in a good state of preservation except that in lines 22-23 a few *aksharas* have been either damaged or completely lost owing to the breaking off of the proper right corner and of a few pieces from the bottom of the stone. The characters are Nāgarī. The size of the letters is about .5".

The language is very corrupt Sanskrit. Except for the opening obeisance to Gaṇēśa, Sarasvatī and the poet's preceptors in l. 1, the particulars of the date, the reigning king and some other details in ll. 9-12, the introductory and concluding expressions such as *Nagara-varṇanāb*, l. 12, *Vamśavalīb*, l. 17 and *ya(i)ti prastatī samāptatā* in l. 23, the names of the *Sūtradhāra* and the writer in l. 23, and the pious wish for the welfare of the world at the end, the inscription is metrically composed throughout. The verses, except the first two, are not numbered. Their total number is 23. Attention may be called here to the use in verse 11 of the Hindi metre *Gitikā* which is rare in Sanskrit poetry. The first eight verses eulogising the different deities are fairly good, but owing to the ignorance and carelessness of the writer, the record contains, even in this portion, innumerable mistakes. The correct text can, however, be restored here without much difficulty. The subsequent verses, descriptive of the genealogy of the king Brahmādēva and the *Nāyaka* Hājirāja, are even more incorrectly written. They abound in mistakes of orthography, euphony and grammar. The record being so full of errors, the exact relationship and even the names of the persons mentioned in it are, in several cases, open to doubt; but fortunately these cases occur towards the end of the inscription and in a portion which has little historical importance. As regards orthography, it is impossible and also unnecessary to enumerate all the mistakes which will be found corrected below in the footnotes to the transcribed text; but we may note the following peculiarities:—*n* is used for *ṇ* and *vice versa*; see *-nivāranāika-*, l. 1 and *-pamchānanāb*, l. 2; *b* is denoted by the sign for *v* throughout; *sh* and *kh* are interchanged in some places; see *sushadā*, ll. 6-7 and *-bhūkhaṇam*, l. 9; the final *n* is wrongly

<sup>1</sup> Below, No. 108.

<sup>2</sup> Dr. Kielhorn has summarised the contents of only the earlier part of the *prastatī* which gives the royal genealogy. About the later part he remarks, "The concluding lines of the inscription (18-23) have reference to the founder of the temple, Hājirāja, and are void of interest." *Ind. Ant.*, Vol. XXII, p. 83.



changed to *anusvāra* as in *tasmim*, l. 11 and in several cases the proper order of the members of a conjunct is reversed; see *maṅṭika-* for *maṅṭika-*, l. 5, *nīlavma-* for *nīlavma-*, l. 12, *Phāgluna* for *Phālguna*, l. 10 etc.

The inscription refers itself to the reign of the king **Brahmadēva** of **Rāyapura**. He belonged to the Haihaya or Kalachuri dynasty as is known from the next inscription. The object of it is to record the construction, by the *Nāyaka* **Hājirāja**, of a temple of **Hātakēśvara**<sup>1</sup> (Śiva) at **Rāyapura**.

After the customary salutation to Gaṇeśa, Sarasvatī and the poet's preceptors, the inscription begins with eight verses in honour of **Vighnēśvarā** (i. e., Gaṇeśa), **Bhārati** (the goddess of speech), the preceptor, Śiva, the Gaṅgā and the moon. It then proceeds to record that on **Friday, the eighth tithi of the bright fortnight of Phālguna** in the (Vikrama) **year 1458** and the **Śaka year 1322**, the cyclic year being **Sarvajit**, during the reign of the *Mahārājādhirāja*, the illustrious king **Brahmadēva**, while his minister was *Thākura* **Tripurāridēva** and the *Court-Paṇḍita* was **Mahādēva**, the *Nāyaka* **Hājirājadēva**<sup>2</sup> constructed a temple of **Hātakēśvara** (Śiva) at **Rāyapura**.

After a verse descriptive of **Rāyapura** we get a **genealogy** of the ruling king in verses 10-12. At **Rāyapura** there reigned a great king, **Lakshmīdēva**. His son was **Siṅgha**, who in turn had a son named **Rāmachandra**. **Brahmadēva**<sup>3</sup>, who is mentioned next, was probably a son of **Rāmachandra**, though there is no explicit statement to that effect. The description of these princes is conventional and altogether devoid of historical interest.

The pedigree of **Hājirāja** commences in verse 13. It seems from that verse that his father also was named **Brahmadēva**. The subsequent verses seem to describe his sons, grandsons and also brothers, but owing to the careless manner in which the record is composed and written, their exact relationship to one another is in many cases uncertain. **Hājirāja** seems to have had two sons, **Padmanābha** and **Pāhidēva**. The former's son was **Kānhaḍa** and the latter's, **Śivaśarman**. Two brothers of **Hājirāja** are also named in verses 20 and 21. The elder of them was named **Supau** (?) and the younger **Gēyāti**. The former of these had two sons, **Gōlha** and **Vishṇudāsa**. The inscription finally mentions the artisan **Nāmadēva**.

The date of the inscription corresponds to **Friday, the 10th February 1402 A. C.** On that day the eighth *tithi* of the bright fortnight of **Phālguna** in the *expired* **Vikrama** year 1458 ended 22 h. 20 m. after mean sunrise.<sup>4</sup> The cyclic year was **Sarvajit** according to the northern luni-solar system. The corresponding **Śaka** year was, however, 1323 expired, not 1322 as wrongly stated in the inscription.<sup>5</sup>

<sup>1</sup> In both the places (ll. 11 and 19) where the name occurs it is written as *Haṭakēśvara*, but this is evidently a mistake for the usual form *Hātakēśvara*.

<sup>2</sup> The inscription does not state if **Hājirāja** was connected with the royal court.

<sup>3</sup> The king's name occurs as *Rāyabrahmadēva* in l. 11 and as *Rāyabrahman* in l. 16; but *rāya* (*rājan*) is only an epithet prefixed to his name, as it does not occur in his *Khalāri* inscription where he is called *Haribrahman*. The name *Harirāyabrahman* given by Kielhorn is probably due to a mislection in ll. 16-17, where the correct reading is *-bbuwi Rāyabrahma-nripatēr-*, not *Harirāyabrahma-nripatēr-*. In the *Khalāri* inscription *Haribrahmadēva* is called the son of **Rāmadēva**.

<sup>4</sup> According to Kielhorn's calculations, the *tithi* ended 20 h. 33 m. after mean sunrise on that day. He adds the following note on the name of the cyclic year—'The year **Sarvajit**, No. 21, lasted, according to the *Sūrya-Siddhānta* rule, without *bija*, from 22 June, A. D. 1400 to 18 June, A. D. 1401, and with *bija*, from 28 July, A. D. 1400, to 24 July, A. D. 1401; and according to the *Jyōtistattva* rule, from 2 June, A. D. 1400 to 29 May, A. D. 1401. Accordingly, **Sarvajit** was not actually current on the day of the date (10 February, A. D. 1402), but it was current at the commencement of the solar year (26 March, A. D. 1401). By the *Tēliṅga* rule the date would fall in the year **Bhṛīśya**, No. 15.' *Ind. Ant.*, Vol. XIX, p. 26.

<sup>5</sup> In the *Asiatic Researches*, Vol. XV, p. 505, the **Śaka** year is given as 1323, but that was probably in order to make it correspond to V. 1458.



There is only one place-name mentioned in the present record. Rāyapura, where the temple of Hāṭakēśvara was erected, is clearly Raipur where the inscribed stone was found.

TEXT<sup>1</sup>

- 1 ॥ ओं सिधि(दिः) [1\*] गणेशाय नमः ॥ सरस्वत्यै नमः [1\*] गुरुभ्यो नमः ॥ विघ्नघ्वान्त-  
निवारनं (णै) कतरणिविघ्नाटवी-
- 2 ॥ हव्यवाट्<sup>2</sup> विघ्नव्यालकुले(ल) प्रमद(दि) गरुडो विघ्नेभपंचाण(न)नः [1\*] विघ्नोत्वं(त्तुं) ग-  
गिरीप्रभेदनपवी[वि]घ्नाव्ययद्वो<sup>3</sup> विघ्नो-
- 3 ॥ घौघण(न) प्रचंडपवनविघ्नेस्वरः पातु<sup>4</sup> वः<sup>5</sup> ॥ १॥ [1\*] द्रुहिणवदनपद्मे राजहंशि(सी) व सु(शु)-  
भ्रा सकलवल्लुपवलीकंदकुडालकन्या<sup>6</sup> अमरगण-
- 4 ॥ नतांह(हिः) [का]मघेनू(नुः) कवि(वी)नां दहतु कमलहस्ता भारति(ती) कित्वि(त्वि)पं  
वः<sup>7</sup> ॥ २॥ [1\*] अज्ञानविमिरांघस्प<sup>8</sup> ज्ञानांजनशलाकया । चक्षु[रु\*]न्मि(न्मी)लितं जे(ये)न
- 5 ॥ तस्मै श्रीगुरवे नमः<sup>9</sup> ॥ ३॥ [1\*] [ज]यत्येकशराघातविदारितपुरत्रयं(यः) ॥ (1) घनुर्घराणां  
धुरं वापिनां किं भूवणत्रयं<sup>10</sup> ॥ ४॥ [1\*] मौलौ मौक्तिक(क्ति)कवि-
- 6 ॥ भ्रमा[1\*] पृथुजटावलीसु मल्लीनिभाः<sup>11</sup> कंठे हारविहारणोजलिपुटे पुलप्रसूनप्रभा<sup>12</sup> ॥ (1) भूमौ  
पातितपुष्पवृष्टिरचना तारारुचिच्चावम्बरे<sup>13</sup> शंभोर्व[1\*] सु-
- 7 ॥ व(ख)दा भवन्तु<sup>14</sup> नटतो गांगाः पयोवि(वि)दवः<sup>15</sup> ॥ ५॥ [1\*] पातु वो सं(शं)[भु]मूघ्नोघ्न  
जटाजू(जू)टोटजे स्ति(स्थि)ता । तपस्विन्यवसितां गंगातिरमुपासिता<sup>16</sup> ॥ ६॥ [1\*] जाति-  
स्म[र\*]त्वं
- 8 ॥ त्रिध्वपतित्वं सौभाग्यनावन्यमतिस्वरूपं [1] शिव(वे) च भक्ति परमायुविद्य दा(द)दातु म(मे)  
शंकर जन्मजन्मनि<sup>17</sup> ॥ ७॥ [1\*] जटाघर(रं) खंडशशांकशेखरं स-
- 9 ॥ दा महापद्मगवत्र (स्त्र)कंकणं(णम्) [1\*] कपालमालासितभ[स्म]भूख(ष)णं न पुन्य(प्य)हि(ही)-  
ना[1\*] प्रणमंति शंकरं(रम्)<sup>18</sup> ॥ ८॥ [1\*] स्वस्ति श्रीसंवत्<sup>19</sup> १४५८ वर्षे साके<sup>20</sup>

<sup>1</sup> From the original stone and inked estampages.

<sup>2</sup> Read हव्यवाट्. The *daṇḍ* s in the beginning of all lines are superfluous.

<sup>3</sup> Read -गिरिप्रभेदनपवीविघ्नाव्ययद्वो. The *akshara* वि is incised above व्य, but it is not clear where it is to be inserted.

<sup>4</sup> Read -विघ्नोघोघघनप्रचंडपवनो विघ्नेस्वरः पातु.

<sup>5</sup> Metre: *Sārdūlavikrīḍita*.

<sup>6</sup> Read सकलवल्लुपवलीकंदकुडालकन्या.

<sup>7</sup> Metre: *Mālinī*.

<sup>8</sup> Read -तिमिरांघस्प.

<sup>9</sup> Metre: *Anuṣṭubh*.

<sup>10</sup> The intended wording seems to be घनुर्घराणां च शरैर्व्यापिनां किं भूवणत्रयम्, but it does not suit the metre *Anuṣṭubh*.

<sup>11</sup> Read पृथुजटावल्लीसु मल्लीनिभाः.

<sup>12</sup> Read हारविहारणोजलिपुटे फूलप्रसूनप्रभाः.

<sup>13</sup> Read भूमौ पातितपुष्पवृष्टिरचनास्तारारुचिच्चावम्बरे.

<sup>14</sup> Read भवन्तु. The *akshara* वं, which was omitted at first, is written in the margin.

<sup>15</sup> Metre: *Sārdūlavikrīḍita*.

<sup>16</sup> The verse may be corrected as follows— पातु वो शम्भुमूर्द्धस्वजटाजूटोटजे स्थिता । तपस्विनीव शीतांशोः कला गङ्गामुपासिता ॥ Metre: *Anuṣṭubh*.

<sup>17</sup> Read जातिस्मरत्वं पृथिवीपतित्वं सौभाग्यतोऽवन्यमतिस्वरूपम् । शिवे च भक्ति परमार्थविद्या ददातु शम्भुर्मम जन्मजन्मनि ॥ Metre: *Upajāti*.

<sup>18</sup> Metre: *Upēndravajrā*.

<sup>19</sup> Read -संवत्.

<sup>20</sup> Read साके.



- 10 ॥ १३२२ समये सर्वजितनाम<sup>1</sup> संवत्सरे फाग्लु(लु)न सुघ जष्टमि<sup>2</sup> सु(शु)के अघेह श्रीरायपुरे  
महाराज(जा)धिराजश्रीम-
- 11 ॥ द्रायत्र(त्र)ह्यदेवराज्ये प्रधानठा(ठा)कुर त्रिपुरारिदेव[:\*] पंडितमहादेव[:\*] तस्मि समय<sup>3</sup>  
नायकश्रीहाजिराजदेव<sup>4</sup> हटकेश्वरस्य प्न(प्र)शार्द
- 12 ॥ कृतः [11\*] नगरवर्णनाः(ना) [11\*] यत्रेशदग्धवपुषो वियमासु(शु)गस्य संजीवनौषधय एव नित-  
व्म(म्ब)वत्यः[11\*] धन्यै[:\*] सुपै(सै)जयति रायपुरे वश-
- 13 ॥ ता चितौ कुबेरनगरिमवधिरयंति<sup>5</sup> ॥ [११॥\*] रायपुरसु(शु)भस्थान(ने) लष्मिदेव<sup>6</sup> महानृपः ।  
तस्य पुत्रो भवे सिध<sup>7</sup> क्षात्रधर्मेषु विश्रु(श्रु)तः ॥<sup>8</sup> [१०॥\*] सदशः मणि-<sup>9</sup>
- 14 ॥ गणघटितपटुतरगंडचुवि(वि)तकु(कुं)डलः शरदि समुदिततूहिनकरव(क)रपु(पुं)जितः द्विज-  
मंडलः<sup>10</sup> ॥ (1) कलितरीपुकुलनीषिल-<sup>11</sup>
- 15 ॥ जगदुपकारश(सं)ततवभवः । सुरश(स)कविवरविमलमतिधररामचंद्रतनूभवः<sup>12</sup> । [११॥\*]  
कालाकारकि(कु)पाणमंदरमहिष्यलोडितप्रोभद-
- 16 ॥ टट्टिडा (?) मग्नतामहाम्बुराशिजनिताक्षौमोत्तरि(री)यावृता ॥ (1) लि(ली)लातामरसस्र-  
गंचितकरा त्यक्ता(क्ता)न्यं संगतरा । वि(वी)र्योर्भू(भुं)वि रायत्र(त्र)ह्यनृप-
- 17 ॥ तेरतवमुक्तंठति<sup>13</sup> ॥ [१२॥\*] वंशावलिः [11\*] त्र(त्र)ह्यदेवस्य पितरः कि<sup>14</sup> नाम इति को वदे<sup>15</sup>  
॥ (1) त्र(त्र)ह्यदेवस्य वंशस्य(श्च) महादेवेषु [वि\*]सु(श्रु)तः [11\*] तस्य पु-
- 18 ॥ त्रो भवे हाजि धर्मशास्त्रविशारदः<sup>16</sup> ॥ [१३॥\*] समस्तसा(शा)स्त्रार्थं विचार्यमेक<sup>17</sup> सत्यार्थ-  
सास्त्रास्रवणैकशक्त<sup>18</sup> ॥ (1) एवं प्रतिघोषि<sup>19</sup> म-
- 19 ॥ हि(ही)तलस्य श्रीमां विराजो भव<sup>20</sup> हाजी(जि)राजः ॥ [१४॥\*] हाजिराजस्य कितोयं हट-  
केश्वरस्य कीर्तनं<sup>21</sup> । [अ]द्भुतं न श्रुतं केन प्रशा-

<sup>1</sup> Read सर्वजिन्नाम-

<sup>2</sup> Read फाल्गुनशुद्धाष्टम्यां.

<sup>3</sup> Read तस्मिन् समये.

<sup>4</sup> Read नायकश्रीहाजिराजदेवेन हाटकेश्वरस्य प्रासादः कृतः ।

<sup>5</sup> Read वसन्त्यश्चित्ते कुबेरनगरीमवधीरयन्ति ॥ Metre: *Vasantatilakā*

<sup>6</sup> Read लक्ष्मीदेवो.

<sup>7</sup> Read तस्य पुत्रोऽभवत्सिंहः.

<sup>8</sup> Metre: *Anuṣṭubh*.

<sup>9</sup> Read सदशमणि-

<sup>10</sup> Read -पुजितद्विजमंडलः.

<sup>11</sup> Read कलितरीपुकुलनिषिल-. The *akṣaras* following ल has been cancelled.

<sup>12</sup> This verse appears to be in the Hindi metre *Gītikā*.

<sup>13</sup> I propose to read कालाकारकृपाणमंदरमहिष्यलोडितप्रोद्भुता वेलाभग्नमहाम्बुराशिजनिताक्षौमोत्तरीयावृता । लीलातामरसस्रगञ्चितकरा त्यक्तान्यसङ्गान्तरा वीर्योर्भूवि रायत्रह्यनृपतेरवैवमुत्कण्ठते ॥ but I am not sure about the sense of the first half of this verse. The *akṣaras* ह्य of रायत्रह्य, which was omitted at first, is written above the line. Kielhorn seems to have wrongly read हरिरायत्रह्यनृपते- in ll. 16-17. See *Ep. Ind.*, Vol. II, p. 130 and *Ind. Ant.*, Vol. XXII, p. 83. The *akṣaras* are clearly as given above. Metre: *Śārdūlavikrīḍita*.

<sup>14</sup> Read के.

<sup>15</sup> Read वदेत्.

<sup>16</sup> Read तस्य पुत्रोभवद् हाजिधर्मशास्त्रविशारदः । Metre: *Anuṣṭubh*. This verse has six quarters as in epic poetry.

<sup>17</sup> Read समस्तशास्त्रार्थविचारणैकः.

<sup>18</sup> Read श्रुत्यर्थशास्त्रवर्णकशक्तः.

<sup>19</sup> Read प्रसिद्धोऽपि.

<sup>20</sup> The correct reading would be श्रीमान् विराजोभवद्, but this would not suit the metre *Indravairā*.

<sup>21</sup> Read हाजिराजस्य कीर्त्यं हाटकेश्वरकीर्तनम्.



## RAIPUR STONE INSCRIPTION OF BRAHMADEVA: (VIKRAMA) YEAR 1458

[illegible]







- 20 ॥ दंजलपंत्यवी<sup>1</sup> ॥ [१५॥\*] शिवस्य<sup>2</sup> च संध्याने तल्लिनो<sup>3</sup> भव नित्यशः [१\*] पुत्रपोत्रे च संपति हाजिराजे च लभ्य [ते]<sup>4</sup> ॥ [१६॥\*] हाजि—
- 21 ॥ राजद्र[यो] पुत्रः<sup>5</sup> पद्मनाभो महात्मनः । पद्मनस्य च<sup>6</sup> पुत्रेषु कान्हडो नाम संन्मत<sup>7</sup> ॥ [१७॥\*] शास्त्रेति(षु) दक्ष(क्षो) गुरुविप्रभक्तः[\*] प्राशा—
- 22 ८ — विसं(?) पुनचित<sup>8</sup> [१\*] एतां गुनैर्वैभवसंजुतो च<sup>9</sup> भुवि प्रसिधो<sup>10</sup> स्थितः[\*] पाहिदेवः ॥ [१८॥\*] पाहिदेव<sup>11</sup> यतः[\*] पुज्यशंकरपार्वतिप्रि—
- 23 [यः\*]<sup>12</sup> । यत्प्रसादाभव पुत्र शिवसमैति नामतः<sup>13</sup> ॥ [१९॥\*] हाजिराजद्रयो भ्राता<sup>14</sup> ज्येष्ठो(ष्ठो) वै सुपौ<sup>15</sup>(?) उच्यते [१\*] तस्य तनुभवे गोलह वि—
- 24 ८ दासः[\*] त[थै]व यः<sup>16</sup> [१२०॥\*] तथैह(व) गेयाति[\*] प्रभूतवित्तः[\*] ८ — ऋमकेगर्भसमुद्भवे च<sup>17</sup> [१\*] पु[न्या]मनाश्च तथैवपेमा<sup>18</sup> य स[ख्य?]तो वै भू(भु)वि
- 25 [हा\*]जिराजः<sup>19</sup> [१२१॥\*] यति<sup>20</sup> प्रशस्तिः[\*] समाप्तः(प्ता) [१\*] देव[स्य] [पू][जकः\*] . . . [सू\*]त्रघा[रो] नाम नामदेवः मंडपघटितं (ता) [लीखितं] नमण<sup>21</sup> [१\*] सुभमस्तु<sup>22</sup> सर्वज[ग]-[तः १\*]

### TRANSLATION

Om! Success! Adoration to Gaṇeśa! Adoration to Sarasvatī! Adoration to Preceptors!

(Verse 1) May (Gaṇeśa), the lord of obstacles, protect you!—(he) who is the unique sun in dispelling the darkness of obstacles, the fire (which burns) the forest of obstacles, the eagle which destroys the families of serpents which are obstacles, the lion which destroys the elephants, namely, obstacles, the thunderbolt which shatters the high mountain of obstacles, the submarine fire which consumes the ocean of obstacles,<sup>23</sup> (and) the terrific wind (which scatters) the mighty clouds, namely, the collection of obstacles!

(V. 2) May the goddess of eloquence, who has a lotus in her hand, consume your

<sup>1</sup> Read अद्भुतो न भुतः केन प्रासादः संजयन्ति वै । केन is used in the sense of केनापि. Metr. of this and the next five verses: *Anuṣṭubh*.

<sup>2</sup> Read शिवस्यैव.

<sup>3</sup> Read तल्लीनोभवन्नित्यशः ।

<sup>4</sup> Read पुत्रपोत्राश्च सम्पत्तिर्हाजिराजेन लभ्यते.

<sup>5</sup> Perhaps हाजिराजस्य पुत्री द्वौ is the intended reading.

<sup>6</sup> Read पद्मनाभस्य.

<sup>7</sup> Read संन्मतः or सम्मतः.

<sup>8</sup> Read पुण्यचित्तः.

<sup>9</sup> Read एतेर्गुणैर्वैभवसंयुतश्च.

<sup>10</sup> Read प्रसिद्धः.

<sup>11</sup> Read पाहिदेवो.

<sup>12</sup> Read पूज्यशंकरपार्वतीप्रियः.

<sup>13</sup> Read तत्प्रसादादभूत्पुत्रः शिवसमैति नामतः ।

<sup>14</sup> Perhaps हाजिराजस्य बन्धु द्वौ is the intended reading.

<sup>15</sup> This *akṣhara* seems to have been altered to some other which is not clear.

<sup>16</sup> The correct reading of this hemistich may be तस्य तनुभवो गोलहो विष्णुदासस्तथैव यः.

<sup>17</sup> Perhaps तथाम्बिकागर्भसमुद्भवश्च is the intended reading.

<sup>18</sup> I am unable to suggest a satisfactory emendation of this reading. Perhaps अग्रमेवः is intended.

<sup>19</sup> Read यत्सक्यतो वै भुवि हाजिराजः. Metre: *Upajāti*.

<sup>20</sup> Read इति.

<sup>21</sup> Read लिखितं नामेन(?).

<sup>22</sup> Read शुभ—.

<sup>23</sup> The translation here and in some other places below where the text is very corrupt is according to the emendations proposed in the footnotes.



sin!—(*she*) who looks like a white female swan in the lotus which is the face of Brahmā ; who is the maiden that uproots the tap-root of the whole creeper of sins ; whose feet are saluted by crowds of gods ; (*and*) who is the cow of plenty to poets !

(V. 3) Obeisance to that illustrious teacher who, with the pencil of the magic ointment, namely, knowledge, opens the eyes of those who are blinded by the defect of ignorance !

(V. 4) Triumphant is (Śiva) who, by the stroke of one arrow, destroyed three cities ! What are (*even*) three worlds to the bow-men who (*can*) pervade them with arrows ?

(V. 5) May the drops of the water of the Gaṅgā grant you happiness !—(*those*) which, as Sambhu dances, have the beauty of pearls on his head ; which appear like jasmine flowers on the large creepers of his matted hair ; which fall gracefully like a necklace round his neck ; which shine like full-blown flowers in the cavity of his hands ; which are arranged on the ground like flowers showered down and which look beautiful like stars in the sky !

(V. 6) May the digit of the moon protect you !—(*the digit*) which stays like a female ascetic in the cottage-like mass of matted hair on the head of Śiva by (*the bank of*) the Gaṅgā !

(V. 7) May Sambhu grant me, in every life, recollection of former existence, lordship of the earth, fruitful intelligence through good fortune, devotion to Śiva (*and*) spiritual knowledge !

(V. 8) Those who are devoid of religious merit do not bow to Śiva, who wears matted hair, has the crescent moon on his crest, always wears garments and bracelets of large serpents, (*and*) has ornaments of strings of skulls and white ashes.<sup>2</sup>

Hail ! In the memorable Śaṃvat 1458 (*and*) Śaka year 1322, in the cyclic year named Sarvajit, on Friday, the eighth (*tithi*) of the bright fortnight of Phālguna—on this day, here, at the famous Rāyapura, during the reign of the Mahārājādhirāja, the illustrious king Brahmadēva, (*while there is*) the Prime Minister, Thākura Tripurāridēva and the Paṇḍita, Mahādēva—at that time the Nāyaka Hājirāja erected a temple of Hātakēśvara.

The description of the city—

(V. 9) Dwelling in (*this*) victorious Rāyapura, beautiful women, who are themselves the herbs that revive the god of love, deride in their minds, on account of the blessed pleasures (*which they enjoy*), (Alakā) the city of Kubēra.

(V. 10) In the famous city of Rāyapura (*there was*) a great king (*named*) Lakshmī-dēva. His son (*was*) Śimha, well-known for (*his*) warlike qualities.

(V. 11) (*His*) son (*was*) Rāmachandra, whose beautiful cheeks were kissed by the ear-ornaments made of a number of uniform jewels ; who gathered (*round himself*) a crowd of Brāhmaṇas, even as the rays of the moon rising in autumn attract flocks of birds ; whose wealth is always expended in benefiting the whole world in which families of enemies have been destroyed, and who supports the clear (*poetic*) talent of the foremost among charming poets.

(V. 12) The goddess of heroism is even here, on the earth, pining for the king Brahman,—(*she*) who has routed great warriors on the earth (*which is churned*) by the Mandara mountain, namely, his death-like sword ; who has covered (*herself*) with the silken

<sup>1</sup> Mallī (also called *mallikā*) is 'Jasminum Zambac'.

<sup>2</sup> Compare verse 1 of the Chhōṭi Deori inscription, No. 36, above.



upper garment furnished by the great mass of water overflowing the shores (?); whose hands are adorned with a graceful garland of lotuses, and whose mind has turned away from others' company.

The genealogy—

(V. 13) Who can say who were the forefathers of the god Brahmā? And (yet) the family of the god Brahmā is well-known among the great gods. His<sup>1</sup> son is<sup>2</sup> Hājirāja, proficient in religious writings.

(V. 14) There is the illustrious and brilliant Hājirāja, who is well-known on the surface of the earth as the one (*man*) who reflects on the import of all scriptures and who is capable of understanding the meaning of the Vēdas and other sacred writings.

(V. 15) "Such a wonderful temple of Hāṭakēśvara, which makes Hājirāja famous, has not been heard of (*before*) by any one." They talk about the temple (*in this way*).

(V. 16) He was engrossed in meditation on Śiva<sup>3</sup>! (*Thus*) sons, grandsons and wealth are obtained by Hājirāja.

(V. 17) The magnanimous Hājirāja has two sons, (*one of them being*) Padmānābha. Among the sons of Padmānābha, Kānhaḍa is popular.

(V. 18) (*The other son*) Pāhidēva is well-known on the earth as possessed of high position and merits (*viz.*) great proficiency in scriptures, devotion to gods and Brāhmaṇas,

(V. 19) Since Pāhidēva is dear to the venerable Saṅkara and Pārvatī, he had by their favour a son named Śivaśarman.

(V. 20) Hājirāja has two brothers. The elder (*of them*) is called Supau. His sons are Gōlha and Vishṇudāsa.

(V. 21) Similarly (*his younger brother*), born of the womb of Ambikā, is Gēyāti, possessed of abundant wealth and a virtuous mind . . . , by whose friendship Hājirāja is . . . on the earth.

Here ends the *prafastī*.

The worshipper of the god is . . . The *Sūtradhara* named Nāmadēva constructed the *maṇḍapa*. The *prafastī* has been written by Nāma(?).

May the whole world be happy!

NO. 108; PLATE LXXXIX

KHALARI STONE INSCRIPTION OF HARIBRAHMADEVA: (VIKRAMA) YEAR 1470

THIS inscription was first brought to notice by Sir A. Cunningham's Assistant, Mr. J. D. Beglar, in the *Archaeological Survey of India Reports*, Vol. VII, p. 157 and was subsequently edited, without any translation or facsimile, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. II, pp. 228 ff. It is edited here from the original stone and its ink impressions taken under my direction.

<sup>1</sup> This shows that this verse in its earlier part refers to the father of Hājirāja. His name was probably Brahmādēva. As his ancestors were not well-known, the author refers, by way of apology, to the similar case of the god Brahmā!

<sup>2</sup> The text has a verb in the past tense here. But as the present record was evidently put up by Hājirāja himself, I have used the present tense in his case throughout in the translation.

<sup>3</sup> This evidently refers to Hājirāja. As the sons and grandsons of Hājirāja are named in the sequel, the author may have intended to convey that Hājirāja obtained them by meditation on Śiva.



The slab of polished red sand-stone, which bears this inscription, was originally fitted into the wall of the *mandapa* of a temple at **Khalāri**<sup>1</sup>, about 45 miles east of Raipur in the Raipur District of Madhya Pradesh. It is now preserved in the Raipur Museum.

The inscription contains sixteen lines of writing, which cover a space of about 1' 11½" broad by 11½" high. The writing is in a good state of preservation, only two or three letters being slightly damaged. The size of the letters is about .5". The characters are Nāgarī. The letters *dh* and *bh* present throughout their modern Nāgarī forms and the *prishṭhamātrās* have nowhere been used. The sign of the *avagraha* has been used in some places to mark the elision of the initial *a* or *ā*. The language is Sanskrit. Except for the customary salutation to Gaṇapati in the beginning and the particulars of the date *etc.* at the end, the whole record is in verse. The orthography does not present anything calling for remark, except that *b* is everywhere denoted by the sign for *v*.

The inscription refers itself to the reign of the king **Haribrahmadēva** of the Kalachuri<sup>2</sup> dynasty. The object of it is to record the construction of a temple of Nārāyaṇa by the shoe-maker (*mōchī*) **Dēvapāla**, son of Sivadāsa and grandson of Jasau, at the town of **Khalvāṭikā**.

After the customary obeisance to Gaṇapati and three invocatory verses in honour of that god and of Bhārati (the goddess of speech) and Nārāyaṇa, the inscription goes on to state that in the Kalachuri branch of the **Ahihaya**<sup>3</sup> (*i. e.*, Haihaya) dynasty there was born the king **Siṃhaṇa**, a devotee of Śiva, who conquered eighteen forts of his enemies. His son was **Rāmadēva**, who killed in battle **Bhōṇiṅgadēva** of the **Phaṇivanśa** (*i. e.*, Nāga lineage). His son was **Haribrahmadēva**, who also was a devotee of Chandrachūḍa (Śiva). Verses 7-8 describe his capital **Khalvāṭikā**. The inscription was written by **Rāmadāsa** of the **Vāstavya** family and was engraved by the artisan **Ratnapāla**.

The inscription is dated in lines 15 and 16 in the (Vikrama) year 1470, the Śaka year 1334, the cyclic year being **Plava**, on Saturday, the ninth *tithi* of the bright fortnight of **Māgha**, while the moon was in the asterism **Rōhiṇī**. As Kielhorn has shown, the details of the date agree neither for the Vikrama year 1470 current (corresponding to Śaka 1334 expired), nor for the Vikrama year 1470 expired. The proper year is Vikrama 1471 expired, corresponding to Śaka 1336 expired. In that year the ninth *tithi* of the bright fortnight of Māgha ended 15 h. 20 m. after mean sunrise on Saturday (the 19th January 1415 A.C.) and the moon was in the asterism of Rohiṇī for 12 h. 15 m. after mean sunrise on that day. The cyclic year also, according to the northern luni-solar system<sup>4</sup>, was **Plava**<sup>5</sup>. The Christian equivalent of the day is, therefore, the 19th January 1415 A.C.

As the present inscription was incised only about thirteen years after the preceding one which also comes from the Raipur District, the kings **Siṃhaṇa**, **Rāmadēva** and **Haribrahmadēva** mentioned in it are plainly identical with **Siṅgha**, **Rāmachandra** and **Brahmadēva** named in the latter. Kielhorn identified the first two of them with the homonymous kings mentioned in the **Rāmṭēk** stone inscription. But the latter are there said to have belonged to the Yādava dynasty and must, therefore, be identical with the well-known kings **Siṃhaṇa** and **Rāmachandra** of that dynasty, who flourished in the

<sup>1</sup> C. A. S. I. R., Vol. VII, p. 157.

<sup>2</sup> The text has actually *Kalachuti* in 15, but it is evidently a mistake for *Kalachuri*.

<sup>3</sup> *Haihaya* has been written here as *Ahihaya* evidently to suit the metre.

<sup>4</sup> According to the southern luni-solar system, the cyclic year for Vikrama 1471 expired was *Jaya*.

<sup>5</sup> According to Kielhorn's calculations, the *tithi* ended 16 h. 18 m. after mean sunrise and the moon was in the *nakṣatra* **Rōhiṇī** from 13 h. 8 m. or, by the *Garga-siddhānta*, from 1 h. 19 m. after mean sunrise, or, by the *Brahma-siddhānta*, from about sunrise. The Jovian year **Plava**, by the *Sūrya-siddhānta* rule without *bija*, lasted from the 24th April 1414 A. C. to the 20th April 1415 A. C.



13th century A.C. Besides, there is no evidence that the rule of the petty Kalachuri princes mentioned here extended as far as Nagpur in the west in the 14th century A.C. The identification proposed by Kielhorn cannot, therefore, be upheld.<sup>1</sup>

There is only one place-name mentioned here, viz., *Khalvāṭikā*, which is clearly identical with *Khalāri* where the present inscription was discovered.

### TEXT<sup>2</sup>

- 1 ॥<sup>3</sup> ओं श्रीगणपतये नमः । सकलदुरितहर्ताऽभीष्टसिद्धिप्रकर्ता निगमसमुपगीतः शेषयज्ञोपवीतः ।  
ललितमधुकरालीसे—
- 2 ॥ [वि]ता<sup>4</sup> गंडपालीतटभुवि गणराजः पातु वो विघ्नराजः<sup>5</sup> ॥१॥ वेदानाराध्य वेधाः पठति भगवतीं  
यामनायस्तचित्तः श्रीकण्ठस्यापि नादरपहरति मनः
- 3 ॥ पाव्वंती किन्नरीभिः । हारा नारायणस्योरसि रहसि रणत्कंकणा यद्भुजाः स्युः सद्यः सत्काव्य-  
सिद्धये स्फुरतु कविमुखांभोरुहे भारती सा<sup>6</sup> ॥२॥ व्र(ब्र)ह्माद—
- 4 ॥ [यो] द(दि)विषदः श्रुतिवाक्यदृष्ट्या ध्यायन्ति यं पुरुषमात्मविदोप्यमूर्तं(तम्) । पापानि  
यत्स्मरणतो विलयं प्रयाति नारायणः स्फुरतु चेतसि सर्वदा वः<sup>7</sup> [।\*] ३॥ अहिह—
- 5 ॥ यनूपवंशे शंभुभक्तोऽवतीर्णः कलचुति(रि)रिति शाखां प्राप्य तीव्रप्रतापः । निजभुजगुरुदर्पाद्योऽरि-  
दुर्गाण्यजैषीद्रणभुवि दश चाष्टौ सिंहणक्षोणिपालः<sup>8</sup> ॥
- 6 ॥४॥ अभवदवनिपालस्तत्सुतो रामदेवः समरशिरसि धीरो येन भोणिंगदेवः । मणिरिव फणिवंश-  
स्याऽहतः कोपदृष्ट्या तरुणतरणितेजःपुंजराजप्रतापः ॥५॥
- 7 ॥ तत्पुत्रः क्षत्रहंता जगति विजयते चंद्रचूडस्य भक्तः श्यामः कामाभिरामो मनसि मृगदृशामुद्भटानां  
कृतांतः । सर्वेषां याचकानां स्फुरदमरतरुर्वाक्पतिः पंडिता—
- 8 ॥ नां गीतज्ञानां द्वितीयो भरत इव नृपः श्रीहरित्र(ब्र)ह्मदेवः<sup>9</sup> ॥६॥ तद्राजधानी नगरी गरिष्ठा  
खल्वाटिका राजति वाटिकाभिः । सुरालया यत्र हिमालयाभा विभांति
- 9 ॥ शृंगेरतिशुभ्रतुंगैः<sup>10</sup> ॥७॥ भूदेवा यत्र वेदाध्ययनमनुरताः स्वस्तिमंतो वसुंति श्रीमंतः श्रीविलास-  
रमरपरिवृढं राजराजं हसंतः । कामिन्यः कामदेवं त्रिपुरहर—
- 10 ॥ दृशा दग्धमुज्जीवयंत्यः प्रोद्यद्भूमूलकांत्या स्मितमधुरगिरा भूलताडं(व)रेण<sup>11</sup> ॥८॥ मोची तत्रेदु-  
रोर्वोरुचिरतरयशाः कर्म्मनिर्म्मणदक्षः सौजन्या—
- 11 ॥ दग्धजन्माजुचर इव जसौनामधेयस्य पौत्रः । नानाधर्म्मभिलाषी गुणनिधिशिवदासाऽभिधानस्य  
पुत्रः श्रीमन्नारायणस्य स्मरणविमलधी राजते
- 12 ॥ देवपालः ॥९॥ नारायणस्यायतनं स्वशक्त्या भक्त्या महत्या सह मंडपेन । निर्म्मार्पितं तेन परत्र  
चात्र तस्मै हरियच्छतु वाञ्छि(छि)तार्थं(र्थम्)<sup>12</sup> ॥१०॥ हरिचरणसरोजध्यान—

<sup>1</sup> For further discussion of this subject, see my article on the Rāmṭēk stone inscription, *Ep. Ind.*, Vol. XXV, pp. 7 ff.

<sup>2</sup> From the original stone and inked estampages.

<sup>3</sup> These *daṇḍas* which occur in the beginning of every line of this inscription are superfluous.

<sup>4</sup> Read सेवितो.

<sup>5</sup> Metre: *Mālinī*.

<sup>6</sup> Metre: *Sragdharā*. In the second quarter of this verse some word like यस्याः has been omitted.

<sup>7</sup> Metre: *Vasantatilakā*.

<sup>8</sup> Metre of this and the following verse: *Mālinī*.

<sup>9</sup> Metre: *Sragdharā*.

<sup>10</sup> Metre: *Upajāti*.

<sup>11</sup> Metre of this and the following verse: *Sragdharā*.

<sup>12</sup> Metre: *Indravajrā*.



- 13 ॥ पीयूषसिधुप्रसरदलधुवेलास्फालकेलीरसेन । सरसकविजनानां निर्मितेयं प्रशस्तिर्मनसि रसविद्यात्री  
मिश्रदामोदरेण<sup>1</sup> ॥११॥ वहति जगति गंगा याव—
- 14 ॥ दादित्यपुत्र्या स्फुरति वियति तारामंडलाञ्जलेन । तरणिरमरसद्यच्छना तावदेषा जयतु जयतु  
मोचीदेवपालस्य कीर्तिः ॥१२॥ श्रीवास्तव्यान्वयेनैषा
- 15 ॥ प्रशस्तिरमलाक्षरा । लिखिता रामदासेन पंडिताधीश्वरेण च<sup>2</sup> ॥१३॥ स्वस्ति श्रीसंवत् १४७०  
वर्षे सा(शा)के १३३४ षष्ठ्याब्दयोर्मध्ये<sup>3</sup> प्लवनामसंवत्सरे माघ सुदि ९
- 16 ॥ शनिवासरे रोहिणीनक्षत्रे [1\*] शुभमस्तु सर्वजगतः ॥ सूत्रधाररत्नदेवेन<sup>4</sup> [11\*]

## TRANSLATION

Om ! Adoration to the holy Gaṇapati !

(Verse 1) May Gaṇarāja, the lord of obstacles, protect you !—(*he*) who removes all sins, grants desired success, is sung by the Vēdas, has (*the serpent*) Śēsha for his sacred thread (*and*) is resorted to by rows of beautiful bees on the sloping sides of his temples !

(V. 2) May the goddess of eloquence shine in the lotus-like mouth of the poet for the composition of good poetry !—(*she*), the divine one, whom the creator recites with an attentive mind after he has honoured the Vēdas; with whose sounds (*uttered*) by Kinnaris, Pārvaṭi attracts the mind of even Śrikanṭha (Śiva) (*and*) whose arms with jingling bracelets would, in privacy, be (*like*) necklaces on the breast of Nārāyaṇa !

(V. 3) May (*that*) Nārāyaṇa always manifest (*himself*) in your minds !—(*he*), the incorporeal divine Being, on whom even the denizens of heaven such as Brahmā, though they know the self, meditate according to the words of the Vēdas, (*and*) by remembrance of whom (*all*) sins vanish away !

(V. 4) In the royal race of Ahihaya<sup>5</sup> there was born a devotee of Śiva possessed of fierce valour (*namely*) the king Simhaṇa, having adopted the Kalachuri branch (*of it*) ; who, by the great pride of his own arms, conquered, on the battlefield, eighteen fortresses of the enemies.

(V. 5) His son was the valiant king Rāmadēva, who, with an angry look, attacked, in the forefront of battle, Bhōṇiṅgadēva of the Nāga lineage (*and*) who, like a jewel (*in the hood of a serpent*), had a lustre resplendent like a collection of rays of the mid-day sun.

(V. 6) Triumphant on the earth is his son, the illustrious king Haribrahmadēva, a destroyer of enemies and a devotee of Śiva, who, dark-complexioned (*as he is*), is charming like the god of love to the minds of deer-eyed (*women*), (*and is*) the god of death to mighty warriors, the shining celestial tree to all suppliants, the master of eloquence (*i.e.*, Bṛhaspati) among learned men and a second Bharata<sup>6</sup> among connoisseurs of singing.

(V. 7) His most important capital Khalvāṭikā shines with gardens,—where temples of gods, resembling the Himālaya mountain, appear beautiful with their extremely white and lofty spires ;

(V. 8) Where dwell happy earthly gods (*i.e.*, Brāhmaṇas) who are engaged in the study of the Vēdas, rich men who, in pleasures of wealth, excel Kubēra, the lord of gods,

<sup>1</sup> Metre of this and the following verse: *Mālinī*.

<sup>2</sup> Metre: *Anuṣṭubh*.

<sup>3</sup> Read षष्ठ्याब्दमध्ये.

<sup>4</sup> Some word like उत्कीर्णम् is to be supplied here.

<sup>5</sup> *I.e.*, Haihaya; see above, p. 576, note 3.

<sup>6</sup> The celebrated sage, the reputed author of the *Nāṭyaśāstra*. A work on music called *Saṅgītaratnā-  
ṅkara* is also ascribed to him.



KHALARI STONE INSCRIPTION OF HARIBRAHMADEVA: (VIKRAMA) YEAR 1470

2 श्रीगणपतये नमः सकलदुःखहर्त्रेऽसीशसिद्धिकर्त्रे निजन्तापुगीतः प्रोक्तः प्रवोः ललितमनुकमलीसे  
 4 धनार्गडपालीनरसुविगणनाडः पत्रवो विमताजः अभवेदनायाधः पठितसगर्वः आमनायमपिद्वः श्रीध्यापिनो देवपदनिभः  
 6 गवर्नीकिलनीनिषासाना नोयल यो नसिपदसिपलः ककालयदुजाः सद्यः सकावामोऽस्य नउकविशुलानोः देवानतीतसारः वस्यद  
 8 यदविषयः अनिवाक्यदध्याः श्रौतानिर्गुणकुम्भाः कविर्गुणकुम्भाः पापनिस्समागते विलयं दीतिनायागः सुमुद्रयेमिसर्वदावशाः अहिह  
 10 यदपर्वशेशसिपकोऽवनीर्गः कलेडुनिनेशालापायातीवृत्तपठनिर्गुणकुम्भाः ककालयदुजाः सद्यः सकावामोऽस्य नउकविशुलानोः देवानतीतसारः वस्यद  
 12 यदविषयः अनिवाक्यदध्याः श्रौतानिर्गुणकुम्भाः कविर्गुणकुम्भाः पापनिस्समागते विलयं दीतिनायागः सुमुद्रयेमिसर्वदावशाः अहिह  
 14 यदपर्वशेशसिपकोऽवनीर्गः कलेडुनिनेशालापायातीवृत्तपठनिर्गुणकुम्भाः ककालयदुजाः सद्यः सकावामोऽस्य नउकविशुलानोः देवानतीतसारः वस्यद  
 16 यदविषयः अनिवाक्यदध्याः श्रौतानिर्गुणकुम्भाः कविर्गुणकुम्भाः पापनिस्समागते विलयं दीतिनायागः सुमुद्रयेमिसर्वदावशाः अहिह







(and) passionate women who, by the lustre of (their) raised armpits, smilingly uttered sweet words and the beauty of their creeper-like eye-brows, revive the god of love who was burnt by the eye of Śiva.

(V. 9) There shines Dēvapāla, son of a repository of merits named Sivadāsa and grandson of (a man) named Jasau, a shoe-maker, who has the lustre of the moon and exceedingly charming fame, who is clever in the performance of (his) work, who by his goodness is like a follower of the Brāhmaṇas, and is fond of various pious deeds and whose intellect has become pure by (his) remembrance of the divine Nārāyaṇa.

(V. 10) He, by his ability and great devotion, has caused to be constructed a temple of Nārāyaṇa together with a *maṇḍapa*. May Hari grant him his desired object in his world and the next!

(V. 11) Dāmōdara Miśra, who is fond of sportful splashing among the dashing large waves of the ocean of nectar which is meditation on the lotus-like feet of Hari, has composed this *prafastī*, which infuses delight into the minds of appreciative poets.

(V. 12) As long as the Gaṅgā flows in this world together with (the Yamunā) the daughter of the Sun, and the sun shines in the sky together with (the moon) the lord of the constellations of stars,<sup>1</sup>—so long may the fame of the shoe-maker Dēvapāla endure in the guise of (this) temple of the god (Nārāyaṇa)!

(V. 13) This *prafastī* has been written in spotless letters by Rāmadāsa of the illustrious Vāstavya family, the foremost among learned men.

Hail! In the year named Plava out of (the cycle of) sixty years, the memorable Śarivāt 1470, the Śaka year 1334, on Saturday, the 9th (lunar) day of the bright (fortnight) of Māgha, the asterism (being) Rōhiṇī.

May the whole world be happy!

(Engraved) by the *Sūtradhāra* Ratnadēva.

<sup>1</sup> Kielhorn thought that the word *ākhaṇḍala* was perhaps (wrongly) used here in the sense of 'rain-bow'. The word plainly has here the usual sense of 'Indra' and denotes the meaning of 'the lord of.'



## MISCELLANEOUS INSCRIPTIONS

No. 109; PLATE XC.

### CHHAPRI STATUE INSCRIPTIONS OF GOPALADEVA: (KALACHURI) YEAR 840

THESE inscriptions were first<sup>1</sup> brought to notice by Sir A. Cunningham who published transcripts of them together with a photozincograph in his *Archaeological Survey of India Reports*, Vol. XVII (1881-82), pp. 34 ff. and plate xxii. They were subsequently noticed by Rai Bahadur Hiralal in his *Inscriptions in C. P. and Berar*.<sup>2</sup> They are edited here from estampages kindly supplied by Mr. M. A. Suboor of the Central Museum, Nagpur.

The inscriptions are incised on the pedestal of a large statue. The temple of Boramdeo, in which the inscribed statue is now placed, is situated at the western end of a long embankment which forms a lake in the valley near **Chhapri**, 11 miles east of Kawardhā, in the Chhattisgarh Division of Madhya Pradesh. The statue is of a bearded man sitting with folded hands, and measures 2' 7" high and 1' 11" broad. On its pedestal is figured a 'Rājā on horseback with an attendant carrying an umbrella and a female offering food to the horse. To the right is a jōgi seated with knees bound.'<sup>3</sup>

The inscriptions are four in number. Two of them, called here A and B, are divided by the dress of the statue into two parts. The characters of all are Nāgarī of about the eleventh century A. C. The average size of the letters is .4"

The language is Sanskrit. The only orthographical peculiarity that calls for notice is the use of *sh* for *kh* (representing the Sanskrit *kṣma*) in *Lakṣmaṇadēvarāyō* in l. 1 of B.

The first of these inscriptions (A) names *Jōgi Kānhō* and describes him as proficient in all arts and as a human incarnation of the illustrious Rāma. He is evidently the personage whom the statue was intended to represent. Cunningham took him to be identical with the *Jōgi* figured on the pedestal of the image and thought that he was the religious adviser of the Rājā on horseback, whom he considered to be the builder of the temple. The second inscription (B) gives the names of the king *Lakṣmaṇadēva* and his crowned queen, son and daughters. The third record (C) gives the date as *Samvat 840* (expressed in decimal figures only) during the reign of the *Rānaka*, the illustrious *Gōpāladēva*, while the last one (D) states that the very beautiful image of *Umā-Mahēśvara* was caused to be made by *Sādhu*, the son of *Dhāngū*.

The date of the inscription must, on palæographic grounds, be referred to the Kalachuri era and would correspond to 1048-49 A.C. It does not admit of verification. The use of the Kalachuri era suggests that *Gōpāladēva* was a feudatory of the Kalachuri ruler of Ratanpur. It may be noted in this connection that some other inscriptions in and near the temple of Boramdeo, dating from the 14th to the 16th century A. C., are recorded in the Vikrama era.<sup>4</sup> *Lakṣmaṇadēva* seems to have been a petty chief under *Gōpāladēva*.

The temple of Boramdeo has been praised by Cunningham as one of the most richly

<sup>1</sup> The memorandum of inscriptions in Chhattisgarh in the *Asiatic Researches*, Vol. XV, pp. 505-6 includes six inscriptions at 'Bhyram Deo', but the present records are not named therein.

<sup>2</sup> First ed., p. 162; second ed., p. 174.

<sup>3</sup> *C. A. S. I. R.*, Vol. XVII, p. 35.

<sup>4</sup> *Loc. cit.*, p. 37.



decorated temples that he had seen.<sup>1</sup> It is so called because it was used in later times by the Gonds for the worship of their god. The sanctum of the temple contains at present an image of the snake-god besides a Siva-liṅga; but from the figure of Viṣṇu over the middle of the three entrances of the temple, Cunningham conjectured that it was originally dedicated to Viṣṇu. He actually found under a tree a few paces to the eastward a sculpture, figuring Viṣṇu and Lakṣmī sitting on Garuḍa.<sup>2</sup> Inscription D, however, refers to an image of Umā-Mahēśvara. Perhaps the statue, on which these inscriptions are incised, was originally put up at some other temple dedicated to Umā-Mahēśvara. It may be noted in this connection that Cunningham has described another old temple situated to the north of the temple of Boramdeo, the sanctum of which contains in addition to an *argha in situ*, a small group of Hara-Gaurī.<sup>3</sup> It is perhaps this latter image which is mentioned in inscription D.

TEXT<sup>4</sup>

## A

- |   |                           |  |
|---|---------------------------|--|
| 1 | सि(श्री) राम-             | मूर्ति वी-                             |
| 2 | दाणि <sup>5</sup> पुरुषा- | त्मा <sup>6</sup> वासुल <sup>7</sup> - |
| 3 | जोगी कान्हो               | सकलकलाप्रवीणु(णः) [1*]                 |

## B

- |   |  |                           |
|---|--|---------------------------|
| 1 | लषणदेवरायो <sup>8</sup>                            | वासु[ल <sup>9</sup> ]रामु |
| 2 | रायमतगज <sup>10</sup> सिधुराणी <sup>11</sup> माता- | देवी सुधादेवी             |
| 3 | रातादेवी पद्मादेवी [सी] <sup>12</sup> लादेवी वा-   | ता <sup>13</sup> देवी     |
| 4 | नन्दतु सकु <sup>14</sup> [11*]                     |                           |

## C

- |   |  |
|---|--|
| 1 | सिद्धिः <sup>15</sup> [1*] संवत् ८४० राणक- |
| 2 | श्रीगोपालदेवराज्ये ॥                       |

## D

- |   |  |
|---|--|
| 1 | उमा माहेश्व[र] <sup>16</sup> सुन्दरतरं |
| 2 | साधु धांगूसुतेन कारितं ।               |

<sup>1</sup> C. A. S. I. R., Vol., XVII, p. 36.

<sup>2</sup> *Loc. cit.*

<sup>3</sup> *Ibid.*, p. 39.

<sup>4</sup> From inked estampages.

<sup>5</sup> Perhaps मूर्तिरिदानी is intended.

<sup>6</sup> Cunningham read पुरुषोत्तमा, but what appears like a *mātrā* on *shā* is probably a fringe of the dress.

<sup>7</sup> The *aksara la* is clear in the impression. *Vāsula* occurs also in l. 1 of B.

<sup>8</sup> Read लक्ष्मणदेवराजः.

<sup>9</sup> Cunningham read this *aksara* as वृ. I read as above as the word *vāsula* is quite clear in l. 2 of A, above.

<sup>10</sup> Read राजमतगजः.

<sup>11</sup> Read सिधुराणी.

<sup>12</sup> This *aksara* is uncertain.

<sup>13</sup> Cunningham read वात्स-, but the second *aksara* is clearly ता.

<sup>14</sup> Read नन्दितु शकुवन्तु ।

<sup>15</sup> Expressed by a symbol.

<sup>16</sup> The upper part of this *aksara* is broken. There may originally have been an *anuvāra* on it. Read उमाहेश्वरो सुन्दरतरो साधुना धांगूसुतेन कारितो ।



## TRANSLATION

## A

The excellent<sup>1</sup> *Jōgi* Kānhō, the present incarnation, in human form, of the illustrious Rāma, who is proficient in all arts.

## B

The king Lakshmanādēva, the excellent Rāma,<sup>2</sup> the elephant-like king, the queen-mother<sup>3</sup> Singhurāṇī, the princess<sup>4</sup> Sudhā, the princess Rātā, the princess Padmā, the princess Silā, the princess Vātā.—May (*these*) be able to rejoice!

## C

Success! In the year 840, during the reign of the illustrious Gōpālādēva.

## D

The very beautiful (*images of*) Umā and Mahēśvara have been caused to be made by Sādhu, the son of Dhāṅgū.

## No. 110; PLATE XCI

## SHEORINARAYAN STATUE INSCRIPTION: (KALACHURI) YEAR 898

THE inscription was first brought to notice in 1825 by Sir R. Jenkins in his 'Memorandum of Inscriptions found engraved on stones in Chattisgher' which he sent to Mr. W. B. Bayley, Vice-President of the Asiatic Society of Bengal and which is published in the *Asiatic Researches*, Vol. XV, pp. 505-6. Since then the inscription has been mentioned several times<sup>5</sup> on account of its date; but its contents were noticed for the first time by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India for 1903-4*, p. 53 and subsequently by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.<sup>6</sup> The record is edited here from the original stone and its inked estampages supplied by the Government Epigraphist for India.

The inscription is incised on the pedestal of the statue of a male person in a small shrine in the courtyard of the temple of Nārāyaṇa at Shēorinārāyaṇ, a well-known place of pilgrimage on the left bank of the Mahānadī in the Janjgir *tahsil* of the Bilaspur District, Madhya Pradesh. The writing consists of five lines and covers a space, 1" 2½" broad and 3" high. It is in a state of good preservation. The characters are Nāgarī. The letters are very well executed. The only point worth noting here is that the left limb of *dh* is fully developed; see, e. g., *-pāthōdhi-* in l. 1. The language is Sanskrit, and except for the introductory *ōm namaḥ Śivāya* in the first line, *api cha* in line 2

<sup>1</sup> *Vāsula* is a word unknown to Sanskrit lexicographers. *Vāsu* means 'a maiden', but it is doubtful if it is connected with *Vāsula*. Since the word is repeated with another personal name, it seems to be used in some sense like 'excellent', 'illustrious' etc.

<sup>2</sup> This seems to be a son of Lakshmanādēva.

<sup>3</sup> It is not clear if she was the mother of Lakshmanādēva or of Rāma.

<sup>4</sup> The original has *devī* which means 'a queen' or 'a princess'. The word seems to have been used here in the latter sense.

<sup>5</sup> See *C. A. S. I. R.*, Vol. IX, pp. 86 and 111, and Vol. XVII, p. 71 and plate xx; *Indian Eras*, p. 61; *Ind. Ant.*, Vol. XVII, p. 216; *Festgruss an Roth*, p. 54; *Ep. Ind.*, Vol. IX, p. 130.

<sup>6</sup> First ed., p. 118; second ed., p. 132.



CHHAPRI STATUE INSCRIPTIONS OF GOPALADEVA: (KALACHURI) YEAR 840

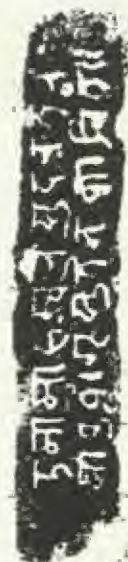
B



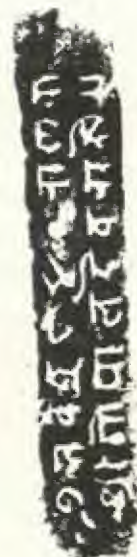
A



D



C









and the date as well as the name of the composer in the last line, the whole inscription is metrically composed. The verses, of which there are three, are all numbered. The orthography does not call for any remark except that the sign of *v* is everywhere used for *b* and *j* is employed for *y* in *drashjam* in l. 4.

The object of the inscription is to record that the statue is of a warrior named Saṅgrāmasiṃha, the son of Bālasīṃha and Āmaṇadēvī. The praise which is here lavished on him is wholly conventional and has no historical importance.

The interest of the inscription lies in its date which is here clearly specified as belonging to the Kalachuri era. Sir R. Jenkins first published the date as *Samvat 898 Ashwin Shudh Saptami*. Sir A. Cunningham, in his *A. S. I. R.*, Vol. IX, gave it as 'in the Kulachuri Samvat in the year 898, Aswin sudi Some' on p. 86 and as '898 Aswina sudi 7 Monday' on p. 111. Subsequently, in his *A. S. I. R.*, Vol. XVII, plate xx, he published a photozincograph of only a part of it which reads *Kalachuriḥ Samvatsarē 898*. He again referred to it in his *Indian Eras*, p. 61, where he remarked: 'A fresh examination has shown the date to be *Asvina su. di. 2* (and not *Asvina su. di. 7*).' Dr. Kielhorn at first accepted this last statement of Cunningham and on calculation found that the date corresponded to Monday, the 9th September 1146 A.C., on which day the second *tithi* of the bright fortnight of Āśvina ended 21 h. 54 m. after mean sunrise. As he was then of opinion that the Kalachuri year was *Bhādrapadādī* and the era commenced in 249 A. C., he concluded that the year 898 of this date was a current year.<sup>1</sup> Subsequently, in his article on the era in the *Festgruss an Roth* he confirmed the aforementioned reading from a facsimile and gave the same corresponding date as before, but as he had then come to the conclusion that the Kalachuri era commenced on Āśvina śu. di. 1 in 248 A. C., he took the year of the date as expired. Dr. D. R. Bhandarkar next stated, in his notice of the inscription in *P. R. A. S. W. I. for 1903-4*, p. 53, that the inscription was dated '898 Kalachuri era, Monday, the 7th of the bright half of Āśvina.' From a photograph of the inscription supplied by him, Kielhorn also finally read the date as *Kalachuri-samvatsarē 898 Asvina-sudi 7 Sōma-dinē* and stated that it regularly corresponded, for the current Kalachuri year 898, to Monday, the 24th September 1145 A. C., when the seventh *tithi* of the bright fortnight of Āśvina ended 20 h. 57 m. after mean sunrise.<sup>2</sup> This date seemed to confirm Kielhorn's opinion that the Kalachuri year began in Āśvina; for it showed that the month of Āśvina fell, in any case, in the beginning of that year. The subsequent discovery of some dates of the era such as those of the Amōdā plates of Prithivīdēva II<sup>3</sup> and the Jabalpur plates of Jayasīṃha<sup>4</sup>, which show that the Kalachuri year began in some month later than Āśvina, has, however, rendered the accuracy of the reading of the date of the present inscription open to question. From an excellent inked estampage supplied by Dr. Chhabra, I find that the *tithi* originally incised was 2, but the lower part of the figure has now become indistinct, thus making it appear like 7. The correct reading of the date, therefore, is *Kalachuri-samvatsarē ॥ 898 ॥ Asvinī sudi 2 Sōma-dinē*. The date, Monday, the 2nd *tithi* of the bright fortnight of Āśvina, regularly corresponds, for the current *Kārttikādi* Kalachuri year 898, to Monday, the 9th September 1146 A.C.

<sup>1</sup> *Ind. Ant.*, Vol. XVII, p. 216.

<sup>2</sup> *Ep. Ind.*, Vol. IX, p. 130.

<sup>3</sup> Above, No. 94.

<sup>4</sup> Above, No. 63.



TEXT<sup>1</sup>

- 1 सिद्धिः<sup>2</sup> [१\*] ओं नमः शिवाय ॥ श्रीवा(वा)लसिंहामणदेवि<sup>3</sup>पुत्रः सुरद्विजाराधनतः पवित्रः ।  
समस्तपाथोधिगतोत्कीर्तिः सं-॥<sup>4</sup>
- 2 ग्रामसिंहस्य कृतात्र मूर्तिः<sup>5</sup> ॥१॥ अपि च ॥ कान्त्या कंदर्पतुल्यो रवितनयसमो वाजिपूतुंगमातङ्गा-  
रोहे देवतेशः सुरगु- ।<sup>6</sup>
- 3 हरखिलप्रज्ञया ख्यातकीर्तिः । वा(वा)लत्वे चापि योभूत्प्रचुरतरगुणग्रामसंग्रामधीरो मूर्तिस्तस्योत्त-  
मासौ भुवि विदितयज्ञा यो-
- 4 त्र संग्रामसिंहः<sup>7</sup> ॥२॥ द्रव्यं<sup>8</sup> सुरः कोपि बभूव लोकान्दातुं(तुं) मतिर्यस्य सदा दग्धे । श्रोतुं  
सतां चाक्षमथोखु(बु)द्धिः संग्रामसि-
- 5 हो विदितोत्र वीरः<sup>9</sup> ॥३॥ कलचुरिसम्बत्सरे<sup>10</sup> ॥८९८॥ अस्विनि<sup>11</sup> सुदि २ सोमदिने । पंडित-  
श्रीतलपसिंहस्य कृतिः ॥

## TRANSLATION

Success ! Ōm ! Adoration to Siva !

(Verse 1) Here is (*installed*) the carved statue of Saṅgrāmasiṃha, who is the son of the illustrious Bālasīṃha and Āmaṇadēvi, who has become sanctified by his worship of gods and Brāhmaṇas, and whose fame has reached all oceans.

Moreover :—

(V. 2) There is this excellent statue of him, who, Saṅgrāmasiṃha, is famous on this earth; who resembles the god of love in lovely form; who is like (Rēvanta) the son of the Sun in (*riding*) horses; who is (Indra) the lord of gods in mounting huge elephants, and (Bṛihaspati) the preceptor of gods, (*being*) well-known by his comprehensive intellect; (*and*) who, even in his boyhood, was firm in fighting on account of his multitude of numerous merits.

(V. 3) The valiant Saṅgrāmasiṃha was well-known here, who was an indescribably lovely god, was always disposed to confer gifts on the poor, and himself being large-minded, could (*always*) listen to good people.

In the Kalachuri year 898, on the 7th (*lunar*) day of the bright (*fortnight*) of Āśvina, on Monday.

This (*eulogy*)<sup>12</sup> is the composition of the Paṇḍita, the illustrious Talapasiṃha.

<sup>1</sup> From the original statue and inked estampages.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> The vowel of this *akṣara* is shortened to suit the metre.

<sup>4</sup> These *daṇḍas* are superfluous.

<sup>5</sup> Metre: *Upajāti*.

<sup>6</sup> This *daṇḍa* is superfluous.

<sup>7</sup> Metre: *Sragdharā*.

<sup>8</sup> Read दृश्यः.

<sup>9</sup> Metre: *Indravajrā*.

<sup>10</sup> Read संवत्सरे.

<sup>11</sup> Read आश्विनः.

<sup>12</sup> D. R. Bhandarkar (in *P. R. A. S. W. I. for 1903—4*, p. 33) took Talapasiṃha to be the sculptor of the statue, while Hiralal says he was the engraver. The epithet *Paṇḍita* prefixed to his name shows that he was a Brāhmaṇa, and probably composed this eulogy.











Nos. 111-112 ; PLATE XCII

**BORIA STATUE INSCRIPTIONS OF JASARAJADEVA : (KALACHURI) YEAR 910<sup>1</sup>**

THESE inscriptions were discovered in 1881-82 by Sir A. Cunningham<sup>2</sup> near the ruins of a temple of the goddess Kaṅkāli in an old deserted fort, 3 miles to the north-west of the village Bōriā. This village is situated about 20 miles to the north of Kawardhā, the chief town of a former feudatory State of the same name in the Chhattisgarh Division of Madhya Pradesh. Cunningham published a transcript and a photozincograph of the inscriptions in his *Archaeological Survey of India Reports*, Vol. XVII, p. 44 and plate xxii. They were subsequently noticed by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.<sup>3</sup> They are edited here for the first time from excellent ink impressions kindly supplied by Mr. M. A. Suboor of the Central Museum, Nagpur.

They are two inscriptions, each on a separate statue. Both are in a good state of preservation. Their characters are Nāgarī and language Sanskrit. Each consists of only three lines. The average size of the letters in the first or larger one is .5" and that of the second is .7".

The larger (A) of the two records is incised on the pedestal of a bearded figure with hands joined in adoration. It mentions *Thākurra Māltu*, the Chief Minister (*Mahāmātya*) of the illustrious and victorious king, *Mahārāṇaka Jasarājadēva*, and names his son, mother and daughter. The object of it is to record the construction of a temple by Māltu for the religious merit of his father. This temple is evidently identical with the present one dedicated to the goddess Kaṅkāli.

The second inscription (B) also mentions the illustrious *Jasarājadēva*. The object of it is apparently to record that the statue on which it is incised represents *Jāgu*, the son of Dhirachhēndra, who was a military officer, evidently, of *Jasarājadēva*. He is stated to be a devoted disciple.

The first inscription contains the date, *Samvat 910*, expressed in decimal figures, of an unspecified era. It must, of course, be referred to the Kalachuri era. It does not admit of verification, but as an expired year, it would correspond to 1158-59 A. C. The second inscription is undated, but is clearly of the same period.

*Jasarājadēva*, mentioned in both the records, is evidently identical with *Yaśōrāja* whose inscription, dated K. 934, was found at Sāhaspur in the same State of Kawardhā. He was probably a feudatory of the Kalachuris.

<sup>1</sup> This date is furnished by the first or larger of the two inscriptions. The smaller one is undated.

<sup>2</sup> 'The Memorandum of Inscriptions in Chattisgher', published by Sir R. Jenkins in *A. R.*, Vol. XV, p. 506, mentions two records at Borea of Pandria, one of them being dated *Samvat 849*. These appear to be different from those edited here. See *C. A. S. I. R.*, Vol. XVII, p. 44.

<sup>3</sup> First ed., pp. 165 ff; second ed., pp. 177 ff.

<sup>4</sup> Cunningham gives the date as *Samvat 910* in one place and as *Samvat 1110* in another. See his *A. S. I. R.*, Vol. XVII, pp. 44-5. Hiralal read it as 945 or 915. *Jasarājadēva* of the present inscription is probably identical with *Yaśōrāja* of the Sāhaspur inscription (below, No. 115) which is dated in the (Kalachuri) year 934. If the date of the present inscription is also in the Kalachuri era, as appears probable, the reading 1110 is impossible. If referred to the Vikrama era, this date would be too early for *Jasarājadēva*, judging from the characters of the inscription. It is also unlikely to be a date of the Śaka era as shown by the word *Samvat* prefixed to it, though it would, in that case, not be impossible for *Jasarājadēva*. The figures of the date are very badly formed. The Sāhaspur inscription indicates that the first figure is intended to be 9. The last two figures appear to be 1 and 0. In any case the last figure cannot be read as 5, for the contemporary shape of which, see l. 6 of the Sāhaspur inscription.



TEXT<sup>1</sup>

## A

- 1 स्वस्ति [1\*] स्मि(श्री)विजयराजजसराजदेव[:1\*] महाराणकस्य तस्य महाजामात्य<sup>2</sup> ठाकुर<sup>3</sup> मालु<sup>4</sup> [1\*] तस्य पु-  
 2 त्र(त्रो) मतिस्त्रे(श्रे)ष्ठ[:\*] ठाकुर[:\*] पालु नामे(म्मा)विस्तु(श्रु)तः [1\*] तस्य माता वाल्ता [1\*]  
 तस्य पुत्रि(त्री) वावो नाम विस्तुत<sup>5</sup> [1\*] तस्य पितुस्य<sup>6</sup> [पु]<sup>7</sup>-  
 3 ष्यार्थे प्रासादं [स्या]पीतं सिबं<sup>8</sup> । संवत(त्) [९]१०<sup>9</sup> [1\*]सुत्रधार धरणीधर<sup>10</sup> [1\*]

- 1 स्त्री(श्री)जसराजदेव[:1\*]  
 2 [स्त्री](श्री)धिरछेद्रपुत्र<sup>11</sup> । डंडनायक<sup>12</sup> जागु[:1\*]  
 3 ठ ॥ सावियभक्तः<sup>13</sup> ॥

## TRANSLATION

## A

Hail! (*There is*) the illustrious and victorious king Jasarājadēva. Of him (*who is*) *Mahārāṇaka*, the *Mahāmātya* (Chief Minister) is the *Thākura Mālu*. His son, deserving of highest praise by his intelligence, is a *Thākura*, well-known by the name *Pālu*. His mother is *Vāltā*. His daughter is well-known by the name *Vāvō*. (*This*) blessed temple has been erected for the religious merit of his father. The year 910.

The *Sūtradhāra* (artisan) was *Dharaṇīdhara*.

## B

(*There is*) the illustrious Jasarājadēva. His *Daṇḍanāyaka* (*is*) *Jāgu*, the son of the illustrious *Dhirachhēndra*, the *Thākura* who is a devoted disciple.

## No. 113; PLATE XCIII

## AMARAKANTAK STATUE INSCRIPTION: (KALACHURI) YEAR 922

THIS inscription was first brought to notice by Sir Richard Jenkins in his 'Memorandum of Inscriptions found engraved on stones in Chhattisgher'<sup>14</sup>. It was subsequently

<sup>1</sup> From ink impressions.

<sup>2</sup> Read महामात्यः.

<sup>3</sup> Read ठाकुरो or rather ठाकुरो.

<sup>4</sup> Hiralal read *Māṇḍū*. The subscript *akṣhara* does not at all look like *ḍū*. Besides, the superscript letter which is joined to the top line cannot be read as *ṣ*, for the shape of which, see *rāṇakarya* in l. 1. The same remarks apply to his reading of the following names as *Pāṇḍū* and *Vāṇchhā*. Cunningham read the names as *Mālṇa*, *Pālṇa* and *Bālṇa*.

<sup>5</sup> Read विस्तुता.

<sup>6</sup> Read पितुः.

<sup>7</sup> Hiralal seems to have read मोक्षार्थं here. The first *akṣhara*, which may have been first incised as मो, has been altered to पु, while the second is clearly ष्या.

<sup>8</sup> Read प्रासादः स्थापितः शिवः । From तस्य पितुस्य onwards, the words have the cadence of the *Anuṣṭubh* metre.

<sup>9</sup> See above p. 585, n. 4.

<sup>10</sup> Read सुत्रधारो धरणीधरः ।

<sup>11</sup> Perhaps धिरछेद्रपुत्रः is intended. The following *daṇḍa* is superfluous.

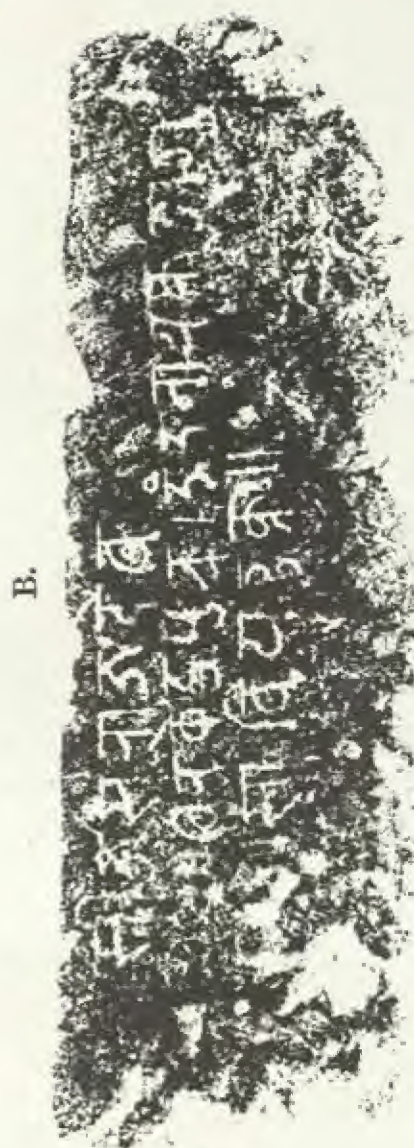
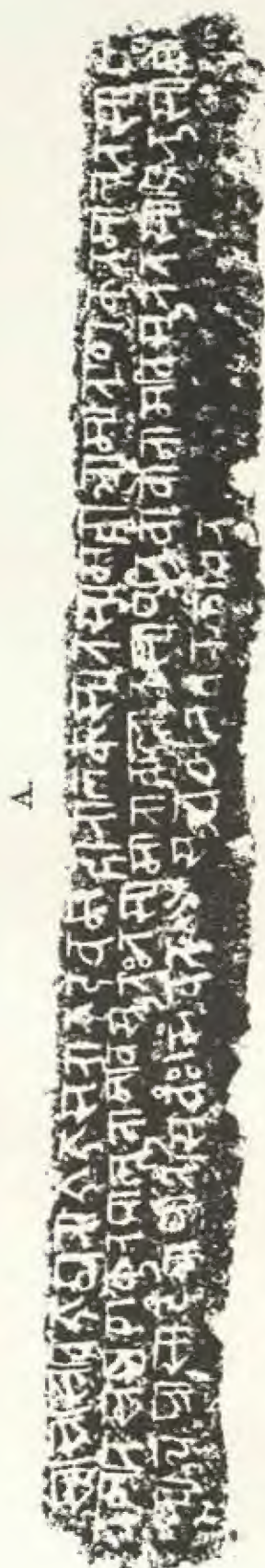
<sup>12</sup> Read डंडनायको.

<sup>13</sup> Perhaps श्रावकभक्तः is meant.

<sup>14</sup> *A. R.*, Vol. XV, p. 306. Jenkins thought that the image represented *Rēva Nāyaka*.



## BORIA STATUE INSCRIPTIONS OF JASARAJADEVA: (KALACHURI) YEAR 910









mentioned by Sir A. Cunningham's Assistant, Mr. Beglar<sup>1</sup>, and finally noticed by Mr. R. D. Banerji in his *Progress Report of the Archaeological Survey, Western Circle, for 1920-21*, p. 55. It is edited here for the first time from excellent impressions kindly supplied by the Superintendent, Archaeological Survey, Central Circle, Patna.

The inscription is incised on the pedestal of a statue at Amarakantak in Vindhya Pradesh. The statue is of a male person sitting cross-legged with hands clasped in adoration and holding a lotus-bud. On either side of him stands a female figure with a fly-whisk in her right hand. On his head there is an umbrella and on either side of it, a Gandharya carrying a garland.

The inscription contains four lines on the proper right and one line giving the date on the left. It is in a perfect state of preservation. The average size of the letters in the lines on the proper right is .4" and in that on the left is .5". The characters are Nāgarī. The form of *ksh* in *li(lē)khan-ādhyaksha-* and *Mādhavāksha* in line 1 is noteworthy. The language is Sanskrit. Except for the date, the inscription is metrically composed. There are only two verses, both of which are numbered.

The object of the inscription is to record that the statue is an exact representation of Nārāyaṇa, the son of Mādhavāksha who was the Superintendent of Writing 'here at Ratnapura'. The wording of the description suggests that the statue was made at Ratnapura and later on removed to Amarakantak.

The inscription is dated in the year 922 (expressed in decimal figures only) of an unspecified era. This date, judged by the characters, must be referred to the Kalachuri era. As an expired year, it would correspond to 1170-71 A. C.

### TEXT<sup>2</sup>

- 1 सिद्धिः<sup>3</sup> [1\*] श्रीमद्रत्नपुरे चात्र लि(ले)खनाध्य[क्ष<sup>4</sup>]पंडितः[1\*] माधवा[क्ष<sup>4</sup>]
- 2 इति ख्यातः प्राणिनां कल्पभूतः<sup>5</sup> ॥१॥ तस्य नाराय-
- 3 णो नाम सूनुर्धनुषि<sup>6</sup> चार्जुनः [1\*] तस्येयं कारिता मूर्तिः
- 4 स्वरूपगुणतुल्यता<sup>7</sup> ॥२॥
- 5 संवत् ९२२ [1\*]

### TRANSLATION

(Verse 1) There was here, at the famous Ratnapura, a learned Superintendent of Writing, well-known by the name of Madhavāksha, who was a wish-fulfilling tree to (all) creatures.

(V. 2) He had a son named Nārāyaṇa who was (like) Arjuna in archery. This statue has been caused to be made of him, resembling him in form and excellence.

The year 922.

<sup>1</sup> C. A. S. I. R., Vol. VII, pp. 233 ff.

<sup>2</sup> From ink impressions.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> The *akshara* appears more like *ku* than *ksha*.

<sup>5</sup> Metre of this and the next verse: *Anuṣṭubh*.

<sup>6</sup> This letter appears clearly as *षि* in the impressions.

<sup>7</sup> The sense requires स्वरूपगुणतुल्यता which, however, would not suit the metre. Read स्वरूपगुणसदृशी.



No. 114; PLATE XCIV

## PUJARIPALI STONE INSCRIPTION OF GOPALADEVA

THIS inscription was discovered by Mr. H. Cousens in 1904. It has been noticed before, first by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India for 1903-4*, p. 48, and subsequently by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.<sup>1</sup> It is edited here for the first time from the original stone and its ink impressions taken under my direction.

The inscription is incised on a slab of black stone measuring 2' 4½" broad and 1' 6½" high, which in 1904 Mr. Cousens found placed in front of an old brick temple of Mahāprabhu at Pujāripāli, a village 22 miles north by east of Sāraṅgarh, the chief town of a former feudatory State of the same name in the Chhattisgarh Division of Madhya Pradesh. The stone is now deposited in the Raipur Museum.

The writing seems to have originally covered a space measuring 2' 2" broad by 1' 4" high, but almost the whole of the first line and from one to fifteen *akṣharas* on either end in ll. 2-8 have been lost owing to the breaking away of the top and the right and left upper corners of the stone. Besides, the writing has been almost completely effaced in the middle of ll. 8-20. The characters are of the Nāgarī alphabet. *Prishthamātrās* are generally used to denote medial diphthongs; the left limbs of *kh* and *dh* are fully developed; *ś* and *bh* appear throughout in their modern forms; *ṇ* shows a dot as in *raṇ-āṇḡaṇē*, l. 3; the upper loop of *th* is open on the left, as in *Mārkekamīdēyō=tha*, l. 24, while as the second member of the conjunct *sth*, it is placed vertically and not on its side. These peculiarities of the letters indicate that the inscription does not probably date before the 12th century A. C. The language is Sanskrit. The whole of the preserved portion, except a sentence in l. 3 and another in l. 25 naming the scribe and the engraver, is in verse. The verses, all of which appear to have been numbered, total 46.<sup>2</sup>

The inscription is one of a king named Gōpāladēva. The object of it apparently is to record the charitable deeds of Gōpāladēva, especially the construction of the temple where it was put up.

The first line, which is almost completely mutilated, contains the names of Brahmā, Viṣṇu and Mahēśvara, joined in a compound. In most of the following verses up to verse 37, the first half is devoted to the description of a goddess, while the second states how Gōpāla showed his devotion to her, or what favours she conferred on him. The goddess is named variously as Vaishṇavī, Vārāhī, Nārasimhī, Aindrī, Chāmuṇḍā and so forth<sup>3</sup> and her form, weapons, and vehicle are described in consonance with her epithet. In verse 19 she is said to have been pleased with Gōpāla. She granted him a boon that he would attain success in all his affairs and acquire all knowledge (v. 24). Gōpāla again praised her, and by virtue of repeating her *mantra* ten million times Gōpāla got a boon from her that he would have matchless strength and prowess. Verses 35-37 describe a fierce battle in which Gōpāla apparently became victorious. Verses 38-40 state that at Kēdāra, Prayāga, Pushkara, Purushōttama and Bhīmēśvara, on the Narmadā, at Gōpālapura, Vārāṇasī, Prabhāsa, the junction of the Gaṅgā with the sea, Vairāgya-maṭha, Śauripura, and the Pēḍarā village, the *kīrti* of Gōpāla shines like the autumnal

<sup>1</sup> First ed. (1916), pp. 169 ff; second ed. (1932) pp. 181 ff.

<sup>2</sup> See below, p. 591, n. 1.

<sup>3</sup> Vārāhī and probably Aindrī are sculptured in the Chausaṭh Yōginī Temple at Bhērā-Ghāt. Again, many of the epithets of the goddesses and in some cases even their description are taken from the *Dēvīmāhāmya* (called also *Saptalalī*) in M.P., chapters 81-93. See notes to the transcribed text, below, pp. 590 ff.



इसीमदुत्तपुत्रात्रनिखनावाक्यंपरितःमावतकिं  
रुनिस्मानःप्रतिनीकल्यस्तुतुलुः॥२॥तस्माननागप्र  
होनामस्तनुर्वनुपिचार्दानःतास्ययकानितमूर्तिः  
स्वनप ॥ २ ॥







moon. As Dr. Bhandarkar has already remarked, the word *kīrti* is probably used here with a *double entendre*. It signifies that Gōpāla performed some charitable act such as building a temple at the aforementioned places, most of which are holy *tīrthas*. Verse 41 states that Gōpāla resembled Kandarpa (the god of love) in handsome form, and Sūdraka in valour, and that riding a horse he appeared in various places like Rēvānta. In the next verse (42) Gōpāla requests all people of the *maṇḍala* (province), whether of his family or not, to protect the *kīrti*. The word *kīrti* here probably refers to the temple where the slab was originally placed.

Verse 43 describes the poet Nārāyaṇa, who apparently composed this inscription, as the author of the *kāvya Rāmābhyudaya*. The inscription was written by Dēdū and engraved by Dhanapati.

This record is not dated; but Dr. Bhandarkar identified the king Gōpāla described in it with the *Rāṇaka* Gōpāla, for whom the date 840 of the Kalachuri era (1088-89 A. C.) is furnished by the Chhapri statue inscription.<sup>1</sup> R. B. Hiralal accepted this identification on the ground that both Pēṇḍrā (with which he identified the village Pēḍarā mentioned in v. 40) and Pujāripālī are close to the former Kawardhā State in which the Chhapri inscription is found. Apart from the similarity of names, however, there does not seem to be any valid reason for the identification. The palaeographical evidence detailed above indicates that the present record is somewhat later than the Chhapri inscription. Besides, if we identify the two princes, we shall have to suppose that the country under the direct sway of Gōpāladēva extended from Kawardhā in the west to Sāraṅgarh in the east. He must, therefore, have ruled over a more extensive territory than even his Kalachuri overlord whose era is found used in the Chhapri inscription of Gōpāladēva's feudatory Lakshmaṇarāja! More definite evidence is needed than mere identity of names to prove the identification of the two princes.

From the Shēorinārāyaṇ inscription<sup>2</sup> we learn that there was another prince named Gōpāladēva who belonged to a collateral branch of the Kalachuri family. As that inscription, which belongs to the time of his nephew Āmaṇadēva II, is dated in the Kalachuri year 919 (1167-68 A. C.), Gōpāladēva must have flourished in *circa* 1130 A. C. This agrees with the date we have fixed above on the evidence of palaeography. The fierce battle in which Gōpāladēva distinguished himself may be the same as that in which his brother Ulhaṇadēva lost his life as stated in the Shēorinārāyaṇ inscription. As shown already,<sup>3</sup> the battle was fought with the Kalachuri king Jayasimha of Tripurī, whose known dates range from K. 918 to K. 928.

The reference to the *Rāmābhyudaya kāvya* of Nārāyaṇa, the author of the present inscription, is interesting. There are at least three Sanskrit works of that name known from other references,<sup>4</sup> but only one of them has been published so far. The first of these in chronological order is a play ascribed to Yaśōvarman, who is probably identical with the homonymous king of Kanauj, the patron of Bhavabhūti. It is cited in the *Dhvanyālōka* of Ānandavardhana<sup>5</sup> (9th cen. A. C.) and the *Dhvanyālōkalōchana*<sup>6</sup> of Abhinavagupta (11th cen. A. C.). The *Nāṭyakalukṣaṇaratnakōṣa* of Sāgaranandin<sup>7</sup> also cites two verses from

<sup>1</sup> Above, No. 109, C.

<sup>2</sup> Above, No. 98, line 11.

<sup>3</sup> Above, p. 320.

<sup>4</sup> I am obliged to Mr. P. K. Gode, Curator of the Bhandarkar Oriental Research Institute, for some of these references.

<sup>5</sup> Nirṇayasāgar ed. (1911), p. 133.

<sup>6</sup> *Ibid.*, p. 148.

<sup>7</sup> Ed. by Dillon, pp. 33 and 130.



one *Rāmābhyudaya* which, judging from the introductory remarks of Sāgaranandin, seems to be a play. It is not known if it is identical with the aforementioned work of Yaśōvarman. Aufrecht mentions a *kāvya* named *Rāmābhyudaya* in 30 cantos, the authorship of which is ascribed to one Vēṅkaṭeśa whose date is unknown. The third work of this name is a play by Vyāsaśrī-Rāmadēva, who flourished in the 15th cen. A. C.<sup>1</sup> The work mentioned in the present record seems to be different from all these; for its authorship is definitely ascribed to Nārāyaṇa. It is doubtful if it could be identified with the *Rāmābhyudaya* cited in the *Nāṭakalakṣaṇaratnakōśa*;<sup>2</sup> for, as shown above, the latter was probably a *nāṭaka*, while the work mentioned here was a *kāvya*. As shown above, its author Nārāyaṇa seems to have flourished in the 12th cen. A. C.

As for the geographical names mentioned in the present inscription, Kēdāra is a well-known *tīrtha* on the Himālayas. Prayāga is, of course, modern Allahabad. Pushkara is a holy *tīrtha* still known by its name in Rajputana. Purushōttama may be the well-known Purī in Orissa. Bhīmēśvara is a well-known *tīrtha*, also called Drākshārāma, in the Godavari District of the Madras State. The river Narmadā and the holy place Vārāṇasī are too famous to need identification. R. B. Hiralal identified Prabhāsa with Pabhōsā near Allahabad; but in the period to which the present inscription belongs, the latter does not seem to have been so famous. Prabhāsa is more likely to be the *tīrtha* of that name in Saurashtra. Śauripurā (the city of Kṛishṇa) may be Dvārakā in Saurashtra. R. B. Hiralal's conjecture that Gōpālapura mentioned here was founded by Gōpāladēva himself is plausible, but his identification of it with the village Gōpālpur near Tewar cannot be upheld; for Gōpāladēva's sway could not have extended so far in the north. It must have been situated not very far from Pujārīpālī. I would identify it with the Gōpālpur which lies on the right bank of the Mānd river, about 10 miles north-west of Pujārīpālī. Pēḍarāgrāma is likely to be Peṇḍri, 8 miles north by east of Sāraṅgarh. The other places cannot be identified.

#### TEXT<sup>3</sup>

- 1 . . . . . ता व्र(त्र)ह्म[वि]ष्णु[महेस्वराः]. . . . . [स्स ?]म्मुखा वारा[ही ?]
- 2 . . . . . सा स्वयं(यम्)<sup>4</sup> ॥२॥ शंखचक्रधरा देवी वैष्णवी गरुडासना । गोपालेन महाभक्त्या पुष्पैर्द्विपैश्च पूजिता ॥३॥ भुजङ्गवल्या देवी महाकृपम - ०५<sup>5</sup> । ०५०५ ० - - ०, ०५०५ ० - ०५ ॥४॥ नाम्ना त्रयीयं सा धीरा यत्प्रभावो रणाङ्गणे । नन्वेतस्याः सुगंभीरचित्त गोपाल ते नुतं(तम्) ॥५॥ आद्यन्तदीपोयं द्वितीयलोकश्च ॥०॥ पष्मुखा शक्तिह[स्ता\*] ७, ०५०५० - ०५<sup>6</sup> [1\*]
- 4 [गोपालेन\*] स्तुता नित्यं सर्वपापप्रणा(णा)स(श)नी ॥६॥ वाराही घोरसंरावा दंष्ट्रोद्धृतवसु-न्वरा<sup>7</sup> । स्तुता गोपालवीरेण भक्तिभावेन सर्वदा ॥७॥ नारसिंही सदाक्षेपपातितोडगणा<sup>8</sup> भुवि । चि[न्ति] ०५० - - ०,

<sup>1</sup> *G. i. L.*, Vol. III, p. 245, n. 1.

<sup>2</sup> This work of our author may not have been of sufficient merit to attract attention outside Chhattisgarh, judging by his performance in this inscription! See below, p. 394, n. 2.

<sup>3</sup> From the original stone and ink impressions.

<sup>4</sup> Metre of verses 2—36: *Anushtubh*.

<sup>5</sup> Restore -वृषभवाहना.

<sup>6</sup> Restore मयूरवरवाहना as in *M.P.*, ch. 88, v. 16.

<sup>7</sup> This epithet occurs in *M.P.*, ch. 91, v. 15.

<sup>8</sup> Compare नारसिंही नृसिंहस्य विभ्रती सदृशं वपुः । प्राप्ता तत्र सदाक्षेपक्षिप्तनक्षत्रसंहतिः ॥ *ibid.*, ch. 88 v. 19. The description of the deities and their vehicles in vv. 6—10 closely follows that in *M.P.*, ch. 88, vv. 14 ff. Vārāhī, Vaiṣṇavī and others described here were the *śaktis* of the respective gods who assisted the goddess Ambikā in her fight with demons.



- 5 [गो\*]पालेन व(व)लाधिका ॥८॥ ऐन्द्री गजवरासूहा वज्रहस्ता महाव(व)ला । सहस्रलोचना  
देवी गोपालेन सुपूजिता ॥९॥ नीलोत्पलदलश्यामा चामुंडा प्रेतवाहना । गोपालेन रणेरीणां भय-  
दा[भ] ८
- 6 - ८८ ॥१०॥ इन्द्रगोपकवर्णाभा त्वरिता विद्युदुज्ज्व (ज्ज्व)ला । मता सिन्दूरवर्णाभा गोपालेनाभि-  
वन्दिता ॥११॥ त्रिकला त्रिपुरा देवी निष्कला सुकला पुरा । त्रिकोणमंडला नित्यं गोपालहृदये  
स्थिता ॥१२॥ शत्रुप[क्ष\*]-
- 7 [क्षय]करी [स]मयामलविग्रहा । मारीचा त्रिमुखी भीमा गोपालहृदये स्थिता ॥१२\*॥ जया रिपु-  
प्रमथनी विजया जयवर्द्धनी । पथि क्षेमं[क\*]री<sup>२</sup> देवी गोपालेनाच्चिता सदा ॥१३॥ सा वरा-  
[स\*]-
- 8 नमध्ये तु तारा भीममहाण्वे । गोपालस्य प्रसन्नास्तु स्ता(ता)रणे[नैव?] चारुणा ॥१४॥  
८८८८८८-८८ पर्वते विन्ध्यवासिनी । महाकाली महामाया गोपालेन प्रपूजिता ॥१५॥  
तोतला वि[प्र\*?]-
- 9 दोषेषु त्रैलोक्या विजया<sup>३</sup> रणे । चर्चिका भूतदोषेषु सा गोपालेन [विस्तु(श्रु)ता] ॥१६॥ ८८  
[देवी च कामाक्षी महालक्ष्मीः] क्षमा दया<sup>४</sup> । श्रीगोपालेन वीरेण भक्तिभावेन रंजिता ॥१७॥ सिद्धिः  
सरस्व[ती]
- 10 गौरी कीर्तिः प्रज्ञापराजिता । [आराधिता] महाभक्त्या गोपालेन दिने दिने ॥१८॥ ८८८८८८  
- ८८, ८८८८८ ८-८८ । सास्य गोपालवीरस्य प्रसन्ना वरदाभवत् ॥१९॥ उवाच परम[प्री]-
- 11 ता देवी प्रत्यक्षरविणा । भो गोपाल महावीर [सत्पुत्रस्त्वं] न संशयः ॥२०॥ ८८८८८ ८-८८  
८८८८८ ८-८८ [१\*] गोपाल ८८ भद्रस्त्वं शूद्रकप्रतिमो भुवि ॥२१॥ यथा नन्दी महेशस्य
- 12 विष्णोश्च गरुडो यथा । तथा गोपाल वाराहदे[वीपुत्रो] न संशयः ॥२२॥\* ८८८८८ ८-  
-८ [संस्कृते] प्राकृते चैव न गोपालसमः परः ॥२३॥ या सिद्धिः सर्वकार्येषु या विद्या
- 13 कथ्यते वु(बु)धैः । तस्य<sup>५</sup> प्रभावाद्[गोपालो] ८८८८८ ८-८८ ॥२४॥\* ८८८८८ ८-८८, ८८  
८८८ ८-८८ [१\*] ८८८८८ ८-८८, ८८८८८ सदाभवत् ॥२५॥ चरणांगुष्ठातेन निहतं महि-
- 14 पासुरं(रम्) । दृष्ट्वा गोपालवीरेण [स्तुता तेनांवि(वि)का भवत्] ॥२६॥ ८८८८८ ८-८८,  
८८ ८८ ८-८८ [१\*] ८८८८८ ८-८८, ८८८८८ ८-८८ ॥२७॥ रक्तवी(वी) जो यथाघानि  
सर्वदेवापराजि-
- 15 तः । तां स्तुत्वा सर्वसंप[त्ति]र्गोपालस्य [गृहं श्रिता] ॥२८॥\* ८८८८८ ८-८८, ८८  
८८८-८८ [१\*] ८८८८८ ८-८८, ८८८८८ तथाभवत् ॥२९॥ [नि]शुंभशुंभमथनी  
महावीर्यपराक्रमा । च-
- 16 डिंका चण्डविक्रान्ता गोपालेन [पुनः स्तुता] ॥३०॥\* धाम ८८८ ८-८८, ८८८८८ ८-८८  
[१\*] ८८८८८ ८-८८, ८८ [गोपालेन पूजिता] ॥३१॥ कंसदैत्यवधाघयि विष्णुना या स्तुता  
स्वयं(यम्) ।
- 17 तां समाराध्य गोपालो वर्णनीयः सतामभूत् ॥३२॥ पुत्रं प्रति ममत्वं हि ८८८८८ ८-८८ [१\*]  
८८८८८ ८-८८, ८८८८८-८८ ॥३३॥ कोटिमन्त्रप्रभावेन(ण) पुनर्देवी वरं द-

<sup>१</sup> This verse is really the thirteenth, but is marked 12 in the original by mistake. The subsequent numbers to the end are consequently less by one.

<sup>२</sup> Compare मार्ग क्षेमकरी रक्षोद्धिजया सर्वतः स्थिता । in the *kanakha* of the *Saptasati*.

<sup>३</sup> Perhaps त्रैलोक्यविजया is meant.

<sup>४</sup> The goddess is identified with *kṣānti* (forgiveness) and *dayā* (compassion) in *M.P.*, ch. 85, vv. 20 and 29.

<sup>५</sup> The sense requires a feminine form like तस्याः.



- 18 दो । अतुलं तव गोपाल व(व)लं वीर्यं पराक्रमः ॥३४॥ ॐॐॐॐ ॐ—ॐ, ॐॐॐॐ ॐ  
— ॐॐ । ॐॐॐॐ ॐ—ॐ, ॐ कोटिलक्षसहस्रशः ॥३५॥ गृध्रगोमायुसंकीर्णा रौद्रा रक्तनदी तदा ।  
19 नाभिमात्रान्तरन्ति स्म राक्षस्यो रक्तमोहिताः ॥३६॥ — ॐॐ—ॐ—ॐॐॐ—ॐ—  
ॐ—, ——— रविसारिसम्परिपतद्वा(द्वा)णान्धकारे रणे । श्रीगोपालसमोपरः क्षितित—  
20 ले यद्यद्भुतैर्विद्रुमैरासीद[स्ति भविष्यति] ॐॐॐ दाधारस्तदा कथ्यताम्<sup>1</sup> ॥३७॥ [श्री]केदारे  
प्रयागे च पुष्करे पुष्पोत्तमे । भीमेश्वरे नर्मदायां श्रीगोपालपुरे तथा<sup>2</sup> ॥३८॥ वाराणस्यां  
21 प्रभासे च गंगासागरसंगमे । वरलीसी[ध]त[स्था]ने श्रीवैराग्यम[ठे] तथा ॥३९॥ अष्टद्वारे  
शौरिपुरे पेडराग्राम एव च । कीर्त्तिगोपालवीरस्य शरच्चन्द्रसमा भुवि ॥४०॥  
22 कंदर्पं इव रूपेण गोपालः सौ(शौ)र्यशूद्रकः । स्थाने स्थाने ह्यारूढो रेवन्त इव दृश्यते ॥४१॥ यो  
मम कुलपरवन्ते(वंशे) सुमतिः संभवति मण्डले लोकः । पालयतु कीर्त्तिमेतां  
23 चरणगतो वदति गोपालः<sup>3</sup> ॥४२॥ श्रीवत्स<sup>4</sup>श्चरणान्ज(ञ्ज)पूजनमतिर्भारायणः सत्कविः श्रीरामा—  
भ्युदयाभिधं रसमयं काव्यं स भव्यो व्यधात(त्) । स्मृत्यारूढयदीयवाक्यरचना प्रादुर्भव—  
24 त्रिभैरवमोल्लासितचित्तवृत्तिरभवद्वाग्देवता वल्लकी<sup>5</sup> ॥४३॥ ॐॐॐॐ व(ग)रुडाधिप [1\*] यच्चन्द्रिकायां  
[1\*] गोपालेन नमस्कृता<sup>6</sup> ॥[ठ]॥ अगस्त्यश्च पुलस्त्यश्च जैमिनिर्लोमशादयः । माकण्डेयोऽथ  
दुर्वासा व्यासः का—  
25 लवसा(शा) यतः<sup>7</sup> ॥४४॥ अन्ये देववशाः सर्वे काले क्षणविनासि(शि)नि । इति दृष्ट्वा जना  
नित्यं परमा[र्थे] नमोस्तु<sup>8</sup> वः ॥४५॥ पंडितदेवलिखिता घनपतिरुत्कीर्णा<sup>9</sup> ॥

## TRANSLATION

- (Verse 1) . . . . . Brahmā, Vishṇu and Mahēśvara . . . . .  
(V. 2) . . . . . Vārāhī, . . . . . she herself . . . . .  
(V. 3) The goddess Vaishṇavī, holding a conch and a discus and seated on an eagle, was with great devotion worshipped by Gōpāla with flowers and (various kinds of) incense.  
(V. 4) The goddess, wearing bracelets of serpents (and) [riding] a large bull . . . . .  
(V. 5) This is that wise goddess named Trayī who has a (mighty) power on the battlefield. It is indeed she whom you, O Gōpāla of grave temperament, have praised. This verse and also the second one form the lights in the beginning and the end.<sup>10</sup>  
(V. 6) . . . . . the six-faced one, who wields a pike in her hand and who destroys all sins, has always been praised by Gōpāla.  
(V. 7) Vārāhī, who utters a terrific cry and who raised the earth with her tusk, has always been praised with devotion by the brave Gōpāla.  
(V. 8) Nārasimhī, who made constellations of stars fall on the ground by the whirling of her mane and who is exceedingly powerful, [was praised] by Gōpāla.

<sup>1</sup> Metre: *Sārdūlavikrīḍita*.

<sup>2</sup> Metre of verses 38-41: *Anuṣṭubh*.

<sup>3</sup> Metre: *Āryā*.

<sup>4</sup> For the defective construction here, see below, p. 594, n. 2.

<sup>5</sup> Metre: *Sārdūlavikrīḍita*.

<sup>6</sup> These metrical pieces, which were omitted before through inadvertence, seem to be given here, but as a considerable portion of the *prafasti* is effaced, their proper positions cannot be made out.

<sup>7</sup> Metre of vv. 44-45: *Anuṣṭubh*.

<sup>8</sup> Read मनोस्तु.

<sup>9</sup> Read घनपतिनोत्कीर्णा.

<sup>10</sup> I. e., They form a sort of refrain.



## PUJARIPALI STONE INSCRIPTION OF GOPALADEVA

2  
 4  
 6  
 8  
 10  
 12  
 14  
 16  
 18  
 20  
 22  
 24

2  
 4  
 6  
 8  
 10  
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 16  
 18  
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 22  
 24







(V. 9) The exceedingly powerful goddess Aindri endowed with a thousand eyes, who has the thunderbolt in her hand and is seated on a lordly elephant, was well worshipped by Gōpāla.

(V. 10) Chāmūṇḍā, who is dark-complexioned like the petal of a blue lotus, rides a spirit and terrifies enemies in battle, [was praised] by Gōpāla.

(V. 11) (The goddess) Tvaritā, who is bright like lightning and is considered as similar in complexion to the *indragōpaka* insect and vermilion, was adored by Gōpāla.

(V. 12) The goddess Tripurā, who, (though) wholly void of parts, is proficient in three arts<sup>1</sup> and was formerly (worshipped) in a *maṇḍala* of three corners, dwells always in the heart of Gōpāla.

(V. 12)<sup>2</sup> The three-faced terrible Mārīchā of bright form, (also called) Samayā,<sup>3</sup> who exterminates the ranks of the enemies, was seated in the heart of Gōpāla.

(V. 13) The goddess Jayā, who destroys foes, (as well as) Vijayā, who enhances victory (and) makes one's path happy, were always worshipped by Gōpāla.

(V. 14) May that Tārā, who has an excellent seat in the midst of the dreadful ocean, be pleased with Gōpāla, (affording him) excellent protection!

(V. 15) . . . . . Vindhyavāsini dwelling on the mountain, Mahāmāyā (and) Mahākālī were worshipped by Gōpāla.

(V. 16) The goddess, who is called Tōṭalā when the Brāhmaṇas commit a fault(?), who attains victory in battle in the three worlds and who is called Charchikā<sup>4</sup> when (other) creatures do wrong(?), was seen by Gōpāla.

(V. 17) The goddess Kāmākshī, (who is called) Mahālakshmī (and appears as) forgiveness and compassion, was pleased by the brave Gōpāla with (his) devotion.

(V. 18) (The goddess) Sarasvatī, (who is called) Gaurī (and) (who is) success, fame and unbaffled intelligence, was propitiated by Gōpāla day by day with his great devotion.

(V. 19) [The goddess] . . . was pleased with the brave Gōpāla and granted a boon . . . . .

(V. 20) The goddess, being greatly pleased at every syllable (of Gōpāla's praise), said, "O great warrior, Gōpāla! Thou art, no doubt, an excellent son!"

(V. 21) " . . . . . O Gōpāla! (Thou art) like Sūdraka on the earth . . . . ."

(V. 22) As Nandin is (dear) to Mahēśa, as Garuḍa is to Viṣṇu, so (art thou), Gōpāla, a son of the goddess Vārāhī undoubtedly!

(V. 23) . . . . . There is none like Gōpāla, (described) in Sanskrit or Prakrit (literature).

(V. 24) That which is (called) success in all affairs, that which is regarded by the wise as learning,—through the power of that . . . . . Gōpāla . . . . .

(V. 25) . . . . . became always . . . . .

(V. 26) Having seen that the buffalo-demon was killed (by the goddess) by planting (on him) the big toe of her foot, that brave Gōpāla praised (the goddess) Ambikā.

(V. 27) . . . . .

<sup>1</sup> There is a play on the word *kalā*, which gives rise to the figure *Virādhābhāsa*.

<sup>2</sup> For the repetition of this verse-number, see above, p. 591, n. 1.

<sup>3</sup> Samayā is a name of Dēvī. See *Lalitāsahasranāma*, v. 88.

<sup>4</sup> The goddess has this name in the *kanaka* (v. 21) of the *Saptasatī*.



(V. 28) When he praised the goddess that killed (the demon) Raktabija who (could) not be defeated by all gods, all fortune [entered the house Gōpāla].

(V. 29) . . . . . became . . . . .

(V. 30) Chaṇḍikā, who has a terrific step and is possessed of great strength and valour, (and) who killed Niśumbha and Śumbha, was again praised by Gōpāla.

(V. 31) . . . . . was adored by Gōpāla.

(V. 32) Having propitiated the goddess who had been praised by Viṣṇu himself in order to kill the demon Kāṁsa, Gōpāla became fit to be described by good people.

(V. 33) Love to one's son . . . . .

(V. 34) By the power (*derived*) from muttering (*her*) *mantra* a crore times, the goddess again granted (*him*) the boon—"Gōpāla! thy strength, prowess and valour (*will be*) matchless."

(V. 35) . . . . . in thousands, lakhs and crores.

(V. 36) The female demons, attracted by blood, waded through the dreadful river<sup>1</sup> of blood which was navel-deep and was infested by vultures and jackals.

(V. 37) Tell me if there was, is or will be on the earth another person resembling the illustrious Gōpāla . . . . . in marvellous prowess on the battlefield where darkness is caused by arrows discharged all round from . . . . .

(Vv. 38-40) On the earth the *kīrti* of the brave Gōpāla shines like the autumnal moon at the famous Kēdāra, Prayāga, Pushkara, Purushōttama, Bhīmēśvara, on the Narmadā, at the famous Gōpālapura, Vārāṇasī, Prabhāsa, at the junction of the Gaṅgā and the sea, Varalī, . . . the famous Vairāgyamaṭha, the Aṣṭadvāra, Śaurīpura, (and) the village Pēḍarā.

(V. 41) Gōpāla resembles the god of love in handsome form and is (*like*) Sūdraka in valour. He appears in every place mounted on a horse like Rēvanta.

(V. 42) "Whatever person of noble mind is born in this world, whether in my family or another's, may he protect this meritorious work!" Thus says Gōpāla, falling at (*his*) feet.

(V. 43) The good poet Nārāyaṇa, whose mind is (*engaged*) in adoring the lotus-like feet of Viṣṇu<sup>2</sup>, who composed, the *kāvya* full of sentiments, called the famous Rāmābhyudaya, (and) on remembering whose composition, the Goddess of speech, with her mind filled with intense pleasure, became (*like*) her lute,<sup>3</sup> (*composed this praśasti*).

(Vv. 44-5) Agastya, Pulastya, Jaimini, Lōmaśa and others, Mārkaṇḍēya, also Durvāsa (and) Vyāsa were subject to death, (*while*) others are at the mercy of fate in this age which perishes in a moment! Knowing this, O men, may your minds be always directed to spiritual knowledge!

Written by the Paṇḍita Dēdū. Engraved by Dhanapati.

<sup>1</sup> See above, p. 189.

<sup>2</sup> The construction in the original is faulty as *śrīvatsaḥ* is apparently used in the sense of *śrīvatsarya*. Again, some words like *praśastiṁ-akarōt* are required to state the poet's authorship of the present inscription.

<sup>3</sup> I.e., was full of praise for the poet.



## SAHASPUR STATUE INSCRIPTION OF YASORAJA: (KALACHURI) YEAR 934

THIS inscription was first brought to notice by Sir Richard Jenkins in the *Asiatic Researches*, Vol. XV, p. 306. It was subsequently noticed by Sir A. Cunningham, who gave an account of its contents and the Christian equivalent of its date together with a photozincograph in his *Archaeological Survey of India Reports*, Vol. XVII, pp. 42-4, plate xxii. Its date was next examined by Dr. Kielhorn in the *Indian Antiquary*, Vol. XVII, p. 217. The inscription is edited here for the first time from excellent ink impressions kindly supplied by Mr. M. A. Suboor of the Central Museum, Nagpur.

The record is incised on the pedestal of a statue, locally known as that of Sahasrā-rjuna or Sahasrabāhu, which lies under a tamarind tree near a tank at Sāhaspur, 12 miles to the south-west of Kawardhā, the chief town of a former feudatory state of the same name in Chhattisgarh, Madhya Pradesh.<sup>1</sup> It consists of four short lines followed by four half lines on the left and two half lines on the right. It is in a good state of preservation. The average size of the letters is .5". The characters are Nāgarī and the language Sanskrit. The only orthographical peculiarities, which call for notice, are the use of ' for b in *Valēr*=, l. 1 and of the palatal ś for the dental s in *-śūnōḥ*, l. 2.

In the first four lines the inscription describes Yaśōrāja whom the statue was intended to represent; but the description is wholly conventional. The next four half lines on the left name his queen, two sons and one daughter.

The date of the inscription is recorded in the two half lines on the right as the year 934 (expressed in decimal figures only), the fifteenth tithi of the bright fortnight of Kārttika, Wednesday.<sup>2</sup> This date must evidently be referred to the Kalachuri era and regularly corresponds to Wednesday, the 13th October 1182 A.C.<sup>3</sup> On that day the fifteenth tithi of the bright fortnight of Kārttika in the expired Kalachuri year 934 ended 14 hours after mean sunrise.<sup>4</sup>

As stated before, Yaśōrāja was probably a feudatory of the Kalachuri kings of Ratanpur.

TEXT<sup>5</sup>

- |   |  |                                     |
|---|--|-------------------------------------|
| 1 | वक्तृत्वे समतां सदा सुरगुरोर्दनि व(व)लेभूभुजः                          |                                     |
| 2 | लावण्ये मकरध्वजस्य गिरिजाशू(सू)नोः सुशक्तो स्थितः <sup>6</sup> ।       |                                     |
| 3 | प्रत्यायातरिपुञ्च दुष्टमपि <sup>7</sup> [य]स्तद्रक्षणे यः शिविः(विः)   |                                     |
| 4 | सोयं चात्र विराजते भुवि यशोराजो जितारिः स्वयं(यम्) [॥१॥*] <sup>8</sup> |                                     |
| 5 | राज्ञी श्रीलक्ष्मादेवी ॥   | स्वस्ति ॥ सम्ब[त्] <sup>9</sup> ९३४ |
| 6 | कुमारश्रीभोजदेवः ॥   | कार्तिक सुदि १५ बु(बु)धे ॥          |
| 7 | कुमारश्रीराजदेवः ॥   |                                     |
| 8 | कुमा[रि](री)[श्री]जासल्लदेवि(वी) ॥                                     |                                     |

<sup>1</sup> C. A. S. I. R., Vol. XVII, p. 43.

<sup>2</sup> Jenkins gave the date wrongly as 'Kartik Shudi Panchami Roj Budhwar'. A. R., Vol. XV, p. 306. The inscribed tithi is 15, not 5 as pointed out by Cunningham. C. A. S. I. R., Vol. XVII, p. 42.

<sup>3</sup> Cunningham's statement (*loc. cit.*, p. 43) that the 15th of Kārttika in 1183 A. C. was a Wednesday is incorrect; for, in 1183 A.C. the aforementioned tithi fell on Tuesday, not on Wednesday.

<sup>4</sup> According to Kielhorn's calculations the tithi ended 13 h. 57 m. on that day.

<sup>5</sup> From ink impressions.

<sup>6</sup> The sense requires some participle like गतः in place of स्थितः.

<sup>7</sup> The correct reading would be दुष्टोपि, but it would not suit the metre.

<sup>8</sup> Metre: Śārdūlavikrīḍita.

<sup>9</sup> Read संवत्.



## TRANSLATION

Here on the earth shines that Yaśōrāja himself, who has conquered his enemies, who has always attained equality with the preceptor of gods in eloquence, with the king Bali in charity, with the crocodile-bannered (god of love) in beauty (and) with (Kārttikēya) the son of Girijā in great strength, and who is Sibi in protecting even a wicked foe who comes back to him (*for shelter*).

(Line 5) The queen, the illustrious Lakshmādēvī.

The prince, the illustrious Bhōjadēva.

The prince, the illustrious Rājadēva.

The princess, the illustrious Jāsalladēvī.

Hail! (*In*) the year 934, on the 15th (*lunar*) day of the bright (*fortnight*) of Kārttika, on Wednesday.

No. 116; PLATE XCVI A

## TAHANKAPAR PLATE OF PAMPARAJADEVA: (KALACHURI) YEAR 965

THIS is one of the two plates which were found in an old well in the village *Tahan-kāpār*,<sup>1</sup> 18 miles from Kāñkēr, the capital of a former feudatory State of the same name in the Chhattisgarh Division of Madhya Pradesh. The inscriptions on both the plates were edited, together with translations and lithographs, by Rāi Bahadur Hiralal in the *Epigraphia Indica*, Vol. IX, pp. 166 ff. The present plate is now in the possession of the former Chief of Kāñkēr. It is edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India.

The present copper-plate is 7.7" broad and 3.7" high. It weighs 80 *tolas*. At the top, it has a rectangular-hole measuring  $\frac{1}{8}$ " by  $\frac{1}{8}$ ", but its purpose is not known. As will be clear from the description given below, the inscription is completed on the present plate. The hole could not, therefore, have been meant for a ring connecting it with some other plate. The other plate, which was discovered with the present one and which also contains a complete inscription, has no such hole. It seems, therefore, that the hole was made subsequently by the owner to string the plate with other valuable plates or papers. No seal has been discovered with the plate and there is no sign of one being soldered to it.

The plate is inscribed on one side only. The inscription, which consists of 11 lines, is in a good state of preservation. The average size of the letters is .2". From faint traces of some other letters on it, it appears that the plate is a palimpsest, the earlier record being carefully beaten in to make room for the present one.

The characters are Nāgarī. *Dh* shows both earlier and later forms; see, e.g., *Rājādhirāja*-, l. 1 and *Lakshmīdhara*-, l. 5; *ṇ* is not distinguished from *l*; see *-sarmmapā*, and *likhitam*, both in l. 10. The language is very corrupt Sanskrit. Notice the mistake of *sandhi* in *asmiṃ arthē*, l. 8, of participial and verbal forms in *kurvaṃ*, l. 4, and *tishṭhāmi*, ll. 4-5 and of syntax in *-vaṇikōṭṭa maryādīkritya*, l. 5. The record is in prose throughout. It shows the usual orthographical peculiarities such as the substitution of *s* for *ś* in *-vaṇis-ānvaya-* and of *v* for *b* in *-sava-*, both in l. 2, and the use of *ri* for the vowel *ṛi* in *-rikshē*, l. 10.

<sup>1</sup> I have not been able to trace this village on the Degree Map, 64 H. But the map shows a village named Tonka Niche about the same distance (viz., 18 miles), west by south of Kāñkēr.



SAHASPUR STATUE INSCRIPTION OF YASORAJA: (KALACHURI) YEAR 934

वृक्षैर्ममतामदासुप्रगद्विवलेर्मम  
 तमवलिमकारधदसुनिदिगसुनाःसुवमोसुना  
 प्रसागानरिपुशकुसमपिमासदसुनाःसुवमो  
 सोमंमवविनादनेत्रुपिदसुनामोदोकितादिःसुमं  
 गदोनीलसादेवि॥ वसिष्ठममममममम  
 कुमादेनीनोकेववः॥ काजिकमुदिदुः॥  
 कुमाननीमादेववः॥  
 कुमादेनीमादेववः॥







The inscription is one of Pamparāja of the Sōma-vaṁśa. It is a business document, executed at the (royal) residence in Kākaira, in favour of one Lakshmīdhara.<sup>1</sup> The object of it is to fix the revenue of the village Jaiparā<sup>2</sup> at 130 *Sarāhagaḍāma-āchhu*<sup>3</sup> as previously settled and 140 *Vijayarāja-ṭaṅkas*.<sup>4</sup> It is also stated that the revenue of another village named Chikhalī was fixed at 150 *Vijayarāja-ṭaṅkas*. Several persons, whom we know from the next inscription to be royal officials, are cited as witnesses to the transaction.

No genealogy of the king is given in the present inscription probably because it is a business document and not a royal grant. It is, however, curious that Pamparāja is given here the high-sounding titles *Rājādhirāja* and *Paramēśvara* together with some more modest ones, viz., one who has acquired the *pañcha-sabdas* and *Mahāmāṇḍalika*. The latter probably describe his real status. From the Rājim inscription dated K. 896, we learn that Jagapāla, who was a feudatory of Prithvīdēva II, the Kalachuri king of Ratanpur, had conquered the Kākaira country and since that time the rulers of that territory may have acknowledged the suzerainty of the Kalachuri kings of Ratanpur. Pamparāja, notwithstanding his high-sounding titles, was, therefore, probably a feudatory of the Kalachuris whose era we find him using in this as well as in the following inscription. The present record mentions his queen Lakshmīdēvī, the prince Bōpadēva and the chief minister Dōgarā.

The inscription is dated on Monday, the 10th tithi<sup>5</sup> of the dark fortnight of Bhādrapada in the year 965 (expressed in decimal figures only), the *nakshatra* being Mṛiga. The date must evidently be referred to the Kalachuri era. It corresponds, for the current year 965, to Monday, the 12th August 1213 A. C. On that day the 10th tithi of the dark fortnight of the *pūrṇimānta* Bhādrapada commenced 6 h. 45 m. after mean sunrise, and the *nakshatra* was Mṛiga which ended 14 h. 30 m. after mean sunrise. Though the tithi was not civilly connected with Monday, it was so cited probably because it was actually current when the transaction was made. The charter was written by the *Paṇḍita* Vishṇuśarman and incised by the *Sūhi* Kēśava at the town of Pāḍi.

As for the places mentioned in the present record, Kākaira is Kānkēr mentioned above. Jaiparā and Chikhalī have already been identified by Rai Bahadur Hiralal with Jaiprā and Chikhli, 15 and 21 miles respectively north of Kānkēr. Pāḍi, which he was unable to trace, is clearly Pādē, 18 miles west by south of Kānkēr.

<sup>1</sup> He is probably identical with Lakshmīdharaśarman, the grantee of the other Tahankāpār plate (below, No. 117) and different from Lakshmīdhara cited as a witness in l. 8 of the present plate.

<sup>2</sup> In the text *Jaiparā* has *Vaṇikōṭṭa* affixed to it. Hiralal took it to mean that in Jaiparā there was a *vaṇikōṭṭa* or "traders' fortress", i.e., a fortified place probably made by Banjāras for storing grain purchased for transport. See *Ep. Ind.*, Vol. IX, p. 169, n. 1.

<sup>3</sup> *Sarāhagaḍa* is probably identical with *Sarāharāgaḍha* mentioned in l. 10 of the Rājim stone inscription of Jagapāla (above, No. 88). *Āchhu* is probably identical with *āṣu*, a coin mentioned in the literature of the Mahānubhāvas as current during the time of Chakradhara, the founder of that sect (13th cen. A. C.). *Sarāhagaḍām-āchhu* may, therefore, mean the particular coins of *Sarāhgaḍ* (modern *Sāraṅgarh*, formerly a feudatory State in Chhattisgarh).

<sup>4</sup> Hiralal proposed to emend *Vijayarāja* into *vijaya-rājya* and understood the expression as 'coins of our victorious reign (mint)'. It is not unlikely that Vijayarāja was a king who struck those coins. Compare *Śrīmād-Ādivarāba-dramma* and *Vigrahapāla-dramma* in ll. 19 and 30 of the *Sīyaḍōṇi* inscription. *Ep. Ind.*, Vol. I, pp. 175 and 177.

<sup>5</sup> As Kielhorn has already noted, the cipher is engraved quite on the margin of the plate. As regards the name of the week-day 'the engraver after the *akshara* *sā* in the first instance by mistake engraved the letter *d* (of *dinā*), and he then altered this *d* to *ma*.' *Ep. Ind.*, Vol. IX, p. 131.



TEXT<sup>1</sup>

- 1 स्वस्ति [1\*] कार्कैरसमावासे राजाधिराजपरमेस्व(श्च) रपरममाहेस्व(श्च) रसो-
- 2 मवंसा(शा) न्वयप्रसूतकात्या[य\*] नीवरलद्ध(श्च) पंचस(श) व्दा(व्दा) भिनदितनिजभुजोपार्जित-
- 3 महामण(ण्ड) लीक<sup>2</sup> सी(श्री) मत्पंपराजदेवविजयराज्ये तत्संनिहितराज्ञीलक्ष्मी-
- 4 देवि(वी) कुम(मा) र वो(वो) पदेव प्रधान डोगरा रा<sup>3</sup> । वंपा ठ<sup>4</sup> । अमू एते निजव्यापारं  
कुर्वन्ति-
- 5 छांति<sup>5</sup> जैपरावणिकोट<sup>6</sup> मयादीकृत्य ग्रामपत्रोय<sup>7</sup> गैता लक्ष्मीधरायं(य) प्रदत्तं(त्तम्) [1\*]
- 6 प्रथमसराह<sup>8</sup> गडाम आछु १३० विजयराजटंक<sup>9</sup> १४० हलवादं पट्टं-
- 7 तरे । तथा चिखलीग्रामपत्रे विजयराजटंक<sup>9</sup> १५० प्रलवापो-
- 8 णपट्टन्तरे । अस्मि अयं<sup>10</sup> साक्षिणः भट्ट रा<sup>11</sup> । गोविन्द गैन्ता लक्ष्मीधर गै<sup>12</sup> म-
- 9 हेस्वर<sup>13</sup> । ना<sup>14</sup> । छंडू । ना<sup>14</sup> । दामोदर । सा<sup>15</sup> । पाण्ड । संवत्(त्) । ९६५ भाद्रपदे  
वदि १०
- 10 मृगरिक्षे<sup>16</sup> सोमदिने<sup>17</sup> । पं । विष्णुशर्मणा [लि] खितं [1\*] सेठि<sup>18</sup> केशवेन उत्कीर्णं पाडि-
- 11 पत्तने [1\*] सु(शु)भं भवतु ॥

## TRANSLATION

Hail ! At the residence in Kākaira, during the victorious reign of the *Rājādhirāja*, *Paramēśvara* (and) *Paramamāhēśvara*, the illustrious *Pamparājadēva*, (who is) born in the *Sōma-vamśa* (lunar race), who is hailed as having obtained the five sounds by the boon of (the goddess) *Kātyāyanī* and who has obtained (the title of) *Mahāmāṇḍalika* by (the strength of) his own arm, while (there are) the queen *Lakshmīdēvī* (and) the prince *Bōpadēva* with him, and the (officers such as) the Minister *Dōgarā*, *Rāṇaka Vaipā* and *Ṭhakkura Asū* are present on duty, this village document (fixing the revenue of) *Jāiparā*, the traders' fortress,<sup>19</sup> is given to *Gaitā Lakshmīdhara*. (The amount fixed is) 130 āchhns of *Sarāhagaḍa* (as settled)

<sup>1</sup> From ink impressions.

<sup>2</sup> Read -महामण्डलिक-

<sup>3</sup> I. e., *Rāṇaka*.

<sup>4</sup> Hiralal ingeniously explained these five letters as abbreviations of *Rāṇaka* (chief councillor), *Rājavallobha* (court-favourite), *Vṛtika* (chamberlain), *Pāṇika* (aide-de-camp) and *Ṭhakkura* (lord-in waiting). According to him, these together with the minister, the village priest who is a party to the present transaction, and the Raj Paṇḍit who wrote the present record, make the eight ministers mentioned here. This explanation does not, however, appear to be correct. As the next inscription (No. 117) shows, *Asū* (not *asja*) was the name of an official as indicated by *Ṭhākri* (i. e. *Ṭhākura*) prefixed to it. There is, therefore, no clear reference to eight ministers here.

<sup>5</sup> Read कुर्वन्तिस्तिष्ठन्ति.

<sup>6</sup> Read वणिक्कोट्टं.

<sup>7</sup> Read ग्रामपत्रमिदं.

<sup>8</sup> The *aksara ja*, which was at first incised after ग, has been cancelled. Hiralal read सराहगडाम.

<sup>9</sup> Read -टंक-. Hiralal suggested the reading विजयराज्यटंक.

<sup>10</sup> Read अस्मिन्नयं.

<sup>11</sup> I. e., राजक.

<sup>12</sup> I. e., गैता or गैन्ता which still means the village-priest in the former Kāṅkēr and Bastar States.

<sup>13</sup> Read महेश्वर.

<sup>14</sup> I. e., नायक.

<sup>15</sup> I. e., सावु.

<sup>16</sup> Read मृगक्षेत्रे or मृगक्षेत्रे.

<sup>17</sup> Read सोमदिने. See above, p. 597, n. 3.

<sup>18</sup> Read सेठि-

<sup>19</sup> See above, p. 597, n. 2.



previously (and) 140 *Vijayarāja-ṭaṅkas* for half the Halavā *paṭṭi*.<sup>1</sup> Similarly in the document of the Chikhali village, (the amount fixed is) 150 *Vijayarāja-ṭaṅkas* for the three-quarters of the Pralavā *paṭṭi*.

The witnesses for this transaction are the *Bhaṭṭa Rāṇaka* Gōvinda, *Gaintā* Lakshmidhara, *Gaintā* Mahēśvara, *Nāyaka* Chhaṇḍū, *Nāyaka* Dāmōdara (and) *Sāva* Pāṇha.

(Line 9) (This document is) written by the *Paṇḍita* Viṣṇuśarman on Monday, the 10th (lunar) day of the dark (fortnight) of Bhādrapada, the *nakshatra* being Mṛiga in the year 965. Engraved by the *Sēṭhī* Kēśava in the town of Pāḍi. May there be good fortune !

NO. 117; PLATE XCVI B

TAHANKAPAR PLATE OF PAMPARAJADEVA : (KALACHURI) YEAR 966

THIS plate was discovered, together with the preceding one, in an old well at Tahankāpār in the former Kāṅkēr State in Madhya Pradesh. It is now in the possession of the former Chief of Kāṅkēr. The inscription on this plate also was edited with a translation and a lithograph by R. B. Hiralal in the *Ep. Ind.*, Vol. IX, pp. 166 ff. It is edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India.

The plate measures 7.8" broad and 3.3" high. It is 'thick in the middle, but very thin at the ends, so thin, indeed, that the commencement *svasti* has cut through the plate, leaving holes in the engraved portion, and similarly at the diagonally opposite end, a portion is exceedingly worn out, leaving irregular holes there. The corners of this plate are rounded off.'<sup>2</sup>

The inscription consists of 11 lines and is in a good state of preservation. The characters are Nāgarī. As the present record was written only about a year after the preceding one, it presents the same palaeographical peculiarities as the latter. Besides what has been noted before, the old form of the initial *ī*, which occurs in *Īsvara*, l. 7, deserves notice. The language is corrupt Sanskrit, replete with grammatical and orthographical mistakes which are pointed out below, in the foot-notes to the transcribed text.

The present plate was granted, while residing at Pāḍi, by the *Paramabhṭṭāraka* and *Mahāmāṇḍalika*, the illustrious Pamparājadēva, who meditated on the feet of the *Paramabhṭṭāraka* and *Mahāmāṇḍalika*, the illustrious Sōmarāja, who in turn meditated on the feet of the *Mahāmāṇḍalika*, the illustrious Bōpadēva of the Sōma-varṇśa. It will be noticed that unlike the preceding inscription which was a business document, the present grant contains a description of the royal pedigree for three generations.

The object of the present inscription is to register two grants,—one of the village Kōṅgarā, made before (the god) Prāṅkēśvara<sup>3</sup> by Pamparāja and the other of the village Āṇḍali, situated in the same district, by his son, the prince Bōpadēva—on the occasion of a solar eclipse on Sunday, in the month Kārttika in the cyclic year Īsvara, the *nakshatra* being Chitrā. The numerical figures of the year are given at the

<sup>1</sup> In translating this expression and a similar one in the next sentence, I have followed Hiralal, but I am not certain about the meaning. According to Hiralal, Halbas are an aboriginal tribe, chiefly found in Kāṅkēr. *Paṭṭa* is also used as a territorial term in l. 15 of the Khōh plates of Mahārāja Hastin (C. I. I., Vol. III, p. 103). *Paṭi-bhāga* or *paṭṭi-bhāga* occurs in the sense of 'a share of the produce' in the Hirahadagalli plates of Śivaskandavarman. *Ep. Ind.*, Vol. I, p. 6.

<sup>2</sup> *Ep. Ind.*, Vol. IX, p. 167.

<sup>3</sup> See below, p. 600, n. 3.



end as 966. Though no era is specified, the date must evidently be referred to the Kalachuri era. It regularly corresponds, for the *expired* Kalachuri year 966, to Sunday, the 5th October 1214 A. C., when there was a total solar eclipse visible at Kānkēr, the *tithi* being the new-moon day of the *pūrṇimānta* Kārttika, and the *nakshatra*, Chitrā.<sup>1</sup> The cyclic year, however, does not agree. According to the southern luni-solar system it was Bhāva and according to the northern system, it was Bahudhānya. In neither case was it Īśvara. As Kielhorn has pointed out,<sup>2</sup> according to the northern mean-sign system the cyclic year Īśvara lasted from the 2nd September 1212 A.C. to the 29th August 1213 A.C. The discrepancy is evidently due to the writer's carelessness.

The present grant mentions eight royal officers, besides the Prime Minister. Five of these figure as witnesses and one more, *viz.*, Vishṇuśarman, as the writer in the preceding grant. The Prime Minister seems to have been changed during the interval. In the present grant he is named Vāghu, while previously the post was held by Dōgarā. The engraver of both the grants was the same man Kēśava.

The donee of the present grant was the *Gaitā* Laksmīdhara, who is also mentioned in the preceding inscription. He was a student of the Yajurveda and belonged to the Gṛīta-Kauśika *gōtra*. He was the son of Gadādhara and grandson of Mādhavaśarman.

Of the place-names mentioned here, Pāḍī, where the grant was made, has already been identified. It seems to have been a second capital of Pamparāja; for, the preceding plate also, though granted at Kākaṭa, was actually engraved at Pāḍī. As for Kōṅgarā, the village donated by Pamparāja, there are three places of that name in the vicinity of Kānkēr. Two of them, Deo Kōṅgērā and Kōṅgērā Biyās, lie close together, 4 miles to the south-east, and the third, Hāt-Kōṅgērā, 5 miles to the north of Kānkēr. One of these is probably meant by the Kōṅgarā of the present grant<sup>3</sup>. Āṇḍali is probably Āndaṇi, 6 miles east of Kānkēr.

#### TEXT

- 1 सिद्धिः<sup>1</sup> [१\*] स्वस्ति [१\*] पाडिसमावासे समस्तराजावलीमलालंकित<sup>2</sup>सोमवंसा (शा) न्वयप्रसूतमहा-
- 2 म[ण]लीक<sup>3</sup>श्रीमद्वोपदेव<sup>4</sup>पादानुध्यातपरमभट्टारकमह (हा) म[ण]लीक<sup>5</sup>श्रीमत्सोमरा-
- 3 जदेवपादानुध्या (ध्या) तपरमभट्टारकमहामण्डलीक<sup>6</sup>श्रीमत्पराजद (दे) वमदी (ही) प्रवद्धीमान<sup>7</sup>क-
- 4 त्याणवी (वि) जयराज्ये तत्संनिहितराज्ञी लष्मादेवि<sup>8</sup> कुमारवो (वो) पदेव<sup>9</sup> प्रधानवाघु । ठाकुर असू<sup>11</sup> । विष्णु-

<sup>1</sup> According to Pillai's *Indian Ephemeris*, the *tithi* ended 3 h. 10 m. and the *nakshatra*, 8 h. 40 m. after mean sunrise. According to Kielhorn's calculations, the *tithi* ended 3 h. 33 m. and the *nakshatra* was Chitrā by the equal space system and according to Garga for 2 h. 38 m. after mean sunrise. See *Ep. Ind.*, Vol. IX, p. 129.

<sup>2</sup> *Ibid.*, Vol. IX, p. 130.

<sup>3</sup> Hirai connects *Śrī-Prāṅkēśvara-saṁnidhāne* with *Kōṅgarā-grāmā* and decides the question in favour of Deo Kōṅgērā. The prefix *Deo* of this village-name is, according to him, reminiscent of the shrine of Prāṅkēśvara, which, though it has now disappeared, was previously situated close to the village. It seems, however, more probable that the grant was made at the shrine of Prāṅkēśvara and before that deity. For an analogous instance, see the Amōḍā plates of Pṛithivīdeva I, above, No. 76.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Perhaps -गुणालंकृत- is meant. The Sunak plates of the Chaulukya Kaiya have समस्तराजावली-विराजित-. See *Ep. Ind.*, Vol. I, p. 317.

<sup>6</sup> Read -महामण्डलिक-.

<sup>7</sup> Read -श्रीमद्वोपदेव-.

<sup>8</sup> Read -प्रवद्धमान-.

<sup>9</sup> Read लक्ष्मीदेवी.

<sup>10</sup> Read कुमारवोपदेव. The case-affixes of the following words also are dropped.

<sup>11</sup> Read ठाकुर असू.



## TAHANKAPAR PLATES OF PAMPARAJADEVA:

A (KALACHURI) YEAR 965

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B. (KALACHURI) YEAR 966

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- 5 स(श)र्मा । नारायण । भट्ट राण<sup>1</sup> गोविंद । गं<sup>2</sup> । महेस्<sup>3</sup> । ना<sup>4</sup> । छाहू<sup>5</sup> । ना<sup>4</sup> दामोद<sup>6</sup> ।  
सा<sup>7</sup> । पण्हे<sup>8</sup> । एते निजव्यापं—
- 6 रं कुवं तिष्ठति<sup>9</sup> । घृतकोशिकगोत्रान्वयप्रसूतसम[स्त\*]द्विजवर्ग्योद्यो(द्द्यो)तकारकगन्तमधव-  
समंतः<sup>10</sup>
- 7 पौत्रा[य\*] गैन्तागदाधरपुत्राय सकलगुणालंकृत[त\*]गैन्तालक्ष्मधरसम्मणे<sup>11</sup> यजुर्वेदाध्या[यि]ने ईस्वर-<sup>12</sup>
- 8 संबत्सरे का[ति](ति)कमासे चित्रारिक्षे<sup>13</sup> रविदिने सु(सु)योपरागे श्रीप्रांकेस्वरसन्निधाने<sup>14</sup>  
कोंगराग्रामो—
- 9 यं चतुसिमापयंतं<sup>15</sup> पादप्रक्षालनं कृत्वा अस्माभिः[\*] प्रदत्तं(तः) । तत्कालसमये विस(प)यमध्य  
[श्री]कुम(मा)र—
- 10 वो(वो)पदेवेन पादप्रक्षालनं कृत्वा जाण्डलिन्यामोय प्रदत्तम्<sup>16</sup> । संवत् ९६६ सावुकेसवे—
- 11 न<sup>17</sup> [उ]त्कि(त्की)न्नं(णम्) [।\*] शुभं<sup>18</sup> भवतु ॥<sup>19</sup>

## TRANSLATION

Success! Hail! At the residence in **Pāḍi**—during the blessed (*and*) victorious reign, increasing on the earth, of the *Paramabhaṭṭāraka* (*and*) *Mahāmāṇḍalika*, the illustrious **Pamparājadeva**, who meditates on the feet of the *Paramabhaṭṭāraka* (*and*) *Mahāmāṇḍalika*, the illustrious **Sōmarāja**, who meditated on the feet of the *Mahāmāṇḍalika*, the illustrious **Bōpadēva**, born in the **Sōma-varuṣa** (lunar race) graced with (*all*) merits in the whole line of kings,—while (*there are*) with him the queen **Lakshmīdēvī**, the prince **Bōpadēva** (*and*) the Prime Minister **Vāghu** (*and*) (*the officers*) the *Thakēra* **Asū**, **Vishṇuśarman**, **Nārāyaṇa**, **Bhaṭṭa Rāṇaka Gōvinda**, **Gaitā Mahēśvara**, **Nāyaka Chhādū**, **Nāyaka Dāmōdara**, **Sāvu Paṇhai**, are present on duty—

This village (*named*) **Kōṅgarā** extending to its four boundaries is granted by us in the presence of the holy **Prāṅkēśvara**<sup>20</sup> to **Gaitā Lakshmīdharaśarman**, who is adorned with all merits and is a student of the *Yajurveda*, (*who is*) the son of **Gaintā Gadādhara**, and son's son of **Gaintā Mādhabaśarman** who has illumined all the best *Brāhmaṇas*<sup>21</sup>

<sup>1</sup> Read राणक.

<sup>2</sup> I. e., गैता or गैन्ता.

<sup>3</sup> Read महेस्वर. See above, p. 598.

<sup>4</sup> I. e., नायक.

<sup>5</sup> This name appears as छहू in l. 9 of the preceding inscription.

<sup>6</sup> Read दामोदर. See l. 9 of the preceding inscription.

<sup>7</sup> I. e., सावु.

<sup>8</sup> This name occurs in the form पाण्ह in l. 9 of No. 116 above.

<sup>9</sup> Read एते निजव्यापारं कुर्वन्तस्तिष्ठन्ति.

<sup>10</sup> Read —माधवशर्मणः.

<sup>11</sup> Read लक्ष्मीधरसम्मणे.

<sup>12</sup> Read ईश्वर—.

<sup>13</sup> Read चित्रार्क्षे.

<sup>14</sup> Read श्रीप्रांकेस्वरसन्निधाने.

<sup>15</sup> Read चतुःसीमापर्यन्तः.

<sup>16</sup> Read ग्रामोपं प्रदत्तः.

<sup>17</sup> Read —केसवेन.

<sup>18</sup> Read शुभं.

<sup>19</sup> This is followed after some space by an ornamental figure which Hiralal took to be the family-crest.

<sup>20</sup> See above, p. 600, n. 3.

<sup>21</sup> With the expression, compare *śaṁasta-rāj-āvali-guṇ-ālanikṛita* used above in connection with



born in the Ghṛita-Kauśika *gōtra*, after washing his feet<sup>1</sup> on (the occasion of) a solar eclipse on Sunday in the *nakshatra* Chitrā in the month of Kārtika in the (cyclic) year Īśvara. At the (same) time this village of Āṇḍali in the (same) *vishaya* is granted (to him) by the illustrious prince Bōpadēva after washing (his) feet.

(Line 10) In the year 966 (this charter) has been engraved by Sānu Kēśava. May there be good fortune!

the king. Hiralal translates, 'the best of all twice-born and the author of the *Uddyōta*.' But in that case the expression should have been *Uddyōtakara* or *Uddyōtakāra*. Besides no such work of Mādhavaśarma is known. The well-known Nyāya work *Uddyōta* was composed by Bhāradvāja who flourished in *circa* 620 A. C. See Keith's *History of Sanskrit Literature*, p. 483.

<sup>1</sup> Hiralal translated: 'after having washed our feet (ceremoniously)'. This is incorrect. See v. 16 of the Amōdā plates (First Set) of Pṛithvidēva II (No. 91, above).



## ADDITIONAL INSCRIPTIONS

No. 118; PLATE XCVII

### KALACHHALA PLATE OF ISVARARATA

**T**HIS copper-plate was found in the possession of Mr. Gambhirsingh Adesingh Parmar at the village Kalachhala near Karali, about 10 miles west of Chhota Udaipur, in the Bombay State. It was brought to notice by Mr. Amrit Pandya of Vallabh Vidyanagar, who published a transcript of the text, with a photo-lithograph and an eye-copy of the record, but without any translation, in the brochure *New Dynasties of Gujarat History* (1950), pp. 12 ff. At my request, Mr. Pandya very kindly supplied me with a copy of the photograph from which the record is edited here, the original plate being inaccessible to me.

The copper-plate measures 8" broad and 2" high<sup>1</sup>, and is inscribed on one side only. It has a hole in the centre, at the bottom, for the ring which must have connected it with the other plate or plates of the set. The weight of the plate has not been recorded. This is plainly the first plate of a grant which seems to have been written on two or three plates<sup>2</sup>, but the other plate or plates of the set are not forthcoming. The characters belong to the western variety of the southern alphabets and resemble those of the grants of Svāmīdāsa and Bhulūṇḍa. The average size of the letters is .2". The letters have small knobs at the top. Many of them, e.g., *n*, *p*, *m*, *r*, *v*, *ś* and *ṣ*, closely resemble those in the Indore plate of Svāmīdāsa. Worthy of note are the initial *ī* which occurs in *Īsvararāta*, l. 1, *l*, the right limb of which is a straight vertical stroke, in *kuśala*-, l. 4, and the elongated subscript *v* in *śarvān*-, l. 2. The language is Sanskrit, and the extant portion is wholly in prose. The orthography shows the usual peculiarity of the reduplication of a consonant after *r*; see *śarvān*-, l. 2.

The plate refers itself to the reign of *Īsvararāta*. He bears no royal title; but like Svāmīdāsa, Bhulūṇḍa and Rudradāsa, he is described as *Parama-bhaṭṭāraka-pād-ānudyāta* 'meditating on the feet of the Great Lord'. This plainly indicates that like them, he was a feudatory chief who owed allegiance to some unnamed suzerain. The close resemblance in characters and wording<sup>3</sup>, which the present grant bears to those of the *Mahārājas* Svāmīdāsa, Bhulūṇḍa and Rudradāsa, suggests that *Īsvararāta* flourished in the 4th century A.C., and that his suzerain was some king of the Ābhīra dynasty.

The plate was issued from the place *Prachakāśā*. The royal order is addressed to the officers, *Ayuktas*, *Viniyuktas*, *Kumārāmātyas*, *Uparikas*, *Dāṇḍikas*, *Dāṇḍapāśikas*, those in charge of elephants, horses and men, *chāṭas* and *bhaṭas* as well as to the residents of the village *Kupikā*, headed by the Brāhmaṇas. The village was situated in the territorial division (*paṭṭa*) *Vaṅkikā*. The record ends here abruptly. All other details such as the name of the donee, the object and the occasion of the grant are, therefore, lost. Any date which it may have contained at the end is also unfortunately lost. It may have been recorded in the so-called Kalachuri era.

As for the localities mentioned in this grant, *Prachakāśā* may be identical with *Prakāśa* on the *Tāpī*, 10 miles south by east of *Talōdā*, as has been suggested.<sup>4</sup> *Vaṅkikā*, the

<sup>1</sup> Pandya gives the size as 8" by 3", but this seems to be incorrect, judging by the published facsimile in his book.

<sup>2</sup> The second plate of the set is said to have been taken away by one Mr. Bechar Tadavi, but it could not be procured for decipherment and publication.

<sup>3</sup> There are, in the margin, traces of some letters which may be of the sign-manual of the donor.

<sup>4</sup> *New Dynasties of Gujarat History*, p. 12. The photograph reproduced here as well as the lithograph in Pandya's book shows some creases.



headquarters of the territorial division in which the donated village was situated, may be Vāṅkaḍ, about 20 miles south by east of the town Chhota Udaipur. No place like Kupikā can, however, be traced in its neighbourhood.

TEXT<sup>1</sup>

- 1 सिद्धम्<sup>2</sup> [1\*] स्वस्ति [1\*] प्रचकाशायाः<sup>3</sup> परमभटा (ट्टा) रकपादानुध्यात<sup>4</sup> ईश्वररात[:]<sup>5</sup> कुशली  
2 वङ्किकापट्टे<sup>6</sup> वेध्य (श्य) कुपिका<sup>7</sup> ग्रामसमुपागतात्स (त्स) र्वानेवास्मदायुक्तविनि-  
3 युक्तान्कुमारामात्योपरिकदाण्डिकदण्डपाशिकहस्त्यश्वजनव्यापृतचाट-  
4 [भ]टादीद्ब्राह्मणोत्तरांश्च<sup>8</sup> ग्रामप्रतिवासिनः कुशलमनुवर्ण्य<sup>10</sup> बोधय-<sup>11</sup>

## TRANSLATION

Success! Hail! From Prachakāśā;—Īśvararāta, meditating on the feet of the Paramabhaṭṭāraka (Great Lord), is in good health. Having stated his good health, (be) informs all his (Officers) such as the *Āyuktas*, *Viniyuktas*,<sup>12</sup> *Kumārāmātyas*, *Uparikas*,<sup>13</sup> *Dāṇḍikas*,<sup>14</sup> *Dāṇḍapāśikas*,<sup>15</sup> those in charge of elephants, horses and men, *chāṭas* and *bhaṭas*,<sup>16</sup> assembled at the village Kupikā, situated<sup>17</sup> in the territorial division (*paṭṭa*) of Vāṅkikā, as well as the residents of the village, headed by the Brāhmaṇas (as follows):—

(The subsequent portion of the grant is lost.)

<sup>1</sup> From a photograph of the plate kindly supplied by Mr. Amrit Pandya as well as its lithograph facing p. 12 in the *New Dynasties of Gujarat History*.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Pandya suggests ब्रह्मकाशायाः as a possible reading of this word, but it is not supported by his lithograph.

<sup>4</sup> The dot in the circle of the superscript *dh* is apparently due to a fault in the copper. Similar dots appear inside the curves of *g*, *t* and *l* in some places below.

<sup>5</sup> Pandya reads doubtfully ईश्वरराणकपाति. The last three *akṣaras* are plainly कुशली. This word occurs in a similar context in several copper-plates of the Maitrakas, Rāshtrakūṭas and others.

<sup>6</sup> Pandya reads -मट्टि-. The first *akṣara* is clearly प. See -प्रतिवासिनः in l. 4, below. The curve on the next *akṣara* is that of medial *t* as in -सर्वानेवा- further in this line. For the curve of medial *t*, see -Kupikā-, l. 2.

<sup>7</sup> Pandya reads भोध्य, which makes no sense. The second *akṣara* of this word appears like श्य, but it is probably a mistake for श्य. Compare प्रावेश्य which occurs in some Maitraka grants in the sense of 'situated in'. See below, n. 17.

<sup>8</sup> The photograph shows a dot joined to the left limb of the second *akṣara* of this word, but it is plainly due to a fault in the copper. Pandya also gives the reading as here.

<sup>9</sup> Read -मटादीन्ब्राह्मणोत्तरांश्च. Curious as it may appear, a similar mistake occurs in l. 2 of Nos. 2 and 3, above.

<sup>10</sup> The same expression occurs in the Sunao Kala plates of Saṅgamasimha, above, No. 11, l. 3.

<sup>11</sup> Read बोधयति. The following words may have been जस्तु वो विदितम् as in No. 11, l. 4.

<sup>12</sup> *Āyuktas* and *Viniyuktas* were different kinds of officers. The latter may be those appointed to special posts (*viśēṭhā niyukta*).

<sup>13</sup> For *Kumārāmātya* and *Uparika*, see above, p. 36, notes 3 and 4.

<sup>14</sup> *Dāṇḍikas* may be Magistrates.

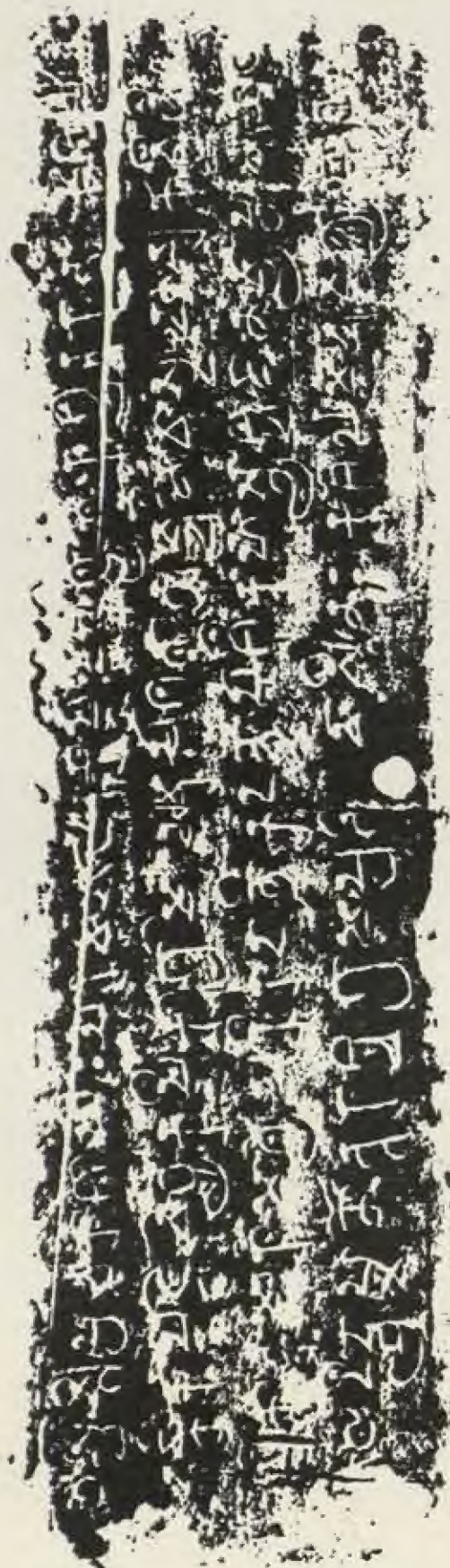
<sup>15</sup> *Dāṇḍapāśikas* were probably Police Officers.

<sup>16</sup> For *chāṭas* and *bhaṭas*, see above, p. 43, n. 9.

<sup>17</sup> The text has *rāṭya*, which corresponds to *prāṭya* of the Maitraka grants. Hultzsch translated *prāṭya* by 'belonging to'. Sten Konow's rendering 'which can be entered from,' and Sukhtankar's 'which belongs to the *prāṭya*' are both unsatisfactory; for, the former gives no good sense, and as for the latter, *prāṭya* occurs nowhere in the sense of 'a territorial division'. *Prāṭya*, like *prāpīya*, seems to have become current in the sense of 'belonging to' or 'situated in'.



KALA CHHALA PLATE OF ISVARARATA.



(From a photograph)







## No. 119; PLATE XCVIII

## ERAN STONE PILLAR INSCRIPTION OF SRIDHARAVARMAN

THIS inscription is incised on a small stone pillar, afterwards converted into a *Siva-linga*, which stands near the left bank of the Binā between the ancient town of Ēraṇ and the neighbouring village of Pēhēlējpur, in the Khurai *tabsil* of the Saugor District in Madhya Pradesh. Another record on the same pillar, *viz.*, the posthumous inscription of Gōparāja, was discovered in 1874-75 by Sir Alexander Cunningham<sup>1</sup>, and has been edited by Dr. Fleet in the *Corpus Inscriptionum Indicarum*, Vol. III, pp. 91 ff. The discovery of the present inscription is due to a fortuitous circumstance. During the inspection tour of 1950-51, Mr. Krishna Dev, Superintendent, Archaeological Department, Central Circle, Patna, noticed that the last line of Gōparāja's inscription was concealed by some later accretions to the *pīṭha* or ablution-trough of the *linga*. He got these accretions removed, when the present inscription, which was lying concealed under the *pīṭha*, was disclosed. I came to know of this discovery from a photograph of the record taken by Mr. V. P. Rode, Assistant Curator, Central Museum, Nagpur. At my request Dr. B. Ch. Chhabra, Government Epigraphist for India, kindly supplied me with excellent inked estampages, from which the inscription is edited here.

The pillar, which is now fully exposed to view, measures about 5' 9" high and 1' 6" in diameter. It is the upper part of a large column which appears to have broken naturally in falling, as its bottom is irregularly cut. In the introduction to his article on the inscription of Gōparāja, Dr. Fleet has given the following description of the pillar:—"The bottom part is octagonal; and the inscription<sup>2</sup> is at the top of this octagonal part, on three of the eight faces, each of which is about 7" broad...Above this, the pillar is sixteen-sided. Above this, it is again octagonal; and the faces here have the sculptures of men and women, who are probably intended for the Gōparāja of the inscription and his wife and friends;<sup>3</sup> the compartment immediately above the centre of the inscription, represents a man and a woman, sitting, who must be Gōparāja and his wife. Above this, the pillar is again sixteen-sided. Above this, it is once more octagonal; and on two of the faces here, there are the remains of a quite illegible inscription of four lines, in characters of the same type with those of the inscription now published. Above this, the pillar curves over in sixteen flutes or ribs, into a round top. The pillar was converted into a *linga*, by fitting an ablution-trough to it; this was attached over the part where the inscription lay; and it was only by the breaking of it, that the greater part of the inscription was disclosed to view." A new *pīṭha* was substituted later below the inscription of Gōparāja. When it was broken and the whole shaft was dug out, the present inscription was brought to view. It is incised on the lowest portion of the shaft, on three of its eight faces, each measuring about 7" broad, on the side opposite to that where the record of Gōparāja is engraved.

The writing, which originally covered a space 1' 9" broad by 1' 5" high, has suffered a good deal. The portion on the right-hand face is almost completely obliterated, only an *akṣhara* here and there being still visible. That on the left-hand and middle faces also has suffered considerably; but most of it can be read with patience and perseverance. The characters are of the western variety of the southern alphabets, closely resembling

<sup>1</sup> C.A.S.I.R., Vol. X, p. 89.

<sup>2</sup> *I.e.*, of Gōparāja.

<sup>3</sup> The sculptures, which, according to Fleet, represent the friends of Gōparāja, are really those of horsemen. They belong to an earlier age, as shown below.



those of the Kānākhērā inscription<sup>1</sup> of Śrīdhara-varman. The size of the letters is about .5". At the top of the letters there are knobs which in some cases appear triangular. The peculiarities of individual letters are as follows:—The apex of the initial *ē* is on the left in *ētaḍ-divasam*, l. 4; the lower horizontal line of *j* slants downwards and in some places ends in a curve; see *-vijayinaḥ*, l. 2 and *-vijaya-*, l. 1; the subscript lingual *ṣ* is slanting in *Māhārāṣṭrēna*, l. 7, but not in *yasṭi-*, l. 9; the subscript *th* is laid on its side in *-stbīti-*, l. 9 and *sthānam*, l. 10, but not in *tīrttham*, l. 5; *m* appears in two forms:—(i) that which shows a horizontal base line with or without a loop on the left; see the superscript *m* in *-varmmanah*, l. 2 and *dharmman*, l. 9 and (ii) the older one with a loop at the bottom; see *Mahāksbatrapasa*, l. 1; *v* is generally triangular, but in some places it appears roundish; see *-Śrīdhara-varmmanah*, l. 2; and *ś* is cursive in some places; see *-vimśati-*, l. 3. The numerical symbols for 7 and 20 occur in l. 3. The language is Sanskrit. Like the Kānākhērā inscription, the record begins in prose and is rounded off with a verse at the end. Worthy of note are the Prakritisms, the genitive affix *sa* instead of *ya* in *Mahāksbatrapasa*, l. 1, which occurs often in pre-Gupta Kshatrapa records, and *vimśatimē* for *vimśatitamē* in l. 3. The rules of *sandhi* are either not observed or are violated in some cases; see *rājñah* *Arakshikēna*, l. 6 and *Māhārāṣṭrēna*, l. 7. Otherwise, the record is written in a good style<sup>2</sup>.

The inscription refers itself to the reign of the *Rājan* and *Mahāksbatrapa* Śrīdhara-varman, the son of the Śaka Nanda, who was probably described in the lost portion of the record as a devotee of Mahāśēna (Kārttikēya). As in the Kānākhērā inscription, he is described here as *dharmavijayin* or a righteous conqueror. The record is dated in the twenty-seventh regnal year, expressed both in words and in numerical symbols. The month, fortnight and lunar day were also probably recorded at the end of line 3 as in the Kānākhērā inscription, but are now completely obliterated. Unlike the latter record, however, the present inscription does not contain any date of the Kalachuri or any other era, at least in the preserved portion.<sup>3</sup>

Owing to the unfortunate loss of its one-third portion, the record does not admit of a complete description of its contents; but its object appears to have been twofold: (i) to record the construction, by a person whose name appears to be Nārāyaṇasvāmin, of a *tīrttha* or stairs for descent into the river<sup>4</sup> at the *adhishṭhāna* of Ērikiṇa in the territorial division Bāhirikā of the Nagēndra<sup>5</sup> *ābhāra* for the well-being of the *adhishṭhāna* headed by the cows and the Brāhmaṇas as well as for the increase of the religious merit of the person's father and mother, and (ii) to mention the erection of a memorial pillar, called *yasṭi* in l. 9, by Satyanāga, the *Arakshika* and *Sēnāpati* of the Śaka *Mahāksbatrapa* and *Rājan* Śrīdhara-varman, at the same *adhishṭhāna* for the removal of calamities, the attainment of

<sup>1</sup> Above, No. 5.

<sup>2</sup> The form *śiṣṭam*, l. 9, is, however, against Pāṇini, VI, 4, 34. See *Tattvabōdhini* on the *sūtra*.

<sup>3</sup> The record seems to have ended with *prajñānam* in l. 10 as shown by the large slanting line at the top of *m*. It may be noted that there is no sign of punctuation following that word though it occurs at the end of a verse. This precludes the view of N. G. Majumdar that the symbol following the verse in the Kānākhērā inscription is a mark of interpunction.

<sup>4</sup> The name of the river which must have occurred at the end of line 4 is now lost, but it is conjecturally restored as Vēṇvā (modern Bīnā). The stone pillar lies only a few yards from the left bank of the Bīnā. See also *C.A.S.I.R.*, Vol. X, Pl. xxiii.

<sup>5</sup> *Bāhirikā* occurs as the name of a *viśaya* in No. 27, l. 16, above. Perhaps the territorial division was so called because it was an outlying part of the *ābhāra*. *Bāhirikā* is probably connected with the Prakrit word *bāhira*, which occurs in Jain literature in the sense of 'a suburb'.



prosperity and the happiness and well-being of all creatures.<sup>1</sup> Satyanāga appears to be described further as a native of Mahārāshṭra and as the chief, apparently, of the Nāgas. The concluding verse expresses the hope that the *yashṭi*, enduring unimpaired, would proclaim there the duties of the warlike people; for it was a place where people—friends as well as foes—met together in a spirit of service and reverence.

The Śaka king Śrīdharaavarman, the son of the Śaka Nanda, is already known from the Kānākhērā inscription dated in his thirteenth year; but as he bears only the military title *Mahādandanāyaka* in that record, he was supposed by some scholars to be a military officer of some other ruler. The present inscription, which mentions the titles *Rājan* and *Mahākshatrapa* in connection with his name, leaves no room for doubt that he was an independent king. Though he bears the title *Mahākshatrapa*, he did not probably belong to the house of Chasṭana; for, unlike the Western Kshatrapas, he does not date his records in the Śaka era.

The column on which the present inscription is incised is called *yashṭi* or a memorial pillar<sup>2</sup>. In its corrupt form *lashṭi*, this word occurs in four inscriptions of the reign of the Western Kshatrapa Rudradāman, dated in the Śaka year 52 (130 A.C.), which were discovered at Andhau in Cutch. Mr. R. D. Banerji, who has edited them in the *Epigraphia Indica*<sup>3</sup>, took *yashṭi* (Prakrit *laṭṭhi*) to mean 'a funeral monument.' Another inscription, incised on a narrow stone slab<sup>4</sup> with a pointed top, which was discovered at Mūlavāsara near Dwārakā in Saurashtra, mentions that it was a *silā-lashṭi* (Sanskrit, *śilā-yashṭi*), raised as a memorial to a person who had sacrificed his life for the sake of his friend. The monuments at Andhau and Mūlavāsara were raised by private individuals in memory of their relatives, and are in the form of long narrow slabs. They cannot be taken to be in the standard form of a *yashṭi*. The Sui-Vihāra copper-plate inscription, dated in the 11th regnal year of Kanishka, mentions that a *yashṭi* was raised (in memory) of the Bhikshu Nāgadatta. Dr. Sten Konow takes *yashṭi* in the sense of 'a staff.'<sup>5</sup> The Sanskrit word *yashṭi* is also known to occur in the form *vala-yashṭi* in the Bhumarā pillar inscription of the *Mahārājas* Hastin and Sarvanātha.<sup>6</sup> That record is incised on one of the faces of a small sand-stone pillar. Fleet translated *vala-yashṭi* (which he took to be a mistake for *valaya-yashṭi*) by 'a boundary pillar'. A similar word, *bala-yashṭi*, occurs also in a pillar inscription of Skandagupta, discovered by Dr. Chhabra at Supia in the former Rewa State.<sup>7</sup> The present inscription, which calls the pillar at Eraṇ *yashṭi*, indicates for the first time the standard form of a memorial pillar, as distinguished from a victory pillar (*jaya-stambha* or *raṇa-stambha*) or a flag-staff (*dhvaja-stambha*).

<sup>1</sup> At the top of the lower octagonal part above the centre of the inscription is engraved the word *Rājā* in very bold characters of the same type as those of the present inscription, probably to indicate that the erection of the pillar had the sanction of the king.

<sup>2</sup> *Yashṭi* occurs in the *Manusmṛiti*, adhyāya IX, v. 285, where Mēdhātithi explains it as *devāyatantīṣṭu yashṭiḥ* (a post erected in temples), and Kullūka as *yashṭiḥ puṣkariṇy-ādan* (a post such as stands in tanks etc.). Other commentators explain it as 'a flag-staff erected near villages etc.', or as 'the pole of the *Indra-danda*'. Bühler and Ganganath Jha translated it by 'a pole'. The *Manusmṛiti*, which lays down a fine for the destruction of a *yashṭi*, probably uses the word in the sense of 'a memorial pillar', but this sense of it seems to have been forgotten in course of time.

<sup>3</sup> Vol. XVI, pp. 19 ff.

<sup>4</sup> For a photograph of the stone slab, see pl. facing p. 176 in the D. R. Bhandarkar Volume. See also *Important Inscriptions from the Baroda State*, Vol. I, pp. 1 ff.

<sup>5</sup> C.I.I., Vol. II, Part I, pp. 138 ff.

<sup>6</sup> *Ibid.*, Vol. III, p. 111.

<sup>7</sup> I owe this information to the kindness of Dr. Chhabra. He takes *bala-yashṭi* in the sense of 'a stone monument in the shape of a shaft'.



The pillar at Ēraṇ was originally a large one. Supposing that the bottom line of the present inscription which was originally incised on it was at the same height as in the case of the pillar inscription<sup>1</sup> of Budhagupta at the same town, i.e., about 3' 3" above the ground, the total height of the *yashṭi* may have been about 9' above the plinth. Its top does not appear to have been tampered with. So a standard *yashṭi* seems to have been generally eight- or sixteen-sided, with a round top, but without any capital such as that which generally crowns a *jaya-stambha* or a *dhvaja-stambha*. It was generally decorated with panels of warriors or scenes of fighting.

The present pillar was erected by Satyanāga, the *Sēnāpati* of the Śaka king Śrīdhara-varman, apparently to commemorate some great battle, fought at Ērikaṇa (modern Ēraṇ), in which several Nāga soldiers had met with a hero's death. This is indicated by the original sculptures carved on it. On each of the three faces of its middle octagonal part on the same side as the present inscription, there is a compartment showing a horseman holding the reins of his horse in the left hand and a sword or a javelin in the right.<sup>2</sup> In the present inscription Satyanāga expresses the hope that the *yashṭi* raised by the Nāgas themselves (*nāgair-ēva*) would inspire future generations of warlike people to perform similar heroic deeds; for, it was a place where friends and foes met in a spirit of service and reverence. This description fits Ēraṇ very well. It was the battle-ground of hostile powers for several centuries as shown by several Śati-stones and inscriptions with dates ranging from the fourth to the eighteenth century A. C.<sup>3</sup> One of the memorable battles fought at Ēraṇ was during the reign of the Gupta Emperor Bhānugupta in the Gupta year 191 (510-11 A. C.). In this battle Gōparāja, 'renowned for manliness', who had accompanied Bhānugupta as his ally, died fighting. His wife immolated herself on his funeral pyre. The event was fittingly commemorated, evidently by the order of the Gupta Emperor, by incising another short inscription on the opposite side of the same *yashṭi* which had been exhorting warlike people to perform such heroic deeds for more than a century. A panel, showing Gōparāja and his wife sitting on a couch, was also sculptured on the face of the pillar immediately above the centre of that inscription.<sup>4</sup> Later, the pillar seems to have fallen down and broken to pieces. As it had a round top, it was found serviceable by some devotee of Siva, who turned it into a *Siva-liṅga* by fitting a *pīṭha* or ablution-trough to it. Both the inscriptions on it were concealed from view—that of Satyanāga was on the part buried underground, while the other one, commemorating Gōparāja's death, was hidden by the *pīṭha*. None could, therefore, suspect that the *liṅga* was originally a *yashṭi* or memorial pillar, notwithstanding the panels carved on it.<sup>5</sup>

As for the geographical names occurring in the present inscription, Mahārāshṭra finds epigraphic mention here for the first time. From the Aiholē inscription which is

<sup>1</sup> C.I.I., Vol. III, p. 88.

<sup>2</sup> The inscription is slightly misplaced with reference to the sculptures. If we designate the faces of the pillar as A, B, C and D, the inscription is on the faces A, B and C, while the sculptures of the horsemen are on B, C and D. The sculpture on the face D is slightly damaged by a narrow channel, subsequently cut into the centre of it from the bottom upwards. Four small holes are now seen in the lower part of the channel. In Saurashtra such memorial stones are usually marked with the figure of a horseman. D. R. Bhandarkar *Volume*, p. 174. They are called *pālīyās* in Gujarat and Saurashtra, *vīrakkal* in South India and *vīrgal* in Maharashtra.

<sup>3</sup> C.A.S.I. R., Vol. X, pp. 89 ff.

<sup>4</sup> These sculptures are evidently of the Gupta age, as shown by the characteristic coiffure of the male figure. They are, again, much better preserved than the earlier sculptures of horsemen mentioned above.

<sup>5</sup> The third inscription near the top of the pillar, which is now illegible, may have been purposely defaced when the pillar was converted into a *Siva-liṅga*.



nearly three centuries later, we know of three Mahārāṣṭras, consisting of 99000 villages. They evidently comprised the present Northern and Southern Mahārāṣṭras and the Marathi-speaking parts of the States of Madhya Pradesh and Hyderabad. All this territory was generally grouped under the single comprehensive name of Mahārāṣṭra mentioned in the Epics, Purāṇas and other works of Sanskrit literature. Satyanāga seems to have taken pride in mentioning his Mahārāṣṭra origin. Ērikiṇa is modern Ēraṇ. The place-name occurs as *Erakaṇa* (i.e., *Erikiṇa*, with the vowels restored) on the coins published by Cunningham<sup>1</sup> and as *Erakina* in an inscription on the Sāñchī Stūpa<sup>2</sup>. Later, the name occurs in the form *Airikiṇa* in the Ēraṇ inscriptions of Samudragupta and Tōramāna. The *adbishṭbāna* of Ērikiṇa was included in the territorial division *Bāhirikā* in the *ābhāra* of Nagēndra. Both these names are otherwise unknown<sup>3</sup>.

TEXT<sup>4</sup>

- 1 सिद्धम् [1\*] राजा(ज्ञो) महाक्षत्रपस(स्य) स्ववीर्या[ज्जि]तविजयविपुलकीर्त्तरे<sup>5</sup> . . . . .  
[स्य]
- 2 शकन[न्द]<sup>8</sup>पुत्रस्य व[र्म्म]विजयिनः [श्री]धरवर्म्म[णः] . . . . .  
[स्वराज्या]<sup>9</sup>—
- 3 भिवृद्धिकरे वैजयिके<sup>10</sup> सं[व]त्सरे सप्तविंशतिमे<sup>11</sup> 20 ७ . . . . .  
[नारा\*]—
- 4 एतद्विषय<sup>12</sup>मेरिकाधिष्ठाणे<sup>14</sup>(ने)स्य नगेन्द्रा[हारवा[हि]रिकायां<sup>15</sup> . . . . .  
[नारा\*]—

<sup>1</sup> Cunningham's eye-copy of the legend on one of the coins clearly reads *Erakaṇa*, but that of the legend on the other as *Erakanya*. Allan also reads the latter legend similarly; but the reading is probably incorrect. The superscript letter does not appear like *g*. Besides, if there had been a subscript *y*, it would have appeared much lower, and not in a line with the other *akṣaras*. The last letter, therefore, appears to be *ṇa* as on the other coin. It is noteworthy that the place-name occurs as *Erakina* in a Sāñchī Stūpa inscription.

<sup>2</sup> *Ep. Ind.*, Vol. II, p. 375.

<sup>3</sup> *Bāhirikā*, of course, occurs as the name of a *viśaya* in distant Gujarat as stated above. See p. 606, n. 3, above.

<sup>4</sup> From the original pillar which I examined *in situ* and from inked estampages kindly supplied by Dr. Chhabra. I am indebted to Dr. Chhabra, Mr. N. L. Rao and Mr. Y. R. Gupte for the reading of a few words in this much abraded inscription.

<sup>5</sup> This expression occurs also in the Kānākhērā inscription, No. 3, above. The spacing there shows that it is used in that record to describe the god Mahāsēna (Kārttikēya). Here it would be more naturally construed with श्रीधरवर्म्मणः in l. 2.

<sup>6</sup> The lost *akṣaras* may be restored conjecturally as —जितसेनमहासेनपादानुध्यात—. The following *akṣaras* स्य is almost certain.

<sup>7</sup> In the margin of lines 2 and 3, there appear traces of some *akṣaras* which may be read as सिद्धमस्तु. It may be noted that these words occur at the end of the Kānākhērā inscription.

<sup>8</sup> The subscript letter of this conjunct appears more like *y* than like *d*, though there is no doubt about the name.

<sup>9</sup> The last nine *akṣaras* in this line were probably वर्षसहस्राय स्वराज्या—. See line 2 of the Kānākhērā inscription. The last three *akṣaras* are almost certain.

<sup>10</sup> In view of the clear reading here, it would be better to read वैजयिके in l. 2 of the Kānākhērā inscription also.

<sup>11</sup> Read सप्तविंशतितमे.

<sup>12</sup> The lost portion probably mentioned the month, fortnight and *tithi*, and ended in पूर्वकम्, of which faint traces can still be seen. Cf. line 3 of the Kānākhērā inscription.

<sup>13</sup> Read एतद्विषय एरिका—.

<sup>14</sup> The horizontal *i-mātrā* of *ṇ* is clearly seen on the pillar.

<sup>15</sup> Read नगेन्द्राहारस्य बाहिरिकायां. This is an instance of सापेक्षसमास. Some word like पणके, meaning



- 5 यणस्वामिना भक्तिपूर्वम् तीर्थं गोब्राह्मणपुरोगस्य चाधि<sup>1</sup> . . . . . मा<sup>2</sup> . . . . .
- 6 भिवृद्धा(द्वय)त्वंम् [1\*] राज्ञः आरक्षिकेन<sup>3</sup> [से]ना[प]तिसत्यनागेन महारा<sup>4</sup> . . . . .  
[प्र\*]मु-
- 7 खेन माहाराष्ट्रेन(ण)<sup>5</sup> शान्तिकद्विसर्वसत्व(त्व)[सु]खहिताय स्व<sup>6</sup> . . . . .
- 8 अपि च [1\*] सि[ध्]न्ते प्रेरितान्तात्पृथु<sup>7</sup>[धिवीमी]ज[मा]न(ने)<sup>8</sup> नरेन्द्रे ना[गै]रे[व\*]  
U - - U U U U
- 9 वपुषा क्षत्रराष्ट्र[स्य] धर्मा[न्] 1\* यष्टिश्चिष्टा<sup>9</sup>मखण्डस्थिति त U U U - - U - -  
U - - , - - - -
- 10 U सेवादरिपु[सु][हृदां\*] स्थानमेतत्प्रजानाम्<sup>10</sup> [11\*]

## TRANSLATION

Success! In the victorious twenty-seventh—20 (and) 7—year, augmenting [his dominion for a thousand years] of the *Rājan* (and) *Mahākshatrapa Śrīdharavarman*, the son of the Śaka Nanda—the righteous conqueror,<sup>11</sup> who has obtained abundant fame by means of victories won by his valour, [who meditates on the feet of the divine Mahāsēna whose army has never been vanquished<sup>12</sup>] on this day (namely) . . . . .  
. . . . .<sup>13</sup> in the *adhibhāna* (town) of *Ērikiṇa* in (the territorial division of) *Bāhrikā* in this *ābāra* of *Nagendra*, a *tirtha* (i.e., a flight of steps)[at the river *Vēṇvā*][has been caused

'a territorial division', may have followed बाहिरिकायां. The river at which the *tirtha* was constructed may also have been named. The lost portion may, therefore, be conjecturally restored as follows :—*यष्टिश्चिष्टा* वेण्वानद्यां कारितं नारा—.

<sup>1</sup> Restore —*भानस्य स्वस्त्यर्थं*. Compare *स्वस्त्यस्तु गोब्राह्मणपुरोगाम्यः सर्वप्रजाम्यः* in the *Ēraṇ* inscription of *Budhagupta*. *C.I.I.*, Vol. III, p. 89.

<sup>2</sup> Restore मातापित्रोः पुण्या—.

<sup>3</sup> Read राज आरक्षिकेण.

<sup>4</sup> There are fairly clear traces of these two *akṣaras*, but whether the intended word was महाराज— or महाराष्ट्र—, it is difficult to say. As *Śrīdharavarman* bears the title *Rājan* in lines 1 and 6, it appears more likely that the word was महाराष्ट्र. The missing words may be conjecturally restored as महाराष्ट्रा-भिजननामानां प्रमुखेन.

<sup>5</sup> The word is formed according to *Pāṇini*, IV, 3, 90.

<sup>6</sup> The lost *akṣaras* may be restored conjecturally as —*भोगविष्टानैरिक्किणे यष्टिरभ्युच्छिता*. Cf. *स्वभोगनगरैरिक्किणप्रदेशे* in the *Ēraṇ* inscription of *Samudragupta*, *C.I.I.*, Vol. III, p. 20 and *ध्वजस्तम्भो-भ्युच्छितः* in the *Ēraṇ* stone pillar inscription of *Budhagupta*, *ibid.*, p. 89.

<sup>7</sup> Two *akṣaras*, both prosodially short, are wanting here.

<sup>8</sup> The correct form would be ईशाने.

<sup>9</sup> Read यष्टिश्चिष्टा—. As the root *क्षस्* is *Parasmaipadī*, the correct grammatical form would be *क्षस्तु*.

<sup>10</sup> Metre: *Śragdhara*.

<sup>11</sup> *Kauṭilya* speaks of three types of kings: (i) *dharmavijayin* or a righteous conqueror, (ii) *asuravijayin* or a devilish conqueror and (iii) *lōbhavijayin* or an avaricious conqueror. *Arthasāstra*, *adhikarmaṇa* xii, 1. *Kālidāsa* describes *Raghu* as *dharmavijayin*. *Raghuvamśa*, canto iv, v. 43. Here as well as in the *Kānā-khērā* inscription *Śrīdharavarman* claims to be a righteous conqueror.

<sup>12</sup> The portion in the rectangular bracketes in this and other places is the translation of the expressions restored conjecturally in the foot-notes to the text. See above, p. 609, n. 6; cf. L 1 of No. 5, above.

<sup>13</sup> The portion lost at the end of line 3 probably mentioned the month, fortnight and *tithi* of the event as in l. 3 of No. 5, above.



ERAN STONE PILLAR INSCRIPTION OF SRIDHARAVARMAN.









to be constructed]<sup>1</sup> with devotion by [Nārā]yaṇasvāmin for the well-being of the *adbishṭhāna* headed by the cows and the Brāhmaṇas, (and) for the increase [of the religious merit of his mother and father].

(Line 6) [At the same *adbishṭhāna* in his own *bhōga* there has been erected this *yashṭi*<sup>2</sup>] by Satyanāga, the *Sēnāpati* and *Ārakshika*<sup>3</sup> of the King, who is a native of Mahārāshṭra and is the foremost of <sup>4</sup> . . . . . for the removal of calamities, for the attainment of prosperity and for the happiness and well-being of all creatures.

(L. 8) Moreover—

While (our) King is ruling over the wide earth. . . . . may (this) *yashṭi*, (raised) by the Nāgas themselves, remaining unimpaired, proclaim by its form the duty of the warlike people. . . . .; for this is the (meeting) place of (all) people—friends as well as foes—in (a spirit of) service and reverence!

#### NO. 120; PLATE XCIX

#### NAGARDHAN PLATES OF SVAMIRAJA : (KALACHURI) YEAR 322

THESE copper-plates were discovered in 1948 at Nagardhan, a small village about 3 miles south of Rāmṭēk, the chief town of a *taluk* of the same name in the Nagpur District of Madhya Pradesh. Mr. Hiralal Upasrao Mahadule of Nagardhan, who obtained possession of the plates, handed them over to me for decipherment. They were first published by me in the *Epigraphia Indica*, Vol. XXVIII, pp. 1 ff. The record is edited here from the original plates and their ink impressions taken kindly for me by Mr. V. K. Aiyar, Superintendent, Government Press, Nagpur.

They are three copper-plates, each measuring 7.9" in length and 4.1" in height. The first and third plates are inscribed on one side, and the second, on both the sides. The plates are held together by a ring,  $\frac{1}{4}$ " in thickness and 2" in diameter, on which slides a small circular band with a rectangular seal, measuring 1.2" by 1", which is soldered to it. The surface of the seal is divided by a horizontal line into two almost equal parts. The upper part contains a symbol, apparently a goad, lying horizontally, while the lower has the legend *Gaṇa-dattih*, meaning 'a gift of the Corporation', inscribed in the same characters as those of the grant. The plates together weigh  $67\frac{1}{2}$  tolas, and the ring and the seal,  $2\frac{1}{2}$  tolas. This mode of stringing the plates together resembles that of the Vākāṭaka grants, though the seal here is rectangular, not round as in the latter grants. The plates are in a state of good preservation, and there is no uncertainty in the reading of any part of the text.

The record consists of 28 lines, which are evenly divided on the four inscribed faces of the three plates. The characters are of the box-headed variety, the boxes at the top

<sup>1</sup> The missing words at the end of line 4 probably contained the ancient name (Vēṇvā?) of the river Bīnā, on the left bank of which this *śrītha* or *ghāt* was constructed. According to the *Mārkaṇḍeya Purāṇa* (adhyāya 57, v. 19), the Vēṇvā takes its rise in the Pāriyātra mountain.

<sup>2</sup> *Yashṭi* is a memorial pillar erected to commemorate some notable event or the death of a person. See above, p. 607.

<sup>3</sup> This technical official title occurs in the form *Ārakshaka* in the *Arthasāstra* of Kauṭilya (adhikaraṇa vii, adhyāya 17) apparently in the sense of 'the Chief of policemen (*ārakshin*)'. The *Daśakumāracharita* (Bombay Sanskrit Series ed., p. 38) uses *ārakshika* in the sense of 'a policeman'. Since the title is borne here by Satyanāga who was a high military officer, it is evidently used here in the sense of 'the Head of the Police'.

<sup>4</sup> The portion lost here may have described Satyanāga as 'the foremost of the Nāgas who hailed from Mahārāshṭra.'



of the letters being scooped out hollow. They are beautifully formed, being more cursive and round than those of the Vākāṭaka grants. They resemble very closely the characters of the Early Gaṅga grants of the sixth or seventh century A.C.<sup>1</sup> As regards individual letters, we may note the forms of initial *u* which occurs in ll. 8, 14, 19, 24 and 27, of initial *ṛ* in l. 13, and of initial *au* in l. 10. The right stroke of *l*, which is mostly vertical in the Vākāṭaka grants, sharply turns to the left and encircles the letter as in the later records of the Kalachuris and the Gurjaras of Gujarat; see *kufali*, l. 2; a final consonant is indicated by its small size; see *Nāndivarddhanāt*, l. 1; punctuation is generally indicated by a small horizontal stroke, but in some cases by two vertical strokes, the first of which is sporadically hooked at the top.

The language is Sanskrit, and except for two verses at the end in ll. 24-27, the record is in prose throughout. As regards orthography, the only peculiarities that call for notice are the use of *ri* for the medial vowel *ṛi* in *-bhrātri-*, l. 2 and *nirishṭaḥ*, l. 20; of the guttural nasal *ṇi* for *anusvāra* in *dvāṇṇṣē*, l. 28; and of *anusvāra* for final *n* in *-drāṅgi-kādīm*, l. 3. In other respects, the record is remarkably free from errors of orthography, though in places it is not altogether devoid of uncertainty of meaning.

The plates were issued from Nandivardhana by Nannarāja, who meditated on the feet of his brother Svāmīrāja, during whose reign the grant was made.<sup>2</sup> Svāmīrāja is described as *Bhaṭṭāraka-pād-ānudyāta* 'meditating on the feet of the lord paramount', which indicates his feudatory status. Neither the family to which these princes belonged nor the suzerain to whom they owed allegiance is mentioned in the present grant. No ancestors of Svāmīrāja have been named. In all these respects the present grant resembles those of the *Mahārājas* of Khandesh<sup>3</sup>.

The object of the inscription appears to be to record two gifts: (i) one of two *nivartanas* of land in the village Chiñchapaṭṭikā, which was made at the request of the President (*Sthavira*) and Members of the Executive Committee (*Pramukhas*) of the assembly (*Samāha*) of the Corporation (*Gaṇa*) Mahāmātragana, and (ii) the other of the village Aṅkollikā, which was made by Nannarāja (or, perhaps by Svāmīrāja) on his own account near the *Chakuka-vajra*<sup>4</sup>, situated in the stream of the Gaṅgā, on the occasion of an eclipse which occurred on the new-moon day of Chaitra in the cyclic year Āshāḍha. The donated village Aṅkollikā was situated on the right bank of the river Sūla, to the west of the *agrahāra* of Achalapura and to the east of Śrīparṇikā. The donees were certain Brāhmaṇas of the White and Black Yajurvedas and the Sāmaveda. The inscription contains another date at the end, when the plates were issued, viz., the fifth tithi (expressed by a symbol) of the bright fortnight of Kārttika in the year three hundred and twenty-two (expressed in words) of an unspecified era. The engraver was the Kshatriya Durgāditya, the son of Chandra.

As stated before, the royal family to which Svāmīrāja and Nannarāja belonged is not specified in the present grant, but since these names occur in two early Rāshtrakūṭa

<sup>1</sup> See, e.g., the Jirjīngi plates of Indravarman, Gaṅga year 39 (537-38 A.C.), *Ep. Ind.*, Vol. XXV, pp. 281-88 and plate; and Tekkali plates of Indravarman, Gaṅga year 134 (652-53 A.C.), *ibid.*, Vol. XVIII, pp. 307-11 and plate. The Gaṅga era began in the Śaka year 420 (498 A.C.) as shown by me, *ibid.*, Vol. XXVI, pp. 326-36.

<sup>2</sup> This is shown by the word *kufali* 'in good health', applied to Svāmīrāja in l. 2.

<sup>3</sup> Nos. 2-4, above.

<sup>4</sup> The grant was apparently made at the *akṣaya-vajra* near the confluence of the Gaṅgā and the Yamunā. It is also possible that the grant was actually made by Svāmīrāja and was only recorded by Nannarāja. For a similar grant made at Prayāga at the confluence of the two rivers by a ruling king of Vidarbha and recorded afterwards by his relative at Nandivardhana, see the Rithapur plates of Bhavadattavarman, *Ep. Ind.*, Vol. XIX, pp. 100 ff.



records discovered in Vidarbha, viz., the Tivarakhēd<sup>1</sup> and the Multai<sup>2</sup> plates, with the slight change of Svāmīrāja into Svāmīkarāja, it seems very likely that the princes mentioned here also belonged to the same royal lineage.<sup>3</sup>

The plates state, in lines 14-15, that the grant of Nannarāja was made on the occasion of a (solar) eclipse on Chaitra amāvāsya in the cyclic year Āshāḍha. This year was evidently of the twelve-year cycle of Jupiter. The system of citing the years of this cycle was current in early times and continued till the sixth century A.C. In North India five such dates, with the word *mahā* prefixed to the name of the year, were discovered in the grants of the Parivrajaka *Mahārājas* Hastin and Saṅkshōbha, from which Dr. Fleet and Mr. Sh. B. Dikshit calculated the epoch of the Gupta era<sup>4</sup>. Some more dates of this kind have since then been discovered. In South India also, some dates of this kind have been noticed in the records of the Early Rāshtrakūṭas<sup>5</sup>, the Kadambas<sup>6</sup> and the kings of Kalinga<sup>7</sup>, but they do not admit of verification in the absence of the necessary details. The present grant is thus unique in that it mentions such details together with the name of the cyclic year and the date of an era. Let us see whether the details work out regularly for any of the known eras.

If the year 322 is referred to the Gupta era, it would correspond to 641-42 A.C. There was, however, no solar eclipse in the *amānta* or *pūrṇimānta* Chaitra of that year. Besides, the cyclic year was Phālguna<sup>8</sup>, not Āshāḍha as stated in the grant. The nearest solar eclipse in Chaitra occurred on the 21st March 638 A.C., but then too the cyclic year was Mārgaśīrsha, not Āshāḍha. Again, there is no evidence that the Gupta era was current in Vidarbha or, for the matter of that, anywhere in Maharashtra. The year 322 of the present grant cannot, therefore, be referred to the Gupta era.

The only other era to which this date can be referred is the Kalachuri era, which was current in the neighbouring districts of Khandesh and Nasik<sup>9</sup>. Let us next see if the details work out satisfactorily for this era.

The epoch which suits early dates of the Kalachuri era is 248-49 A.C. If the year 322 is referred to this era, it should be equivalent to 570-71 or 571-72 A.C. according as it was current or expired. But in neither of these years, was there a solar eclipse in the *amānta* or *pūrṇimānta* Chaitra. There was, however, such an eclipse in the immediately following year 573 A.C., on the 19th March, which was the *amāvāsya* of the *amānta* Chaitra. The year of the twelve-year cycle was also Āshāḍha according to the mean-sign system. The agreement of these three details, viz., the solar eclipse, the lunar month and the cyclic year shows that the 19th March 573 A.C. is undoubtedly the correct date of the grant.

<sup>1</sup> *Ep. Ind.*, Vol. XI, pp. 274 ff.

<sup>2</sup> *Ind. Ant.*, Vol. XVIII, pp. 230 ff.

<sup>3</sup> Svāmīrāja and his brother Nannarāja were not, however, identical with Svāmīkarāja and his son Nannarāja. The latter flourished at the close of the seventh and in the beginning of the eighth century A.C. as shown by the Multai plates dated Śaka 631 (709-10 A.C.). The Tivarakhēd plates, which give the earlier date of Śaka 553 (631-32 A.C.), are undoubtedly spurious. The present grant, on the other hand, was made in 573 A.C., more than a hundred and thirty-five years before, as shown below. For a detailed examination of this question, see *Ind. Hist. Quart.*, Vol. XXV, pp. 138 ff.

<sup>4</sup> The last known date of this type is G. 209 (328 A.C.) which occurs in the Khōh plates of the Parivrajaka *Mahārāja* Saṅkshōbha.

<sup>5</sup> See my article on the Rāshtrakūṭas of Mānapura, *A.B.O.R.I.*, Vol. XXV, p. 42.

<sup>6</sup> *Ind. Ant.*, Vol. VII, pp. 35 ff. and Vol. VI, pp. 24 ff.

<sup>7</sup> *Ep. Ind.*, Vol. XXIV, pp. 47 ff.

<sup>8</sup> This is according to the mean-sign system. See Cunningham, *Indian Eras*, p. 166. The year according to the heliacal rising system also would be the same according to the calculations of Dr. K.L. Daftari.

<sup>9</sup> See dates of Nos. 2-4, 28 and 31, above.



The palæography of the grant also supports this date; for, as stated before, its characters resemble those of the early Gaṅga grants, and must, therefore, be referred to the sixth century A.C. Besides, the wording of the formal portion of the present grant shows that it must be classed with such early grants as those of the *Mahārājas* of Khandesh, Subandhu of Māhishmatī and the Traikūṭakas of Western Maharashtra.

As stated before, the epoch of 248-49 A.C. does not hold good in the present case. Supposing the year of the present grant to be *Kārttikādi* and expired as in most other early dates, the epoch of the era applicable in the present case would be 250-51 A.C. The solar eclipse in Chaitra when the grant was made must have occurred in the *Kārttikādi* Kalachuri year 321. The *amāvāsya* of the *amānta* Chaitra in the expired year 321 fell, according to the proposed epoch of 250-51 A.C., on the 19th March 573 A.C. On that day, there was a solar eclipse visible in India, and the *Bārhaspatya saṁvatsara* also was *Āshāḍha* as stated in the grant.<sup>1</sup>

The grant under discussion is unique in another respect also. It is the only grant dated in the Kalachuri era that has been found in Vidarbha. The earlier grants of the Vākāṭakas who ruled in Vidarbha are dated in regnal years, while the later ones of the Rāshtrakūṭas are recorded in the Śaka era. The present grant, which belongs to the intervening period, is dated in the Kalachuri era evidently because that era had spread to Vidarbha with the spread of the Kalachuri power. The unnamed suzerain of Svāmīrāja was probably the Kalachuri Kṛishṇarāja (circa 550-575 A.C.). It is noteworthy that the silver coins of this Kṛishṇarāja have been discovered at some places in Vidarbha, viz., at Dhāmōri in the Amaravati District and Paṭṭan in the Betul District.

The present grant is interesting in several other respects also. It is one of the few copper-plate grants to which a *Gaṇa* (Corporation) is seen to have affixed its own seal. The Corporation was of elephant-drivers (*Mahāmātras*).<sup>2</sup> Its President was called *Sthavira*,<sup>3</sup> and the members of the Executive Committee, who seem to have numbered twelve, *Pramukhas*.<sup>4</sup> The assembly of the Corporation was called *Samūha*.<sup>5</sup> The *Gaṇa* had, among its leaders, one who was *Pilūpati* (Chief of the Elephant Corps) and another who was *Hastivaidya* (Physician of Elephants).<sup>6</sup> The Corporation had apparently no authority to make any grants of land; for, it had to request the ruling prince to make one on their behalf; but it was allowed to affix its own seal containing its own peculiar emblem of a goad.<sup>7</sup> This

<sup>1</sup> Another early date to which this epoch appears applicable is that of the Ellora plates of Dantidurga. I have shown elsewhere that the correct reading of the date of this grant is the year 463 and that it probably refers to the Kalachuri era. See J.B.B. R.A.S. (New series), Vol. XXVI, pp. 163 ff. This date (Monday, the thirteenth *tithi* of the bright fortnight of *Āśvina* in the year 463) appears regular only according to the epoch 250-51 A.C. The Ellora plates of Dantidurga are, therefore, probably dated in the Kalachuri era. However, as the matter is not absolutely beyond doubt, the record is not included in the present Volume.

<sup>2</sup> The Marathi word *māhut*, meaning an elephant-driver, is derived from *mahāmātra* (Prakrit, *mahāūtta*). According to Kullūka on *MSM.* (IX, 259), the *mahāmātras* were the trainers of elephants.

<sup>3</sup> *Sthavira* seems to be used in the same sense as *Jēṭhaka*, of which it is a synonym. The latter term occurs in the *Jātaka*s in the sense of 'the head of a corporation'.

<sup>4</sup> The Indor copper-plate inscription uses *pramāra* in the sense of *pramukha*. *C.I.I.*, Vol. III, p. 70.

<sup>5</sup> For *samūha* meaning 'the assembly of a *gaṇa*', see *Bṛihatpati-smṛiti*, XVII, 20.

<sup>6</sup> It is noteworthy that Viśvarūpa, the oldest commentator of the *Yājñavalkya-smṛiti*, explains *gaṇa* as 'a corporation of elephant-riders and others'. Cf. *vaṇik-samūha gaṇab, hastyārūb-ādi-samūha ityanyē* in Viśvarūpa's commentary on *Y.S.*, II, 196.

<sup>7</sup> For another grant to which a corporation of *mahāmātras* has affixed its seal, see the Banaras plates of Harirāja. *P.T.A.I.O.C.* (1943-44), pp. 390 ff. This seal also contains the emblem of a goad (not of a flag-staff as stated by the editor). In this case, the plates also were issued by the Corporation, though the grant was made with the consent of the reigning king and his chief queen.



shows that it wielded considerable power in the State.<sup>1</sup>

As for the localities mentioned in the present grant, Nandivardhana, from which the plates were issued, has already been identified with Nagardhan. This identification has been corroborated by the present record. Nagardhan is also said to have been known by the name of Nandardhan which corresponds to Nandivardhana. Achalapura is usually identified with a place of the same name (former Ellichpur) in the Amaravati District; but there is no river named Sūlanadī flowing by its side. The Achalapura mentioned in the present plates as an *agrabāra* village was probably situated not far from Nandivardhana. The Sūlanadī, on the bank of which it lay, is probably identical with the river Sūr<sup>2</sup> which flows only about 4 miles east of Nagardhan. Ankōllikā, which was situated on the bank of the Sūlanadī, may be identical with modern Aroli, on the right bank of the Sūr, about 8 miles south by east of Nagardhan; but there are no places corresponding to Achalapura and Sriparṇikā in its vicinity. Chiñchapattikā is probably represented by the village Chichal, about a mile and a half north by east of Nagardhan.

### TEXT<sup>3</sup>

#### First Plate

- 1 सिद्धम्<sup>4</sup> [1\*] स्वस्ति [1\*] नान्दीवर्द्धनात्<sup>5</sup> मट्टारकपादानुदघातः परममाहेश्वरः श्रीस्वामि-
- 2 राजः कुशली । तदनुदघातभ्रात्रि(त्)नन्नराजः सर्वानिव स्वान् राजस्थानी-
- 3 योपरिकदाण्डपाशिकचाटभटदूतसंप्रेषणिकद्राङ्गिकादीं (दीन्) सम-
- 4 नुवर्ण्य संपूजयत्यस्तु वो विदितं यथा महामात्रगणस्यविरकलिङ्ग-
- 5 केटभ ।<sup>6</sup> रोलदेव । प्रदीप्तभट । शिव । देवभटद्वय<sup>7</sup> । मातृस्वामि । गण-
- 6 देव । कोङ्कभट । हस्तिवैद्यसामस्वामि । असंगत । पीलुपतिमाल्ला-
- 7 यिक । प्रभाकरप्रमुखगणसमूहाभ्यर्त्यनया मातापित्रोरात्म-

#### Second Plate : First Side

- 8 नश्च पुण्यशोभिवृद्धये<sup>8</sup> उपमण्यु (न्यु) सगोत्रविद्वद्वाजसनेयदिवाकर-
- 9 मोद्गल्यसगोत्रदेवस्वामिकौशिकसगोत्रशङ्करभारद्वाजसगोत्र-
- 10 आदित्य औपमण्यु (न्यव) दामोदराद्याः कान्वा (प्वाः) । गण । सोम । वत्स । चण्डि । सु-
- 11 प्रभ । कुमारदयस्तैत्तिरिकाः<sup>9</sup> [1\*] छन्दोगेशान । कौण्डिन<sup>10</sup> सगोत्रकन्वो (प्वो)

<sup>1</sup> The elephant force was an important part of the army in ancient times. Cf. हस्तिप्रधानो विजयो राज्ञाम् । Kautilya's *Arthaśāstra*, II, 2.

<sup>2</sup> This river is called *Sura-nadī* in l. 39 of the Rāmṭēk stone inscription of Rāmachandra, *Ep. Ind.* Vol. XXV, p. 10. The name of the river seems to have changed from *Sūla-nadī* to *Sura-nadī* in the course of the seven centuries that separate these two records.

<sup>3</sup> From the original plates and ink impressions.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Read नन्दीवर्द्धनात्. The place-name occurs as नान्दीवर्द्धन in the Poona plates of Prabhāvatīguptā (*Ep. Ind.*, Vol. XV, pp. 41 f.) and the Belora plates of Pravaraśēna II (*ibid.*, Vol. XXIV, p. 264). In the Rithapur plates of Bhavadattavarman, *ibid.*, Vol. XIX, p. 102 and the Kōthūraka grant of Pravaraśēna II (*ibid.*, Vol. XXVI, p. 159) it appears as नन्दीवर्द्धन.

<sup>6</sup> This and other similar marks of punctuation in ll. 5-7, 10-12 and 14-18 are superfluous.

<sup>7</sup> Read शिवदेवभटद्वय.

<sup>8</sup> Here and in some places below, the rules of *sandhi* have not been observed.

<sup>9</sup> Read तैत्तिरीयाः.

<sup>10</sup> This *gotra*-name usually occurs as कौण्डिन्य.



- 12 रविचान्द्रविगणौ । वत्ससगोत्रकक्कस्वामिने<sup>1</sup> चिञ्चपट्टिकाया (यां) निवर्त्त-  
 13 नानि द्वादश शासननिमित्त<sup>2</sup> एवमेतेषां ब्राह्मणानां वलिचस्वैस्वदे-  
 14 वाग्निहोत्रादीनां क्रियाणां । उत्सर्पणात्वं आपाढसंवत्सरे चैत्रामा-

*Second Plate : Second Side*

- 15 वास्यायां जाह्नवीमद्वये चटुकवटसंस्थितेन ग्रहोपरागे । शूलन-  
 16 द्वाः उत्तरतटे । चलपुरा<sup>3</sup> ब्राह्मारात्पश्चिमेन । श्रीपण्णिकायाः पूर्व्वेण  
 17 अङ्गोल्लिका नाम ग्रामः आचन्द्राक्कर्णवक्षितधरदहनपवनव्योम-  
 18 समकालीनः पुत्रपौत्रान्वयभोग्योवनिरुध्न्यायेन । सव्वंदित्यविष्टि-  
 19 जेमककरभरपरिहोणः सव्वदिपविशुद्धोत्तःसिद्धिकः उदकपूर्व्वः<sup>4</sup> भो-  
 20 गाय नित्ति (सु) ष्टः [1\*] यतोस्मद्वैरव्यैश्चागामिविषयभोगपतिभिरनुमन्त-  
 21 व्यः पालयितव्यश्च । यो वा तत्फललवास्वादमात्रतृष्णासरिज्जलोर्मि-

*Third Plate*

- 22 भिरुह्यमानमानसोज्ञानपटलावृतमतिगिरिदीजलतरङ्गभ-  
 23 ङ्गुरमायुर्ग[त्व]रमदवत्यपत्रचञ्चलं धनमासादयेत् स पञ्चमहा-  
 24 पातकसंयुक्तः स्यादिति ॥ उक्तञ्च भगवता व्यासेन । बहुभिर्व्वसुधा भुक्ता  
 25 राजभिः सगरादिभिः [1\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं (लम्)<sup>5</sup> ॥ [१॥\*]  
 26 पण्ठि वर्षसहस्राणि स्वर्गो भोदति भूमिदः [1\*] आच्छेत्ता चानुमन्ता च तान्येव  
 27 व<sup>6</sup> नरके वसेत् ॥ [२॥\*] उत्कीर्णमेतच्छासनं मातापित्रोः पुण्यावाप्तये चन्द्र-  
 28 पुत्रेण क्षत्रियदुर्गादित्येनेति ॥ संवत्सरशतत्रये द्वाविंशे<sup>7</sup> कात्तिक शु दि ५ [1\*]

*Seal*

गणदत्ति [1\*]

TRANSLATION

Success ! Hail ! From Nandivardhana—The illustrious Svāmīrāja, who is a fervent devotee of Mahēśvara (Śiva) and meditates on the feet of the Bhaṭṭāraka (Lord paramount), is in good health. His brother Nannarāja, who meditates on him, honours all his<sup>8</sup> (officers) such as Rājasthānīyas, Uparīkas<sup>9</sup>, Dāṇḍapāśīkas<sup>10</sup>, chāṭas, bhāṭas<sup>11</sup>, Dūtasamprēśhanīkas<sup>12</sup> and Drāṅgīkas,<sup>13</sup> communicating (the following order to them):—

(Line 4) “Be it known to you that at the request of the Assembly of the Corporation (Gaṇa-samūha), whose Executive Officers (Pramukhas<sup>14</sup>) are Kālīṅga (who is) the President (Sthavira) of the Mahāmātragaṇa, (and) Kēṭabha, Rōladēva,

<sup>1</sup> Read कक्कस्वामी एतेभ्यः.

<sup>2</sup> Supply दत्तानि.

<sup>3</sup> Read उत्तरतटेचलपुरा-.

<sup>4</sup> Read उदकपूर्व्वम्.

<sup>5</sup> Metre of this and the following verse: Anuṣṭubh.

<sup>6</sup> This aksara is redundant.

<sup>7</sup> Read द्वाविंशत्युत्तरे.

<sup>8</sup> As the text stands, these officers would be of Nannarāja; but they are probably meant to be of his brother Svāmīrāja who was reigning at the time.

<sup>9</sup> For Rājasthānīya and Uparīka, see above, p. 36, notes 2 and 3.

<sup>10</sup> Dāṇḍapāśīka was a Police officer.

<sup>11</sup> For chāṭas and bhāṭas, see above, p. 43, n. 9.

<sup>12</sup> Dūtasamprēśhanīkas were those who appointed Dūtas for the execution of royal orders.

<sup>13</sup> For Drāṅgīka, see above, p. 36, n. 6.

<sup>14</sup> The Pramukhas correspond to the Kāryasintakas mentioned in the Smṛitis. See Y. S., II, 191.



NAGARDHAN PLATES OF SVAMIRAJA: (KALACHURI) YEAR 322.

i.

2  
 4  
 6

2  
 4  
 6

2  
 4  
 6

ii, a.

8  
 10  
 12  
 14

8  
 10  
 12  
 14



ii, b.

16 16  
18 18  
20 20

16 16  
18 18  
20 20

iii.

22 22  
24 24  
26 26  
28 28

22 22  
24 24  
26 26  
28 28

Seal





Pradīptabhāṭa, two Sivadēvabhāṭas, Mātrīsvāmin, Gaṇadēva, Kōṇkabhāṭa, Sāmasvāmin (*who is*) the Physician of Elephants, Asaṅgata, Māllāyika (*who is*) the Chief of the Elephant Corps (*and*) Prabhākara, (*and*) for augmenting the religious merit and fame of (*My*) mother and father and of Myself, (*I have granted*), by a charter, twelve *nivartanas* (*of land*) in (*the village*) Chiñchapaṭṭikā to (*the following Brāhmaṇas*) (*viz.*) the learned Divākara of the Upamanyu *gōtra* and Vājasaneyā *śākhā*, Dēvasvāmin of the Maudgalya *gōtra*, Śaṅkara of the Kauśika *gōtra*, Āditya of the Bhāradvāja *gōtra*, Dāmōdara of the Upamanyu *gōtra* and others, these (*being*) of the Kāṇva *śākhā*; Gaṇa, Sōma, Vatsa, Chaṇḍi, Suprabha, Kumāra and others, these (*being*) of the Taittirīya *śākhā*; Iśāna of the Sāmaveda; Ravichāndra and Ravigaṇa of the Kauṇḍina *gōtra* and Kāṇva *śākhā*; (*and*) Karkasvāmin of the Vatsa *gōtra*.

(L. 13) "And to these (*same*) Brāhmaṇas, (*I*)<sup>1</sup>, while staying at the Chaṭuka banyan tree in (*the stream of*) the Gaṅgā, on the occasion of the eclipse on the new-moon day of Chaitra in the year Āshāḍha, donated with a libation of water, according to the maxim of uncultivated land<sup>2</sup>, the village named Aṅkōllikā, on the left bank of the river Śūla, (*situated*) to the west of the *agrabōra* Achalapura and to the east of Śrīparṇikā, which is to be enjoyed by a succession of sons and sons' sons as long as the moon, the sun, the oceans, the mountains, fire, wind and the sky would endure, which is free from the obligations of gifts, forced labour and the cess for providing meals (*to touring royal officers*)<sup>3</sup>, which is exempt from all taxes and is invested with the powers of internal adjudication<sup>4</sup>, in order that they (*i.e.*, the Brāhmaṇas) should enjoy it and perform religious duties such as *bali*, *charu*, *vaiśvadeva* (*and*) *agnihōtra*.

(L. 20) "Wherefore, Our descendants as well as others who will in future be the rulers of this *visaya* and *bhāga* should consent to and preserve (*this Our gift*). And whoever, with his mind tossed by the waves of the river-water, namely, the greed for enjoying even the least product of this (*gift*), and with his intellect clouded by a mass of ignorance, would (*seek to*) attain life which is transitory like the ripples on the water of a mountain stream and fleeting wealth which is as unsteady as the leaves of the *āsvattha* tree, will incur the five great sins."

(L. 24) And it is said by the venerable Vyāsa—

(*Here follow two benedictive and imprecatory verses.*)

(L. 27) This charter has been engraved by the Kshatriya Durgāditya, the son of Chandra, for the attainment of religious merit by (*his*) mother and father.

In the year three hundred (*increased by*) twenty-two, (*the month*) Kārttika, the bright (*fortnight*) (*and*) the (*lunar*) day 5.

Seal

A gift<sup>5</sup> of the Corporation.

No. 121 ; PLATE C

PRINCE OF WALES MUSEUM PLATES OF DADDA III : (KALACHURI) YEAR 427

THESE plates were in the possession of the Prince of Wales Museum, Bombay. They were sent by the Curator of the Museum to the Government Epigraphist for India, who

<sup>1</sup> This may refer to the reigning king Svāmīrāja.

<sup>2</sup> *Avani-randhra-nyāya* is the same as *bhūmi-chebbidra-nyāya*, for which, see above, p. 43, n. 10. It conferred full proprietary rights on the donee.

<sup>3</sup> For *jāmaka-kara-bhara*, see above, p. 136.

<sup>4</sup> *Antahsiddhika* corresponds to *abhyantarāsiddhika* in No. 31, l. 41, for which, see above, p. 134, n. 1.

<sup>5</sup> For *datti* in the sense of 'a gift', see the expression *a-pūva-dattā* 'as a gift not previously made', which occurs in several Vākāṭaka grants. See *Ep. Ind.*, Vol. XXII, p. 173.



kindly supplied their ink impression to me for inclusion of the record in this Volume.<sup>1</sup> The plates are edited here from that impression.

They are two copper-plates, each measuring 10½" long, 6½" broad and ½" thick. Their edges have been fashioned thicker so as to serve as rims for the protection of the writing. The plates have each, at the top, two holes, about ½" in diameter, for the rings which must have originally held them together; but neither the rings nor the seal which must have been affixed to one of them is forthcoming now. The plates together weigh 178 tolas. They are inscribed only on the inner side. The record consists of 30 lines, which are equally divided on the two plates. The last line which contains the sign-manual of the reigning king is only 2.9" long.

The characters belong to the western variety of the southern alphabets, resembling those of the other Gurjara grants<sup>2</sup>. As regards individual letters, attention may be drawn to the form of the initial *i* which consists of two indented curves, one below the other; see *iva*, l. 3; the medial *u* is shown by raising the vertical again to the top or by adding a flowing curve to it; see *ru* in *Bharukachchbāt*, l. 1 and *guru*, l. 10; *ḍ* has a tail in *-daṇḍa-*, l. 17; *ñ* shows its upper curve turned inside; see *a-śaṅkit-*, l. 5; *b* is rectangular in *-bindu-*, l. 22 and round in *-bāhu-*, l. 13; *l* has two forms—the old one as in *-lōka-*, l. 4 and the cursive one as in *sakala-*, both in l. 4; *ś* also appears in two forms, with its bar slanting as in *-śālini*, l. 2, or horizontal as in *-varṇa-āśrama-*, l. 8. A final consonant is indicated by a flowing curve commencing at the top as in *varēt*, l. 25. Punctuation is marked by double dots or by single or double vertical strokes. The sign-manual of the donor is in northern characters and exhibits straight top-strokes as in the modern Nāgarī. The numerical symbols for 400, 20 and 7 occur in l. 29. It is noteworthy that the symbol for 4, which is added to the sign for 100 to turn it into one for 400, is unlike that used in other records of the period<sup>3</sup>, being closely similar to that for 100, and the symbol for 7 has an indented top.

The language is Sanskrit. The eulogistic and formal parts of the grant are *mutatis mutandis* identical with the respective portions of the grants of Jayabhāṭa III and later Gurjara princes. Except for four benedictive and imprecatory verses which occur at the end, the whole record is in prose. As regards orthography, the only peculiarities which call for notice are as follows:—the reduplication of the consonant following *r*, rightly in such cases as *-Karṇa-ānvayē*, l. 2, but wrongly in *-Harṣsha-*, l. 4 and *varṣsha-*, l. 24, that of the consonant preceding *r* as in *puttra-*, l. 18, the use of *ri* for the vowel *ṛi* as in *krishṇa-bhayō*, l. 26 and of *n* for *anusvāra* in *rājahansaḥ*, l. 3.

The plates refer themselves to the reign of Dadda III *alias* Bāhusahāya of the Early Gurjara Dynasty. He was a devout worshipper of Mahēśvara and had attained the *pañchamahāśabda*. As in other later records, his family is said to have descended from the epic hero Karṇa. The genealogy of the donor is traced from Dadda II, who is said to have obtained great glory by the protection he gave to the king of Valabhī when the latter was defeated by the Emperor Harsha. The description of this Dadda II, his son Jayabhāṭa II and the latter's son Dadda III who made the present grant, is given here exactly as in other later records of the period<sup>4</sup>. The plates were issued from Bharukachchha.

The object of the present inscription is to record the grant, by Dadda III-Bāhusahāya, of the village Uvarivadra in the territorial division Kōrēlla-Eighty-four. The donee was a Brāhmaṇa of the Bharadvāja *gōtra*, who resided at the village Sāvattthī.

<sup>1</sup> The plates have since been edited by S. N. Chakravartī in *Ep. Ind.*, Vol. XXVII, pp. 197 ff.

<sup>2</sup> Above, Nos. 16-24.

<sup>3</sup> See, e.g., the symbol denoting 4 in l. 31 of the Kāsārē plates of Allaśaktī, No. 25, above.

<sup>4</sup> See, e.g., Nos. 21, 22 and 24.



His name is inadvertently omitted, but he is described as a student of the R̥igvēda and as the son of Gaṅgāditya who was himself the son of Dundubhibhaṭṭa. The village was donated together with an elephant-chariot on the occasion of the *ratha-saptamī*, i.e., the seventh tithi of the bright fortnight of Māgha, in the year 427 (expressed in numerical symbols only). The charter was written by Saṅgulla, the son of Durgabhaṭa, who held the office of *Mahāsandbivigrahādhipati* (the Chief Minister for peace and war). Another son of this Durgabhaṭa, Sahabhaṭa by name, who was a military officer (*Balādbikṛita*), wrote the Anjanēri plates<sup>1</sup> of Jayabhaṭa III, dated K. 460. Saṅgulla, the scribe of the present plates, must be distinguished from the homonymous writer of the Prince of Wales Museum plates of Jayabhaṭa IV, dated K. 486; for, the latter Saṅgulla, who lived about 60 years later, was the son of Alla<sup>2</sup>, not of Durgabhaṭa. He may have been a grandson of the writer of the present plates.

It is noteworthy that though Dadda III was himself a devotee of Maheśvara (Śiva), he made the present grant in honour of the Sun, the tutelary deity worshipped by his ancestors from Dadda I onwards<sup>3</sup>. The seventh tithi of the bright fortnight of Māgha, called *rathasaptamī*<sup>4</sup>, is sacred to the Sun; for his form is believed to have been revealed to the gods on that day<sup>5</sup>. It is regarded as holy as the day of a solar eclipse<sup>6</sup>, and a gift made on that day is regarded as very meritorious. The gift of an elephant is specially commended in the Purāṇas as ensuring a wide dominion to the donor.

The date of the present plates, like those of the other Gurjara grants, must be referred to the Kalachuri era. If the year 427 was expired, it would correspond to the 16th January 677 A. C.; but since the Maitraka king Śilāditya III also made a grant at Bharukachchha on this very tithi (*Māgha-suddha-saptamī*) in the Gupta year 357 (677 A. C.), it appears likely that the Kalachuri year mentioned in the present grant was current. The date would, therefore, correspond to the 29th December 675 A. C. It does not admit of verification.

Dadda III claims to have obtained victories over the rulers of the east and the west. The ruler of the west was probably the contemporary king of Valabhī, Śilāditya III, whose known dates range from G. 342 to G. 365, i.e., from 661-62 A.C. to 684-85 A.C. It is not known whether Dadda III actually defeated the Maitraka king who had assumed the Imperial titles *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara* and was evidently a very powerful ruler; but if he did, the latter soon took revenge. He raided the Gurjara kingdom and occupied it for some time. This is known from his Anastu plates<sup>7</sup> which record the grant of a village in the Bharukachchha *vishaya*, i.e., the district of Broach in which the Gurjara capital was situated, in G. 357 (the 16th January 677 A.C.); just a year after the date of the present plates. The grant was made on the same tithi, viz., Māgha śu. di. 7. This leaves no doubt that Śilāditya III had annexed at least the coastal portion of the Gurjara kingdom to his own dominion in that year.

As for the localities mentioned in the present plates, Bharukachchha is well-known as the ancient name of Broach. Kōrēlla-Eighty-four is probably identical with the territorial division Korillā-*pathaka* mentioned in the Navsāri plates of Jayabhaṭa III. Kōrēlla, its headquarters, is probably identical with Koral on the southern bank of the Narmadā.

<sup>1</sup> No. 22, l. 38, above.

<sup>2</sup> See No. 24, ll. 50-51, above.

<sup>3</sup> See, e. g., No. 16, ll. 4 and 52.

<sup>4</sup> A later record (No. 88, l. 19) mentions *rath-āṣṭamī*, but this is not supported by the Purāṇas.

<sup>5</sup> See the verse from the *Varāhapurāṇa*, cited under *saptamī* in the *Śabdakalpadruma*.

<sup>6</sup> Cf. सूर्यग्रहणतुल्या हि शुक्ला माषस्य सप्तमी । *loc. cit.*

<sup>7</sup> Gadte, *Important Inscriptions from the Baroda State*, Vol. I, pp. 25 ff.



Uvarivadra, the donated village, may be Umarwārā, about 8 miles south of Broach. Sāvattī, where the donee was residing, cannot be distant Sahet-Mahet on the Rāptī. It must have been situated not very far from the donated village; but no place exactly corresponding to it can be traced in the vicinity of Umarwārā. Perhaps it is Sāvā, about 8 miles south by east from Umarwārā.

TEXT<sup>1</sup>

## First Plate

- 1 सिद्धम्<sup>2</sup>[\*] स्वस्ति[\*] श्रीभक्तच्छात्सततलदमीनिवासभूते ॥<sup>3</sup> तृष्णासंतापहारिण(णि) दीना-  
नाथ<sup>4</sup>विस्ता-
- 2 रितानुभावो(वे)॥<sup>5</sup> द्विजकुलोपजीव्यमानविभवशालिनि महति महाराजकर्णान्वये
- 3 कमलाकर इव राजहन्तः<sup>6</sup> प्रबलकलिकालविलसि[ता]कलित<sup>7</sup>विमलस्वभावो ।<sup>8</sup> गंभीरोद्वा(दा)-  
रचरितविस्मा-
- 4 पितसकललोकपालमानसः परमेश्वरश्रीहर्ष<sup>9</sup>देवाभिभूतवलभीपतिपरित्याणोपजातभ्रमद-
- 5 दभ्रशुभ्राभ्रविभ्रमयशोवितानः श्रीदहस्तस्य सूनुरशङ्कितगतप्रणयिजनोपभुक्तविभवसंचयोपचीय-
- 6 मानमनोनिर्वृत्ति(ति)रनेककष्टकभव<sup>10</sup>संदोहदाहदुल्ललितप्रतापानलो ।<sup>11</sup> निशितनिसं(स्त्रि)शधारा-  
दारितारातिः
- 7 करिकुम्भमुक्ताफलच्छलोल्लसितसितयशोशुकावगुण्ठितदिग्बधूवदनसरसिजः श्रीजयभटस्तस्यात्मजा-  
(जो)
- 8 महामुनिमनुप्रणीतप्रवचनाधिगमविवेकस्वधर्मानुष्ठानप्रवणि<sup>12</sup> वण्णाश्रमव्यवस्थोन्मूलितसक[लक\*]-  
लि-
- 9 क(का)[ला]वलेपः प्रणयिजनमनोरथविषयव्यतीतविभवसंपादनो(ना)पनीताशेषशेष<sup>13</sup>पार्थिवदाना-
- 10 नि(मि)मानो प(म)दिवशांकुशातिवर्त्तिकुपितकरिनिवारणापीलित<sup>14</sup>गुरुगजाधिरोहणप्र-
- 11 भावो ।<sup>15</sup> विपत्प्रताप(पात)पतितनरपतिशतान्यु(भ्यु)द्वरणनिखिललो[क]विश्रुतपरोपकारकरणव्य-
- 12 सनः प्राच्यप्र[ती]च्याधिराजविजृम्भितमहासंग्रामनरपतिसहस्रपरिवारितानेकगजघटा-
- 13 विघटनप्रकटितभुजवीर्यविख्यातबाहुसहायापरमनामा<sup>16</sup> परममाहेश्वरः समधिगतपञ्च-
- 14 महाशब्द[\*] श्रीदह[\*] कुशली सर्वानेव राजसामंतभोगिकविषयपतिराष्ट्रग्राममहत्तराधिका-
- 15 रिकादीं(दीन्) समनुदशयत्यस्तु<sup>17</sup> वः संविदितं ॥<sup>18</sup> यथा मया मातापित्तोरात्मनश्चैहिकामुष्मिक-

<sup>1</sup> From an ink impression.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> This mark of punctuation is unnecessary.

<sup>4</sup> Read दिननाथ- as in l. 1 of the Anjanēti plates of Jayabhāṭa (No. 22).

<sup>5</sup> Read राजहन्तः.

<sup>6</sup> Read -तानाकुलित-.

<sup>7</sup> Read श्रीहर्ष-.

<sup>8</sup> Read वंश as in l. 5 of the Anjanēti plates (No. 22).

<sup>9</sup> Read -प्रवीणो.

<sup>10</sup> These two *akṣaras* are redundant.

<sup>11</sup> Read -निवारणप्रथित-.

<sup>12</sup> This mark of punctuation is superfluous.

<sup>13</sup> Read -परनामा.

<sup>14</sup> Read समनुदशयति । अस्तु.

<sup>15</sup> This mark of punctuation is unnecessary.



PRINCE OF WALES MUSEUM PLATES OF DADDA III: (KALACHURI) YEAR 427.  
First Plate



Second Plate









## Second Plate

- 16 [पु]ण्यशोभिर्वृद्धये कोरेल्लचतुरा (र) शीतिर्मं (म) ध्ये उवरिवद्रग्रामः सोद्रं [गः\*]  
 17 [सो\*] परिकरदण्डशपराधस्सोत्तमानन्नि (वि) ष्टिकः सधान्यहिरं (र) ण्यादेयः आचन्द्रा [कर्का\*]—  
 18 ण्णं वत्ति तिसरित्वव्वंतसमकालीनः पुत्तपोत्तान्वयोपभोग्यः श्रीसावत्थीवास्तव्यतच्चातुर्व्वि—  
 19 द्यसामान्यभरद्वाजसमोत्तवहिन्न (ह्व) चसन्नहाचारिदुभिभ [ह्व] पुत्तगंगादित्यसुताय प्रदत्तोद—<sup>1</sup>  
 20 कातिसगगंन्यायेन [1\*] यतोस्योचितया ब्रह्मदायस्थित्या भुंजतः (तो) भोजयतो वा कि (कु) पतः  
 कर्षयतो  
 21 वा न [कं] श्चित्तरिपंचना काय्या [1\*] आगामिभद्रन्नि (नु) पतिभिरस्मदंशजैरन्येव्वर्वा सामान्यं  
 भूमिदानफल—  
 22 मवो (वे) त्य विद्युल्लोलान्यनित्यैश्वर्याणि<sup>2</sup> तृणान्नजलविन्दुचंचल (लं) जीवितमाकलय्य  
 दायोयमस्मा [कम\*] नु—  
 23 मंतव्यः पालयितव्यश्च [11\*] यश्चाज्ञानतिमिरपटलाद्भि (वृ) तमतिराच्छिंद्यादाच्छिद्यमानकं वानु—  
 मोदेत  
 24 स पञ्चभिर्महापातकैरुपपातकैश्च संयुक्तः [1\*] स्यादित्युक्तञ्च<sup>3</sup> भगवता वेदव्यासेन [व्यासेन\*]  
 ॥ पण्डितं वर्षं—<sup>4</sup>  
 25 सहस्राणि स्वर्गं तिष्ठति भूमिदः [1\*] आच्छेता (ता) चानुमंता च तान्येव नरके वसेत्<sup>5</sup> ॥ [1१९1\*]  
 विध्याटवीष्वतोया—  
 26 सु शुष्ककोटरवासिनः [1\*] कि (कु) ण्णाहयो हि जायंते भूमिदायं हरंति ये ॥ [२११\*] अग्नेरपत्यं  
 प्रथमं सुवर्णं भू—  
 27 [व्वं] ण्वी सूर्यसुताश्च गावः [1\*] लोकत्त्रायं तेन भवेद्वि दत्तं यः काञ्चनं गाञ्च महीञ्च  
 दद्यात्<sup>6</sup> ॥ [३११\*] बहुभिर्व्व—  
 28 सुधा भुक्ता राजानं (जभिः) सगरादिभिः [1\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं (लम्)<sup>7</sup>  
 [४११\*] माघशुद्धयसप्तम्यां ह—  
 29 स्तिरथेन सह प्रदत्तः [11\*] स (सं) वत् ४०० २० ७ [11\*] लिखित (तं) महासान्निधिविग्रहाधि-  
 पतिना<sup>8</sup> दुर्गभटसूनुना सङ्गुल्लेनेति [11\*]  
 30 स्वहस्तो मम श्रीदहस्य ॥

## TRANSLATION

(Line 1) Success ! Hail ! From Bharukachchha—

(For a translation of ll. 1-6, see above, pp. 87-88.)

(Line 7) His (*i.e.*, Jayabhata II's) son, the illustrious Dadda (III)—who is clever in performing his duty by discrimination acquired by the study of the sacred treatise composed by the great sage Manu, and who, by maintaining (*the institutions of*) *varnas* (castes) and *āśramas* (orders of life), has completely uprooted the pride of the Kali age; who has

<sup>1</sup> Read प्रदत्त उदका—.

<sup>2</sup> Read —नित्यैश्वर्याणि.

<sup>3</sup> Read स्यादिति । उक्तञ्च.

<sup>4</sup> Read वर्षं—.

<sup>5</sup> Metre of this and the next verse : *Anushtubh*.

<sup>6</sup> Metre : *Indravajrā*.

<sup>7</sup> Metre : *Anushtubh*.

<sup>8</sup> Read महासान्निधिविग्रहाधिपतिना.



annihilated the vanity of all kings by spending (*in charity*) the wealth he had acquired, in excess of the desires of (*his*) suppliants; whose valour in mounting mighty elephants has become well known through (*his*) holding in check infuriated elephants, which, becoming uncontrollable through rut, had grown restive under the goad; whose habit of (*performing*) acts of benevolence is celebrated throughout the world through his deliverance of hundreds of kings who had fallen under the blow of adversity; whose second name *Bābusabhāya* has become renowned through the valour of his arm which he exhibited in routing the numerous hosts of elephants that surrounded thousands of kings in the great wars fought with the supreme rulers of the east and the west; who is a devout worshipper of Mahēśvara (*and*) has attained the *pañcamahāśabda*—being in good health, addresses (*the following order*) to all kings, feudatories, *bhōgikas*, heads of *visayas* and *Mabattaras* of *rāshtras* and villages:—

(L. 15) “Be it known to you that for the increase of the religious merit and fame, in this world and the next, of (*My*) mother and father and of Myself, I have granted, with the usual libation of water,<sup>1</sup> the village Uvarivadra included in (*the territorial division of*) Kōrēlla-Eighty-four together with *udraṅga* and *uparikara* (*as well as*) fines (*imposed*) for the ten offences, with the right to forced labour arising therefrom, together with (*the gifts of*) grain and gold,—which is to be enjoyed by a succession of sons and sons’ sons as long as the moon, the sun, the ocean, the earth, rivers and mountains will endure—to the son of Gaṅgāditya (*who is himself*) the son of Dundubhibhaṭṭa, who belongs to the Bharadvāja *gōtra* (*and is*) a student of the *Ṛigvēda* and who resides at the well-known Sāvattthī and belongs to the community of the Chaturvēdins of that place.

(L. 20) “Wherefore, none should cause obstruction while he enjoys it or causes it to be enjoyed, cultivates it or causes it to be cultivated, in the proper manner as (*in the case of a village*) donated to a Brāhmaṇa. And gracious kings of the future, whether born in our family or others, knowing that the religious merit accruing from a gift of land is common to (*him who makes the gift as also to him who preserves it*) and realizing that fortune is transient, being unsteady like lightning, and that life is fickle like a drop of water on the tip (*of a blade*) of grass, should consent to and preserve this gift. He who, with his mind shrouded by the veil of darkness of ignorance, confiscates it or allows it to be confiscated will incur the five great sins together with the minor sins.”

(*Here follow four benedictive and imprecatory verses.*)

(L. 28). (*The afore-mentioned village*) was granted together with an elephant-chariot on the Rathasaptamī in the bright fortnight of Māgha. The year 400 (*and*) 20 (*and*) 7.

This charter has been written by the *Mabāsandhivigrahādhipati* Saṅgulla, the son of Durgabhaṭa.

This is the sign-manual of Me, the illustrious Dadḍa.

NO. 122; PLATE CI

#### PARAGAON PLATES OF RATNADEVA II: KALACHURI YEAR 885

THESE plates were discovered near the village Pāragaon, about 7 miles north of Baloda Bazar in the Raipur District of the Chhattisgarh Division in Madhya Pradesh. They were sent by the Deputy Commissioner, Raipur, to the Government Epigraphist for India for decipherment. They are now in the possession of the former Malguzar of the

<sup>1</sup> उदकातिसर्गन्यायेन would literally mean ‘according to the maxim of a libation of water’. न्यायेन is wrongly used here.



village. They are edited here from excellent ink impressions kindly supplied by the Government Epigraphist.

They are two copper-plates, each measuring 12.2" broad and 7.7" high, and are inscribed on the inner side only. They have raised rims for the protection of the writing and are held together by a ring passing through a hole, .5" in diameter, in the centre of the top of the upper side of each plate. The ring carries a detachable round seal, 2.5" in diameter, which has, inside a circular border of knobs, the figure of Lakshmi seated on a lotus, with an elephant on either side pouring water over her. The figures of the goddess and the elephant are beautifully executed. Below the lotus-seat of the goddess appears the legend *Rāja-śrīmad-Ratnadēva* in two lines in the Nāgarī characters<sup>1</sup> like those of the copper-plate grant. Below the legend is seen a sheathed sword as on the seal and coins of Pratāpamalla<sup>2</sup>. The weight of the plates is 25½ *tolas* and that of the ring, 21 *tolas*.

The record consists of thirty lines, fifteen being inscribed on the inner side of each plate. The characters are Nāgarī. The average size of the letters is .4". They are neatly written and carefully engraved, and resemble those of the Sarkhō plates of the same king<sup>3</sup>. The only peculiarities worth noticing are as follows:—The letter *ñ* appears without a dot in *-vīdāṅga-*, l. 21; *dh* is still without a horn on the left; see *-dhātryā*, l. 4; and the loop of *th* touches the line at the top; see *atb=āśya*, l. 3. The language is Sanskrit, and except for *Om namō Vrahmaṇē* in the beginning and the date and *maṅgalaṁ mahā-śrīḥ* at the end, the whole record is metrically composed. It has twenty-one verses, all of which are numbered. The metre of verse 12 is faulty. The first eleven verses, which trace the genealogy of Ratnadēva II from Kōkalla, occur in the same order in the earlier Sarkhō plates. The verses in the formal portion are, of course, different. The orthography shows the usual peculiarities of the use of *v* for *b* except in the perfect forms of the root *bhū*, the reduplication of the consonant following *r* and the use of the dental *s* for the palatal *ś* and *vice versa*, though rarely; see *vrahmaṇē*, l. 1; *dharmma-*, l. 7; *sasvat-*, l. 7 and *āśit-*, l. 9.

The plates refer themselves to the reign of Ratnadēva II of the Kalachuri Dynasty of Ratanpur. They record the grant, by Ratnadēva II, of the village Vōḍalā, situated in Kōsala, on the occasion of the solar eclipse which occurred in the month of Kārttika. The donee was Padmanābha, the son of Hariśarman and grandson of Sahadēva who had emigrated from the village Gōri. He belonged to the Bhārgava *gōtra* with the five pravaras Bhārgava, Chyavana, Āpnavāna, Aurva and Jāmadgnya.

The plates are dated, in the last line, on Wednesday, the first tithi of the bright fortnight of Āśvina in the Kalachuri year 885. The *tithi* and the year are expressed in decimal figures only. This is one of the few dates which name the Kalachuri era specifically. According to the epoch of 247-48 A.C., the date corresponds, for the *expired* year 885, to Wednesday, the 19th September 1134 A.C. On that day the *tithi* Āśvina śu. di. 1 *commenced* 19 h. 40 m. after mean sunrise. This date is important for determining the initial day of the Kalachuri year<sup>4</sup>. It shows clearly that with the epoch of 247-48 A.C. which is seen to hold good in all later dates from North India and Chhattisgarh, the year of the

<sup>1</sup> On the seal of the earlier Shēorinārāyaṇ plates Ratnadēva II bears the title *Mahārāṇaka*; see above, p. 422.

<sup>2</sup> Above, p. 544.

<sup>3</sup> The name of the writer is not mentioned in this grant, but he may have been Kīrtidhara who had written the earlier grant of this king, dated K. 880; see above, p. 424 and n. 3.

<sup>4</sup> For other dates of the same type, see Nos. 63 and 94, above.



Kalachuri era could not have commenced in the month of Āśvina as was supposed by Prof. Kielhorn.<sup>1</sup>

The grant purports to have been made on the occasion of the solar eclipse which occurred in the month of Kārttika, evidently in the Kalachuri year 885 recorded at the end of the grant; but neither in that year (corresponding to 1133-34 A. C.) nor in either of the two preceding years K. 883 and K. 884 (corresponding to 1131-32 and 1132-33 A.C. respectively), was there any solar eclipse in the month of Kārttika, *amānta* or *pūrṇimānta*. There was, however, a solar eclipse in the month of *pūrṇimānta* Śrāvaṇa in K. 885. It occurred on the 23rd July 1134 A.C. It would, therefore, seem that *Kārttikē māsi* in v. 15 is a mistake for *Śrāvaṇē māsi*. This proposed reading would also suit the metre of v. 15 very well. Besides, this would reduce the interval between the date of the grant and the issue of the plates to about two months, which appears quite plausible.<sup>2</sup>

As for the localities mentioned in the present plates, the village Gōri, from which the donee's grandfather had emigrated, may be Gōrā, 18 miles almost due south of Pāragāon. Kōsala is, of course, Dakṣiṇa-Kōsala, roughly corresponding to modern Chhat-tisgarh. Vōḍalā may be Bōludā, 27 miles south by east of Pāragāon in the Baloda Bazar *tahsil* of the Raipur District.

### TEXT<sup>3</sup>

#### First Plate

- 1 सिद्धिः<sup>4</sup>[\*] ओं नमो ब्र(ब्र)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणम् । भावग्राह्यं परं ज्योतिः—
- 2 स्तस्मै सद्ब्र(द्व)ह्मणे नमः<sup>5</sup> ॥१॥ यदेतदग्रे सरमंस्वरस्य<sup>6</sup> ज्योतिः स पूषा पुरुषः पुराणः—
- 3 । अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कार्तवीर्यः<sup>7</sup> ॥२॥ देवः श्रीकार्तवीर्यः क्षितिप—
- 4 तिरभवद्भूषणं भूतधात्र्या हेलोत्क्षिप्ताद्विवि(वि)भ्यत्तुहिनगिरिसुतास्ले(श्ले)षसंतोषितेशम् । दोहंडा—
- 5 काण्डसेतुप्रतिगमितमहावारिरेवाप्रवाहव्याधूतश्चक्षुषागुरुजनितरुषं<sup>8</sup> रावणं यो ब—
- 6 वंष<sup>9</sup> ॥३॥ तद्वंशप्रभवा नरेंद्रपतयः स्याताः क्षितौ हैहयास्तेषामन्वयभूषणं रिपुमनोविन्द्य—
- 7 स्ततापानलः । धर्मध्यानघनानुसंचितयशः सस्व<sup>10</sup>त्सतां सौख्यकृत्प्रेयान्तस्वंगुणान्वितः समभ—
- 8 वच्छ्रीमानसौ कोक्कलः<sup>11</sup> ॥४॥ अष्टादशारिकरिक्तुंभविभंगसिंहाः पुत्रा बभूवुरतिसौर्व<sup>12</sup>भरा—

<sup>1</sup> If the Kalachuri year commenced on Āśvina śu. di. 1, the date of the present plates would have to be regarded as irregular; for the month of Āśvina would, in that case, fall in 1132 A. C. if the year 883 was current, and in 1133 A.C. if it was expired. The *tithi* Āśvina śu. di. 1, on which the present plates were issued, fell on Monday (the 12th September) in 1132 A.C., and on Friday (the 1st September) in 1133 A. C. In neither case did it fall on Wednesday as required.

<sup>2</sup> If the reading *Kārttikē māsi* is regarded as correct, the mistake will have to be attributed to the wrong calculations of the astronomers of the court of Ratnadēva II. That some of the astronomers were not following then the correct methods of calculation is shown by the Sarkhō plates of this king; see above, p. 424.

<sup>3</sup> From ink-impressions kindly supplied by the Government Epigraphist for India.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Metre: *Anuṣṭubh*.

<sup>6</sup> Read -मंस्वरस्य.

<sup>7</sup> Metre: *Upajāti*.

<sup>8</sup> It would be better to read -जनितगुरुष्व.

<sup>9</sup> Read वंष. Metre: *Sragdharā*.

<sup>10</sup> Read सस्व.

<sup>11</sup> Metre: *Śārdūlavikrīḍita*.

<sup>12</sup> Read -सौर्व.







Seal



( From a photograph )



- 9 इच तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आशी(सी)त्पाश्वे च मंडलपतीन् स चकार व(व)-  
न्वून्<sup>1</sup> ॥५॥ तेषाम्—  
10 नूजस्य<sup>2</sup> कलिगराजः प्रतापवह्निक्षपितारिराजः । जातोऽन्वये द्विष्टरिपुप्रवीरः प्रिया<sup>3</sup>ननांभोरुह-  
11 पाव्वर्णदुः<sup>4</sup> ॥६॥ तस्मादपि प्रततनिम्मलकीर्त्तिकान्तो जातः सुतः कमलराज इति प्रसिद्धः ।  
यस्य  
12 प्रतापतरणावुदिते रजन्यां जातानि पंकजवनानि विकासभांजि<sup>5</sup> ॥७॥ तेनाथ चंद्रवदनोज्जनि  
रत्न-  
13 राजो विस्वो(श्वो)पकारकरुणाज्जितपुण्यभारः । येन स्ववा(बा)हुयुगनिम्मितविक्रमेण नीतं  
यशस्त्रिभुवने  
14 विनिहत्य स(श)वून् ॥८॥ नोनल्लाह्या प्रिया तस्य शूरस्येव हि शूरता । तयोः सुतो नृपथे-  
15 ष्ठः पृथ्वीदेवो बभूव ह<sup>6</sup> ॥९॥ पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः शूरः स-

### Second Plate

- 16 ज्जनवांच्छि(छि)तार्थफलदः कल्पद्रुमः श्रीफलः । सर्वेषामुचितोऽर्चने सुमनसां तीक्ष्ण-  
17 द्विषत्कंटकः पश्य(श्य)त्कान्ततरांगनांगमदनो जाजल्लदेवो नृपः<sup>7</sup> ॥१०॥ तस्यात्मजः  
18 सकलकोसलमंडनश्रीः श्रीमान्समाहृतसमस्तनराधिपथीः । सर्व्वक्षितीश्वरसि(शि)रोविहि-  
19 तांहिसेवः सेवाभूतां निधिरसौ भुवि रत्नदेवः<sup>8</sup> ॥११॥ भार्गवगोत्रो भार्गवचक्रवर्त्तनाप्लवानो-  
20 व्रंजामदग्न्यपंचप्रवरो(रः)<sup>9</sup>[१\*] गोरिप्रामविनिर्गतो विप्रो बभूव सहदेवः<sup>10</sup> ॥१२॥ जन्मभूर्यज्ञ-  
विद्या-  
21 नामाचारस्य निकेतनम् । श्रुतिस्मृतिपुराणज्ञो हरिसि(श)र्म्माऽभवत्ततः<sup>11</sup> ॥१३॥ वेदवेदाङ्गवित्सा-  
22 ग्निः सदाचाररतः सु(शु)चिः । तनयः पद्मनाभोऽस्य पद्मनाभ इवाभवत् ॥१४॥ राहुग्रस्ते  
कार्त्ति-  
23 के मासि भानो नित्यं धर्म्माभिमतिसौ रत्नदेवो नरेंद्रः । एनं ग्रामं कोसले बोडलारुधं भक्त्या  
प्रा-  
24 दात्पद्मनाभाय तस्मै<sup>12</sup> ॥१५॥ कालान्तरेपि यः क[स्वि](स्वि)न्नृपोऽमात्योऽयवा भवेत् ।  
तैरप्ययं<sup>13</sup> सदा धर्म-  
25 : पालनीयः प्रयत्नतः<sup>14</sup> ॥१६॥ संख<sup>15</sup> भद्रासनं [च्छ]व्रं<sup>16</sup> गजास्व(इव)वरवाहनम् । भूमिदा-  
नस्य विह्वानि फ-

<sup>1</sup> Metre: *Vasantatilakā*.

<sup>2</sup> The vowel in नू is lengthened for the sake of the metre.

<sup>3</sup> Read -प्रवीरप्रिया-.

<sup>4</sup> Metre: *Upajāti*.

<sup>5</sup> Metre of this and the following verse: *Vasantatilakā*.

<sup>6</sup> Metre: *Anushpūbb*.

<sup>7</sup> Metre: *Śārdūlavikrīḍita*.

<sup>8</sup> Metre: *Vasantatilakā*.

<sup>9</sup> The second *pranāsa* is usually mentioned as च्यावन.

<sup>10</sup> Metre: *Saṅkīrṇa* (a combination of *Āryā*, *Lalitā* and *Vichitrā*).

<sup>11</sup> Metre of this and the following verse: *Anushpūbb*.

<sup>12</sup> Metre: *Śālinī*. The second *pāda* is irregular.

<sup>13</sup> Read तेनाप्ययं.

<sup>14</sup> Metre of verses 16-21: *Anushpūbb*.

<sup>15</sup> Read संखो.

<sup>16</sup> Read छत्रं.



- 26 लं स्वर्गः पुरंदर ॥१७॥ व(व)दुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य यदा  
भूम(मि)स्तस्य  
27 तस्य तदा फलम् ॥१८॥ यथाप्सु पतितं स(श)क तैलवि(वि)दुर्व्विस्पर्षति । एवं भूमिकृतं  
दानं सस्ये सस्ये  
28 प्ररोहति ॥१९॥ भूमि यः प्रतिगृह्णा(ह्णा)ति यस्तु भूमि प्रयच्छति । उभौ तौ पुण्यकर्म्मणौ  
नियतौ स्व-  
29 गंगामितौ ॥२०॥ स्वदत्तां परदत्तां वा वो(यो) हरेत वसुंधराम् । स विष्ठायां कुमिर्भूत्वा  
पितृभिः सह मज्ज-  
30 ति ॥२१॥ कलचुरिसंवत्सरे ८८५ आस्वि(वि)न सुदि १ बु(बु)धे ॥ मङ्गलं महाश्रीः ॥श्रीः॥ ॐ ॥

1 राजश्रीमद्रत्नदे-

2 वः।\*]

### TRANSLATION

Success ! Ōm ! Adoration to Brahman !

(For a translation of verses 1-11, see above, pp. 428-29.)

(Verse 12) There was a Brāhmaṇa, Sahadēva (*by name*), of the Bhārgava *gōtra*, with the five *pravaras*, Bhārgava, Chyavana, Āpnavāna, Aurva and Jāmdagnya, who had emigrated from the village Gōri.

(V. 13) From him was (*born*) Hariśarman, who was conversant with the Vēdas, Smṛitis and Purāṇas (*and who was*) the birth-place of sacrificial knowledge and the abode of righteous conduct.

(V. 14) There was his son Padmanābha, who was conversant with the Vēdas and Vēdāṅgas, who maintained the sacred fire, who was devoted to righteous conduct and was pious, and who resembled (*the god*) Padmanābha (Vishṇu).

(V. 15) This king Ratnadēva (II), who is always devoted to religion, has donated with devotion this village named Vōḍalā, (*situated*) in Kōsala, to that Padmanābha, when the sun was devoured by Rāhu in the month of Kārttika.

(V. 15) Whoever king or *Amātya* there might be even in another age, he also should always preserve this gift with care.

(Here follow five benedictive and imprecatory verses.)

In the Kalachuri year 885, (*the month*) Āśvina, the bright (*fortnight*), the (*lunar*) day 1, on Wednesday.

May there be happiness and great prosperity ! Śrī.

*Seal*

The King, the illustrious Ratnadēva.

No. 123 ; PLATE CII

PARAGAON PLATES OF PRITHVIDEVA II : (KALACHURI) YEAR 897

THIS set of copper-plates was discovered together with the preceding one in 1930 near the village Pāragaon, about 7 miles north of Baloda Bazar, in the Raipur District of the



Chhattisgarh Division in Madhya Pradesh. The plates were sent by the Deputy Commissioner, Raipur, to the Government Epigraphist for India for decipherment. They are now in the possession of the former Malguzar of the village. They are edited here from an excellent ink impression kindly supplied by the Government Epigraphist.

The copper-plates are two in number, each measuring 12.8" broad by 7.5" high. They are inscribed on the inner side only and are held together by a ring, passing through a hole, .6" in diameter, in the centre of the top of each plate. The ring has a seal, 2.6" in diameter, soldered to it. The latter has, inside a border of knobs, the figure of squatting Lakshmi with an elephant on either side pouring water over her. The technical execution of this emblem is much inferior than in the case of the seal of the preceding grant. Below the emblem appears the legend *Rāja-śrīmat-Prithvidēvaḥ* in two lines in the Nāgarī characters. The weight of the plates is 236½ *tolas*, and that of the ring and the seal, 17½ *tolas*.

The record consists of thirty-seven lines, of which nineteen are inscribed on the inner side of the first plate and the remaining eighteen, on that of the second. The characters are Nāgarī and resemble those of the preceding grant. The average size of the letters is about .4". The grant is written very carelessly and contains several mistakes. The language is Sanskrit, and except for *Om namō Vrabhaṇē* in the beginning and the name of the engraver and the date at the end, the whole record is metrically composed. There are, in all, twenty-seven verses, all of which are numbered. The first ten verses which carry the genealogy from Kōkalla to the donor's father Ratnadēva II occur in the same order as in the preceding grant; but verse 3 of the latter, eulogising Kārtavīrya, has been omitted. Verse 11, eulogising the donor Prithvidēva II, occurs also in other grants of the king. As regards orthography, the only peculiarities that call for notice are the use of *y* for *j*, of *v* for *b* (except in the perfect forms of the root *bhū*) and of the dental for the palatal sibilant and *vice versa*; see *-Yāmadagnī-*, l. 20, *Vrabhaṇē*, l. 1, *-saurya-*, l. 6 and *-sabaśrēṇa*, l. 32. The consonant following *r* is reduplicated in a few cases; see *sarvva-*, l. 5.

The plates refer themselves to the reign of Prithvidēva II of the Kalachuri Dynasty of Ratanpur. His genealogy is traced from Kōkalla I of Tripurī as in the preceding grant of his father Ratnadēva II. The object of this inscription is to record the grant, by Prithvidēva II, of the village *Vaḍadā*, situated in *Kōsala*, on the occasion of his father's *śrāddha*. The donee was the same Brāhmaṇa who received the preceding grant, *viz.*, *Padmanābha*, the son of *Hariśarman* and grandson of *Sahadēva* who had emigrated from the village *Gaurī*<sup>1</sup>. His *gōtra* and *pravaras* also are mentioned as in the preceding grant. The *tāmra-praśasti*, as the inscription is called in verse 26, was composed by the poet *Malhaṇa*,<sup>2</sup> the son of *Subhaṅkara*. It was written on the copper-plates by *Sūpaṭa*,<sup>3</sup> the son of *Kīrtidhara*. The engraver was *Dharaṇīdhara*, the son of *Lakshmidhara*.

The plates are dated, in the last line, on Wednesday, the 15th tithi of the bright fortnight of Phālguna in the year 897 of an unspecified era. The tithi and the year are expressed in the decimal figures only. The date must, of course, be referred to the Kalachuri era and regularly corresponds, for the expired year 897, to Wednesday, the 27th February 1146 A.C. On that day the tithi Phālguna śu. di. 15 commenced 8 h. 25 m. after mean sunrise.<sup>4</sup> If the grant was actually made, and not merely recorded, on the aforementioned

<sup>1</sup> The village-name occurs as *Gōri* in the preceding plates.

<sup>2</sup> *Malhaṇa* composed also the text of the Bilāgarh plates of Prithvidēva II, issued in the preceding year K. 896 (above, No. 89).

<sup>3</sup> *Sūpaṭa* appears to be the elder brother of *Vatsarāja* who wrote the three later grants of Prithvidēva II, dated K. 900 and 905 (above, Nos. 91, 92 and 94).

<sup>4</sup> Though the tithi was not connected civilly with Wednesday, it seems to have been cited as it was current at the time of the *śrāddha*. For similar instances, see the dates of Nos. 48 and 65, above.



date, the present inscription would give us the *titibi* of Ratnadēva II's death, *viz.*, Phālguna śu. di. 15. This was, however, not the first annual *śrāddha* of that king; for, we have earlier inscriptions of Prithvidēva II, dating from K. 890.<sup>1</sup>

As for the localities mentioned in the present grant, Kōsala and Gaurī (plainly identical with Gōrī mentioned in the preceding grant) have already been identified. Vaḍadā, the village granted, is probably identical with Badrā, 22 miles south by east of Pāragaon in the Baloda Bazar *tahsil* of the Raipur District.

## TEXT<sup>2</sup>

### First Plate

- 1 सिद्धिः<sup>3</sup> [।\*] ओं नमो ब्र(ब)ह्मणे ॥ निर्ग(र्गु)णं व्यापकं नित्यं शिवं परमकारणम् । भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्र(द्व)ह्म-
- 2 णे नमः<sup>4</sup> ॥१॥ यदेतदग्रेसरमम्ब(म्ब)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य पुत्रो मनुरादिराजस्तद-
- 3 न्वय(ये)ऽमूद्भुवि कार्तवीर्यः<sup>5</sup> ॥२॥ तद्वंश<sup>6</sup>प्रभवा नरेन्द्रपत्न्यः स्याताः क्षितौ हेह्यास्तेषामन्वयभू-
- 4 षण(णं) रिपुमनोविन्वस्ततापानलः<sup>7</sup> । धार्मध्यानधनानुसञ्चितयशाः<sup>8</sup> सस्वस्ततास्युरयक-  
त्प्रेया[न्]<sup>9</sup>
- 5 सर्व्वगुणान्वितः समभवत्प्रोमान<sup>10</sup>सौ कोक्कलः<sup>11</sup> ॥३॥ अष्टादशारिकरिकुम्भविभंगसिंहा[ः\*]  
पुत्रा बभू-
- 6 वुरतिसौ(शौ)यंपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पास्व(स्व) च मंडलपतीन  
स चकार वं(वं)धून्<sup>12</sup> ॥
- 7 ४॥ तेषामनूजस्य<sup>13</sup> कलिगराजः प्रतापवह्निवपितारिराजः जातोऽन्वये द्विष्टरिपुप्रवीरप्रियान-
- 8 ना(नां)भोरुहपावर्णदुः<sup>14</sup> ॥५॥ तस्मादपि प्रततिन्ममलकीत्तिकान्तो जातः सुतः कमलराज  
इति प्रसिद्धः ।
- 9 यस्य प्रतापतरणावुदिते रजन्वां जातानि पंकजवनानि विकासभाजि<sup>15</sup> ॥६॥ तेनाथ चंद्रवदनो-  
ऽजनि
- 10 रत्नराजो विस्वो(श्चो)पकारकरुणार्जितपुण्यभारः । येन स्ववा(वा)हुयुगनिर्मितविक्रमेण नीतं  
यशस्त्रिभुव-
- 11 ने विनिहृत्य स(श)त्रून् ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता । तयोः सुता(तो)  
नृपश्रेष्ठः पृथ्वीदेवो

<sup>1</sup> See Nos. 86-89, above.

<sup>2</sup> From an inked estampage supplied by the Government Epigraphist for India.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Metre: *Anushtubh*.

<sup>5</sup> Metre: *Upajāti*.

<sup>6</sup> The *anusvāra* of ई is placed between ई and अ.

<sup>7</sup> ण, which was incised before, has been changed to ल.

<sup>8</sup> Read धर्मध्यानधनानुसञ्चितयशाः.

<sup>9</sup> Read सश्वत्सतां सीर्यकृत्प्रेयान्.

<sup>10</sup> Read समभवच्छीमा-.

<sup>11</sup> Metre: *Sārdūlavikṛtita*.

<sup>12</sup> Metre: *Vasantatilakā*.

<sup>13</sup> The vowel of नू is changed for the sake of the metre.

<sup>14</sup> Metre: *Upajāti*.

<sup>15</sup> Metre of this and the following verse: *Vasantatilakā*.



## PARAGAON PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 897.

## First Plate

2 ॐ नमो ब्रह्मणे विष्णवे वायवे अग्निवे नमः ॥ १ ॥ त्रिपुरासुरमर्धनाय नमः ॥ २ ॥  
 4 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥ ॐ नमो भगवते वासुदेवाय ॥ ४ ॥  
 6 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥ ॐ नमो भगवते वासुदेवाय ॥ ६ ॥  
 8 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥ ॐ नमो भगवते वासुदेवाय ॥ ८ ॥  
 10 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥ ॐ नमो भगवते वासुदेवाय ॥ १० ॥  
 12 ॐ नमो भगवते वासुदेवाय ॥ ११ ॥ ॐ नमो भगवते वासुदेवाय ॥ १२ ॥  
 14 ॐ नमो भगवते वासुदेवाय ॥ १३ ॥ ॐ नमो भगवते वासुदेवाय ॥ १४ ॥  
 16 ॐ नमो भगवते वासुदेवाय ॥ १५ ॥ ॐ नमो भगवते वासुदेवाय ॥ १६ ॥  
 18 ॐ नमो भगवते वासुदेवाय ॥ १७ ॥ ॐ नमो भगवते वासुदेवाय ॥ १८ ॥

## Second Plate

20 ॐ नमो भगवते वासुदेवाय ॥ १९ ॥ ॐ नमो भगवते वासुदेवाय ॥ २० ॥  
 22 ॐ नमो भगवते वासुदेवाय ॥ २१ ॥ ॐ नमो भगवते वासुदेवाय ॥ २२ ॥  
 24 ॐ नमो भगवते वासुदेवाय ॥ २३ ॥ ॐ नमो भगवते वासुदेवाय ॥ २४ ॥  
 26 ॐ नमो भगवते वासुदेवाय ॥ २५ ॥ ॐ नमो भगवते वासुदेवाय ॥ २६ ॥  
 28 ॐ नमो भगवते वासुदेवाय ॥ २७ ॥ ॐ नमो भगवते वासुदेवाय ॥ २८ ॥  
 30 ॐ नमो भगवते वासुदेवाय ॥ २९ ॥ ॐ नमो भगवते वासुदेवाय ॥ ३० ॥  
 32 ॐ नमो भगवते वासुदेवाय ॥ ३१ ॥ ॐ नमो भगवते वासुदेवाय ॥ ३२ ॥  
 34 ॐ नमो भगवते वासुदेवाय ॥ ३३ ॥ ॐ नमो भगवते वासुदेवाय ॥ ३४ ॥  
 36 ॐ नमो भगवते वासुदेवाय ॥ ३५ ॥ ॐ नमो भगवते वासुदेवाय ॥ ३६ ॥



Seal



(From a photograph)



- 12 बभूव ह<sup>1</sup> ॥८॥ पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः शूरः सज्जनवाञ्छि(छि)तार्थफलदः  
कल्पद्रु-  
13 मः श्रीफलः । सर्वेषामुचितोऽर्चने सुमनसां तीक्ष्णद्विषत्कंटकः पस्य(श्य)त्कान्ततरा(रां)गनांग-  
मदनो जाज-  
14 ल्लदेवो नृपः<sup>2</sup> ॥९॥ तस्यात्मजः सकलकोसलमंडनश्रीः श्रीमान्समाहृतसमस्तनराधिपश्रीः । सर्व-  
15 क्षितीश्वरसि(शि)रोविहितांहिसेवः सेवाभृतां निधिरसौ भुवि रत्नदेवः<sup>3</sup> ॥१०॥ पृथ्वीदेवस्ततो  
जातः पो-  
16 तः कंठीरवादिब । सिंहसंहननो योऽरिकरियूथमपोथयत्<sup>4</sup> ॥११॥ ॐ ॥ गौरीग्रामविनिर्ग-  
17 तः समभवद्विप्रः प्रियो भार्गवे गोत्रे श्रीसहदेव इत्यनुपमो सान्यो मनीषा सता<sup>5</sup> । अत्यन्त-  
18 श्रुतिपावनिष्ठमनता<sup>6</sup> येनात्मभूरन्वह(हं) प्रत्यानीयत विस्मयं किमपरं तस्याधुनः(ना)  
19 व[र्ण्य]ते<sup>7</sup> ॥१२॥ भार्गवः प्रथमो यस्य प्रवर[स्व्या]वनो<sup>8</sup>परः । आप्नुवानस्तथैवोवा<sup>9</sup>

## Second Plate

- 20 या(जा)मदग्निश्च पंचमः<sup>10</sup> ॥१३॥ किं कथ्यते तस्य म(न)मस्यकीर्त्तः क्रमागतं चारु  
चरित्रजातं(तम्) । य[स्य]ज-<sup>11</sup>  
21 धूमोऽम्मिपरंपराभिः सहस्र(स्र)नेत्रोपि समाकुलोभूत(त्)<sup>12</sup> ॥१४॥ तदात्मजः श्रीहरिस(श)-  
र्मनामा पुण्यश्रिया-  
22 माश्रम(य)भूमिरासीत(त्) । न्यासीकृतस्मात्तविधिर्वृधेषु वेदार्थसंभारपरो निकामं(मम्)<sup>13</sup>  
॥ १५॥ तस्यात्मजोजायत प-  
23 क्षनाभो यो दीक्षितः सर्वजगत्प्रसिद्धः । यदीयचारित्रगुणेन लोकश्चमत्कृतः सन्ततगु(मु)-  
प्ततेन ॥१६॥  
24 यद्वेदाध्ययनेन विस्मयमगादध्यापनेनान्वहं स प्रीतश्चतुराननोपि यजनाद्यस्योच्चकैर्वाजनात्  
25 । देवः सोपि स(श)तक्रतुः स च गिरामीशः स दानात्पुनः कर्णो नास्ति यदप्रतिग्रहतया  
तुल्योऽपर-  
26 श्रेत्रियः<sup>14</sup> ॥१७॥ सर्वादायसमायुक्तः सर्वद्वंद्वविर्विजितः । कोसले वडदाग्रामः पृथ्वीदेवेन भूभुजा<sup>15</sup> ।  
27 ॥१८॥ दत्तस्तस्मै पितुः श्राद्धे प्रख्या(क्षा)ल्य चरणद्वयं(यम्) । विधाय तिलकं मूर्द्धि(र्द्धि)  
कृत्वा ह[स्तो]दकक्रियां(याम्) ॥१९॥  
28 ब्रह्मस्वसं(शं)कया यत्र मारुत(ते)न्दुदिवाकरैः । कुतं नोद्यानपुष्पाणां पातक्लेदविसो(शो)-  
वणं(णम्) ॥२०॥ ॐ ॥ संखं भ-

<sup>1</sup> Metre: *Anushpūbh.*<sup>2</sup> Metre: *Sārdūlavikrīḍita.*<sup>3</sup> Metre: *Vasantatilakā.*<sup>4</sup> Metre: *Anushpūbh.*<sup>5</sup> Read मान्यो मनीषी सताम्.<sup>6</sup> Read -पावनेन मनसा.<sup>7</sup> Metre: *Sārdūlavikrīḍita.*<sup>8</sup> Read -इष्यावनो.<sup>9</sup> Read आप्नुवानस्तथैवोवा.<sup>10</sup> Metre: *Anushpūbh.*<sup>11</sup> Read यस्याज्य-.<sup>12</sup> Metre of this and the following two verses: *Upajāti.*<sup>13</sup> The text is very corrupt here. I suggest the following reading with some diffidence : न्यासीकृ-  
तोऽस्मिन् सविधिर्वृधेषु वेदार्थसंभारपरो निकामम् ।<sup>14</sup> Read श्रेत्रियः. Metre: *Sārdūlavikrīḍita.*<sup>15</sup> Metre of verses 18-25: *Anushpūbh.*



- 29 द्रासनच्छत्रगजास्व (श्व)वरवाहन<sup>1</sup> । भूमिदानस्य चिह्नानि फलं स्वर्गः पुरंदर ॥२१॥ व(व)–  
हुमिर्वसुधा भुक्ता
- 30 राय(ज)भिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) ॥२२॥ पूर्वदत्तां  
द्विजातिभ्यो
- 31 यत्नाद्रक्ष पुरंदर । मही(ही) महीभृतां श्रेष्ठ दानाच्छ्रेयो हि पालनं(नम्) ॥२३॥ स्वदत्तां परदत्तां  
वा यो ह–
- 32 रेत वसुंधरां(राम्) । स विष्टायां कृमिभूत्वा पितृभिः सह मज्जति ॥२४॥ तडागानां सहस्रे–  
(स्त्रे)ण वाज–
- 33 पेयस(श)तेन च । गवां कोटिप्रदानेन भूमिहर्ता न सु(शु)ध्यति ॥२५॥ ताम्रप्रशस्तिरच-  
नेयम–
- 34 कारि तेन श्रीमत्सुंभकरसुतेन<sup>2</sup> व(व)हुश्रुतेन । श्रीमल्हणेन कविकैरवपट्पदेन भूरिप्र–  
व(व)धरचितार्थसापदेन<sup>3</sup> ॥२६॥ श्रीसूपटेन किल कीर्तिधरात्मजेन क्षोणीतलप्रथितपूर्णमु–
- 36 णव्रजेन । रन्या(म्या)क्षरैरियमलेखि नृपप्रियेण साधुत्वसत्त्व(त्वं)कुलसी(शी)लसमाश्र-  
येण ॥२७॥
- 37 लक्ष्मीधरसुतेन धरणीधरेण [चो]त्कीर्णोति ॥ संवत् ८९७ फाल्गुन सु दि १५ बु(बु)धवारे ॥

Seal

1 राजश्रीमत्पृथ्वी–

2 देवः ।

#### TRANSLATION

Success! Om ! Obeisance to Brahman !

(For a translation of verses 1—10, see that of verses 1, 2 and 4—11, pp. 428-29, above.)

(Verse 11) From him was born **Pṛithvidēva (II)** as a cub is from a lion; who, having the strong body of a lion, destroyed (*his*) enemies like a troop of elephants.

(V. 12) There was (*born*), in the *gōtra* of Bhārgava, a Brāhmaṇa named the illustrious Sahadēva, dear (*to all*), incomparable, wise and respected by good people;—who, with his mind exceedingly sanctified by (*his knowledge of*) the Vēdas, caused wonder daily (*even*) to the self-existent (Brahmā). What more can now be said of him?—

(V. 13) Who had, as the first *pravara*, Bhārgava, (*then*) another (*named*) Chyāvana, so also Āpnavāna (*and*) Aurva, and the fifth one (*named*) Jāmadagni.

(V. 14) What can be said of the hereditary pleasing nature of him who had a respectable reputation?—by the rows of the waves of smoke from whose (*offerings of*) clarified butter, even the thousand-eyed (Indra) was (*greatly*) troubled !

(V. 15) His son was the illustrious Hariśarman by name, who was the resting place of excellent religious merit. The great burden of the interpretation of the Vēdas was duly and wholly entrusted to him (*selected from*) among wise men.

(V. 16) To him was born a son (*named*) Padmanābha, who has become well-known in the whole world as one who has performed a great sacrifice; and by the noble qualities of whose character the people have always felt surprised.

<sup>1</sup> Read —वाहनम्.

<sup>2</sup> Read श्रीमच्छुंभकरसुतेन.

<sup>3</sup> Read —ससत्पदेन as in the Bīlaigach plates (No. 89, above). Metre of this and the following verse: *Vasantatilakā*.



(V. 17) By his study of the Vēdas and daily teaching, the four-faced (Brahmā) is pleased and surprised; and so is that god Indra by the excellent performance of (*his own*) sacrifices, that lord of speech (Bṛihaspati) by his officiating at (*others'*) sacrifices, and also Kārṇa by his charity. There is no Brāhmaṇa, learned in the Vēdas, who resembles him in respect of the non-acceptance of gifts.

(Vv. 18-20) To him the king Prithvidēva (II) gave the village Vaḍadā (*situated*) in Kōsala, inclusive of all taxes and free from all disputes, after washing both (*his*) feet, applying a mark (*of sandal-paste*) to (*his*) forehead and pouring water on (*his*) hand, on (*the occasion of*) his father's *frāddha*—(*the village*) where wind, the moon and the sun, being apprehensive of (*touching*) a Brāhmaṇa's property, neither cause the flowers in the gardens to fall nor make them wet or dry.

(Here follow six benedictive and imprecatory verses.)

(V. 26) This *praśasti*, (*incised*) on (*plates of*) copper, has been composed by that illustrious Malhaṇa, the son of the illustrious Subhaṅkara, who, being well-read, is a bee on the lotuses, namely, the poets, and whose words shine with significance in numerous works.

(V. 27) This (*praśasti*) has been written in beautiful letters by the illustrious Sūpaṭa, the son of Kīrtidhara, who is a favourite of the King, is possessed of a complete assemblage of merits, well-known on the surface of the earth, and is the dwelling place of goodness, courage, noble descent and character.

(Line 37) And it has been engraved by Dharaṇīdhara, the son of Lakshmīdhara.

In the year 897, (*the month*) Phālguna, the bright (*fortnight*), the (*lunar*) day 15, on Wednesday.

Seal

The King, the illustrious Prithvidēva.



## APPENDIX

### SUPPLEMENTARY INSCRIPTIONS

No. 1

#### PIAWAN ROCK INSCRIPTION OF GANGEYADEVA : (KALACHURI) YEAR 789

THIS inscription was discovered by Sir Alexander Cunningham's Assistant, Mr. Garrick, apparently in 1882<sup>1</sup> at Piāwan, 25 miles north-north-east of Rewa in Vindhya Pradesh.<sup>2</sup> Cunningham visited the place in 1883-84 and published a lithograph of the record together with an indifferent transcript in his *Archæological Survey of India Reports*, Vol. XXI, pp. 112 ff. and plate xxviii. As the inscription is very much weather-worn and the place is difficult of access, none has attempted to edit it since then, though it has been referred to several times in connection with the history of the Kalachuris of Tripuri<sup>3</sup>. In 1936, the Superintendent of Archæology, Central Circle, Patna, kindly sent his mechanic to copy the record for me. But when he reached the place, he found the inscription completely destroyed. As no fresh facsimile of it is now possible, I edit it here from the small-scale lithograph mentioned above.

Cunningham has given the following description of the record:—"Piāwan, or Payāwan, means simply the 'drinking place'. The spot is a small valley, about 800 feet wide and half a mile in length, with precipitous rocks on both sides, about 200 feet high. At the western end a small stream falls over the cliff, and the rock below, on which the water falls, has been formed into an *Argha* for the reception of a *lingam* or phallic symbol of Siva. A view of this Argha has been given by my assistant, Mr. Garrick, who first discovered the place. He has described it under the name of *Jhīrnā*, or 'the waterfall'. The name given to me was received from the people, who grazed their herds in the neighbouring hills, and who knew it only as the *Piāwan*, or 'watering place'. The Argha is 14 inches in diameter. On the upper face of the Argha there is an inscription of six lines in boldly carved letters, which are unfortunately much weather-worn."

The record consists of six lines. The characters are Nāgarī. The language is Sanskrit, and the inscription is in prose throughout. In its present form, its orthography does not call for any special notice.

The record mentions the illustrious Gāṅgēyadēva with the imperial titles *Paramabhṛtāraka*,<sup>3</sup> *Rājādhirāja*<sup>4</sup> and *Paramēśvara*. He is also described as *paramamāhēśvara* or a devout worshipper of Mahēśvara (Siva). The object of the inscription probably was to record the king's obeisance to the *Siva-linga* on the rock where the inscription is incised. The name of the *linga* which occurred in line 4 is not quite clear, but may have been *Alaṅghyēśvara*.

The last line contains a date which Cunningham read as 789. The reading of the first and third figures is probably correct and that of the second figure also may be so, as

<sup>1</sup> In the preface to his *Report* (Vol. XXI) for the years 1883-84 and 1884-85, Cunningham wrote that his assistant Mr. Garrick had discovered the present inscription 'in the previous year'.

<sup>2</sup> See, e.g., *H. T. M.*, p. 14.

<sup>3</sup> The reading of this title is uncertain.

<sup>4</sup> The usual title is *Mahārājādhirāja*, which occurs in the inscriptions of Gāṅgēya's son Karṇa. See No. 48, l. 34; No. 50, l. 34 *etc.*, but judging from the indifferent lithograph, the *akṣaras* preceding *Rājādhirāja* do not appear to be *Mahā*.



the Makundpur inscription<sup>1</sup> of the same king is dated K. 772. The date must, of course, be referred to the Kalachuri era. As an expired year, it corresponds to 1037-38 A. C. This falls in the reign of Gāṅgēyadēva, who, we know, was ruling till the 22nd January 1041 A.C.<sup>2</sup>

TEXT<sup>3</sup>

- 1 सिद्धिः<sup>4</sup> [1\*] श्रीमन्म(त्प)<sup>6</sup>र[मभट्टा\*]रकराजा[धिरा\*]—
- 2 जप[रमे]श्वरभ. . .<sup>7</sup> [पर]म[माहे\*]<sup>8</sup>—
- 3 श्वर[गाङ्गे]य<sup>9</sup>[देव] . .<sup>10</sup>
- 4 आदा(?) [अ]ल[घ्ये]श्वर. .<sup>11</sup>
- 5 . .<sup>12</sup> सदा . . . . .<sup>13</sup>
- 6 [संवत्<sup>14</sup>] [७८९]<sup>15</sup> . . . . .<sup>16</sup>

## TRANSLATION

Success! The *Paramabhaṭṭāraka*, *Rājādhirāja* and *Paramēśvara*, the illustrious Gāṅgēyadēva, (who is) a devout worshipper of Mahēśvara, [constantly pays obeisance to] (the god) Alaṅghyēśvara . . . . .

In the year [789] . . . . .

## No. 2

## JABALPUR SECOND PLATE OF YASAHKARNA : (KALACHURI) YEAR 529 (?)

As stated before,<sup>17</sup> the second copper-plate of the grant of Yaśahkarṇa discovered in the Jabalpur District has long been lost. A transcript of the text on that plate has been preserved in the Central Museum, Nagpur. The paper on which it was written has

<sup>1</sup> Above, No. 47, l. 1.

<sup>2</sup> Above, pp. 239 ff.

<sup>3</sup> From the lithograph (plate xxviii) in Cunningham's *A. S. I. R.*, Vol. XXI.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Cunningham read *Srimad-Gāṅgeya Deva* here, but the reading is unlikely; for, the name of the ruling king does not precede the title, but follows it.

<sup>6</sup> This and the following *akṣaras* may be read as *nāva*, but *Śrī-Manāvā* gives no sense. On the other hand, the title *Paramabhaṭṭāraka* generally precedes *Mahārājādhirāja*. See, e. g., No. 48, ll. 33-4.

<sup>7</sup> Two *akṣaras* are illegible here.

<sup>8</sup> As the two *akṣaras* in the beginning of the next line are certainly *śvara*, it appears quite likely that the epithet *paramamāhēśvara* occurred here. Faint traces of *māhē* can be seen in the lithograph.

<sup>9</sup> Of these three *akṣaras* of the royal name, only *ya* is certain. The following two *akṣaras* appear to be *dēva*.

<sup>10</sup> Two *akṣaras* are illegible here. The second may be read as *ha*.

<sup>11</sup> Perhaps the name of the *Śiva-līṅga* was *Alaṅghyēśvara*. This name occurs also in another record of an earlier period. See No. 25, l. 24. The following two *akṣaras* which are gone may have been *dēva*.

<sup>12</sup> Two *akṣaras* are illegible here, of which the second may be *ya* followed by a *daṇḍa*.

<sup>13</sup> There are faint traces of half a dozen *akṣaras* here. Cunningham read *pranāmatī* which may be correct. Compare *[nī]tṛyaṁ pranāmantī* in No. 69, l. 4.

<sup>14</sup> This word is completely gone.

<sup>15</sup> The first figure of the date is probably 7. The second has become indistinct. The top portion of the third figure, which is clear in the lithograph, shows that the unit figure was 9.

<sup>16</sup> Cunningham read *Śrī Dhābalamīti* here, but the lithograph shows that the *akṣaras* are completely gone. The record may have ended with the usual *maṅgalanī mahā-śrīḥ*.

<sup>17</sup> See above, p. 299.



now become very brittle and some letters have been damaged. The transcript is given below, together with conjectural emendations proposed in the light of the text of the Khairha plates of the same Kalachuri king.<sup>1</sup> For permission to include the transcript in the present Volume, I am obliged to the Curator of the Museum.

## TEXT

दानुवीर<sup>2</sup>परमभट्टारकमहाराजाधिराजपरमशूर<sup>3</sup>परममाहेश्वरत्रिकलिगाधिपतिनिजभुजोपाजिताश्वपति-  
गजपतिनरपतिराज्यत्रयाधिपति<sup>4</sup>श्रीमहोशः कर्णदेवः<sup>5</sup> श्रीमहादेवी महाराजपुत्रः महामंत्री महामात्यः महासामंतः  
महापुरोहितः महाप्रतीहारः महाक्षपटलिकः . . . . .<sup>6</sup> महासूयाधनिकः<sup>7</sup> महाभांडागारिकः महाध्यक्षः  
एतानन्यांश्च प्रदास्यमानग्रामनिवासिजनपदां ह्याहूय<sup>8</sup> यथाहं सन्मानयति<sup>9</sup> बोधयति समाज्ञापयति यथा  
विदितमस्तु भवतां यथा सम्बत<sup>10</sup> ५२९ माघे मासि कृष्णपक्षे दशम्यां सोमदिने उत्तरायणसंक्रान्तौ नर्मदातीर-  
समावासे जाउलीपत्तनपाटि<sup>11</sup> करंजाग्रामः ससीमापर्यन्तः<sup>12</sup> चतुराषाटविशुद्धः सजलयुतः साम्रमधूकः सगर्तोपरः  
सनिर्गमप्रवेशः सलवणाकरः सगोप्रचारः सज्यद्गलात्तपः<sup>13</sup> वृक्षारामहृदोद्यान<sup>14</sup> तृणादिसहितः काश्यपगोत्राय  
काश्यपावत्सारनं ध्रुवत्रिप्रवराय वाजसनेयशाखिने भट्टश्रीभवनाम<sup>15</sup> पौत्राय भट्टश्रीनागोपुत्राय सूत्राध्ययनसंपन्नाय  
हरिशर्मणे ब्राह्मणाय<sup>16</sup> मातापित्रोरात्मनश्च पुण्ययशोभिद्वये ग्रामोयमस्माभिः शासनत्वेन संप्रदत्तः [1\*] अत्र  
वासार्थाज्यं<sup>17</sup> दातुं भवति यथा सिद्धानेता<sup>18</sup> भाविनः पार्थिवेन्द्राद्भूयो<sup>19</sup> भूयो याचते रामभद्रः [1\*] सामान्योयं  
धर्मसेतु नृपाणां<sup>20</sup> काले काले पालनीयो भवद्भिः<sup>21</sup> [11१॥\*] बहुभि<sup>22</sup> वंसुधा भुक्ता राजभिः सगरादिभिः  
[1\*] यस्य यस्य यदा भूमिः स्तस्य<sup>23</sup> तस्य सदा<sup>24</sup> फलं (लम्)<sup>25</sup> [11२॥\*] सुवर्णमेकं गामेकां भूमेरप्येकमंगु-  
लं (लम्) [1\*] हरन्नरकमाप्नोति यावदाभूतसंप्लवं (वम्) [11३॥\*] तडागानां सहस्रेण अश्वमेधशतेन च [1\*] गवां  
कोटिप्रदानेन भूमिहर्ता न शुष्यति [11४॥\*] स्वदत्तां परदत्तां वा यो हरेत वसुंधरां (राम्) [1\*] स विष्टायां<sup>26</sup>

<sup>1</sup> Above, No. 56. The transcript was first published as an appendix to my article entitled 'Some Kalachuri Dates', published in the *Woolner Commemoration Volume*, pp. 165 ff.

<sup>2</sup> Read —दानुध्यात—. See No. 57, l. 21, above, which is continued here. The text on the first plate ends with श्रीवामदेवपा—.

<sup>3</sup> Read —परमेश्वर—.

<sup>4</sup> Read —राजत्रयाधिपत्यः—.

<sup>5</sup> Read श्रीमहोशःकर्णदेवः—.

<sup>6</sup> The letters damaged here must have been महाप्रमात्रः as in the Khairha plates.

<sup>7</sup> Read महाश्वसाधनिकः—.

<sup>8</sup> Read —जनपदांश्चाहूय—.

<sup>9</sup> Read सम्मानयति.

<sup>10</sup> Read संवत्. For the following numerical figures, see the discussion in the article on the plates, above, pp. 300 ff.

<sup>11</sup> Read —समावासितजाउलीपत्तलान्तःपाति—.

<sup>12</sup> Read स्वसीमापर्यन्तः—.

<sup>13</sup> Read सजाङ्गलानूपः as in the Khairha plates.

<sup>14</sup> Read वृक्षारामोद्भोद्यान—.

<sup>15</sup> Perhaps the correct reading here is —भवनाग—.

<sup>16</sup> Read ब्राह्मणाय.

<sup>17</sup> Read चाम्ययना.

<sup>18</sup> Read सम्मानिता—.

<sup>19</sup> Read पार्थिवेन्द्राद्भूयो.

<sup>20</sup> Read धर्मसेतुनृपाणां.

<sup>21</sup> Metre : *Salini*.

<sup>22</sup> Read बहुभि—.

<sup>23</sup> Read भूमिस्तस्य.

<sup>24</sup> Read तदा.

<sup>25</sup> Metre of this and the following seven verses : *Anushtubh*.

<sup>26</sup> Read विष्टायां.



कृमिर्भूत्वा पितृभिः सह भज्जति [॥५॥\*] फालकृष्ठां महीं दद्यात्सवीजां<sup>1</sup> सस्यशालिनीं(नीम्) [॥\*] यावत्सूर्यशतं लोके तावत्स्वर्गे महीयते [॥६॥\*] पृष्ठि<sup>2</sup> वर्षसहस्राणि स्वर्गे वसति भूमिदः [॥\*] आच्छेत्ता चानुमंता च तप्ते च<sup>3</sup> नरके वसेत्<sup>4</sup> [॥७॥\*] वारिहीनेष्वरण्येषु शुष्ककोटरवासिनः [॥\*] कृष्णसर्पास्तु जायन्ते ब्रह्म<sup>5</sup>देवस्वहारिणः [॥८॥\*] अन्यायेन हृता भूमिरन्यायेन तु हारिता [॥\*] हरतो हारयन्तश्च<sup>6</sup> [दहत्या]— सप्तमं कुलं(लम्) [॥९॥\*] अस्मत्कुलक्रमगताः समुदाहरन्ति अन्येश्च दानमिदमभ्युपमोदनीयं(यम्) [॥\*] लक्ष्मीश्चला सलिलबुद्बुद<sup>7</sup>वद्वरायां दानं फलं परमतः प्रतिपालनीयं(यम्)<sup>8</sup> [॥१०॥\*] प्रजाहितार्थं स्मृतयः प्रणीताः धर्मेण विद्वान्प्रतिपालयेत् [॥\*] यो लोभमोहाद्वरते तु ग्रामान्सोढो<sup>9</sup> व्रजेदुर्गतिमाश्रु<sup>10</sup> कृष्ठां(ष्टाम्)<sup>11</sup> [॥११॥\*] यानीह दत्तानि पुरा नरेन्द्रे दानानि<sup>12</sup> धर्मार्थयशस्कराणि [॥\*] निर्माल्यवन्ति प्रमितानि<sup>13</sup> तानि को नाम साधुः पुनराददीत<sup>14</sup> [॥१२॥\*] भूमि यः प्रतिगृह्णाति<sup>15</sup> यश्च भूमिं प्रयच्छति [॥\*] उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ<sup>16</sup> [॥१३॥\*] शंखौ<sup>17</sup> भद्रासन क्षेत्रं<sup>18</sup> वराश्चा<sup>19</sup> वरवारणाः [॥\*] भूमिदानस्य चिन्हा(ह्वा)नि फलमेतत्पुरंदर<sup>20</sup> [॥१४॥\*] अस्मिन्वान्य<sup>21</sup> परिक्षीणो यः कश्चिन्नृपति भवेत्<sup>22</sup> [॥\*] तस्याहं हस्तलग्नोस्मि शासनं न वृत्तिक्रमेत्<sup>23</sup> [॥१५॥\*] धान्यं भुवि द्रुतमिदं<sup>24</sup> वसुधाधिपत्यमापातमाश्रमचरो<sup>25</sup> विषयोपभोगः [॥\*] प्राणास्तृणाग्रजलविन्दु<sup>26</sup>समा नराणां धर्मः सखा परमहो परलोकयाने<sup>27</sup> [॥१६॥\*] धर्मलेखि— श्रीवाक्यकल<sup>28</sup> लिखितमिति [॥\*] मंगलं महाश्री<sup>29</sup> ॥—॥

## TRANSLATION

(And he), the *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara*, the illustrious *Yaśahkarṇadēva*, the devout worshipper of Mahēśvara, the lord of *Trikaliṅga*, who has attained, by his arm, sovereignty over the three kings, (*viz.*), the lord of horses, the lord of elephants and the lord of men, who meditates on the feet [of . . .], having called

<sup>1</sup> Read सवीजां.

<sup>2</sup> Read पृष्ठि.

<sup>3</sup> Read तान्येव.

<sup>4</sup> Read वसेत्.

<sup>5</sup> Read ब्रह्म—.

<sup>6</sup> This ungrammatical form is used for the sake of the metre. Read हारयन्तश्च.

<sup>7</sup> Read बुद्बुद—.

<sup>8</sup> Metre : *Vasantatilakā*.

<sup>9</sup> Read दुरात्मा सोढो, as in the Khairha plates.

<sup>10</sup> Read व्रजेद् दुर्गतिमाश्रु.

<sup>11</sup> Metre : *Upajāti*.

<sup>12</sup> Read नरेन्द्रदानानि.

<sup>13</sup> Read -वान्तप्रतिमानि.

<sup>14</sup> Metre : *Indravajrā*.

<sup>15</sup> Read प्रतिगृह्णाति.

<sup>16</sup> Metre of this and the next two verses : *Anuṣṭubh*.

<sup>17</sup> Read शंखौ.

<sup>18</sup> Read भद्रासनं क्षेत्रं.

<sup>19</sup> Read वराश्वा.

<sup>20</sup> Read पुरंदर.

<sup>21</sup> Read अस्मिन्वन्शे.

<sup>22</sup> Read -नृपतिर्भवेत्.

<sup>23</sup> Read व्यतिक्रमेत्.

<sup>24</sup> Read वाताञ्जविभ्रममिदं.

<sup>25</sup> Read -मापातमाश्रमधुरो.

<sup>26</sup> Read -स्तृणाग्रजलविन्दु—.

<sup>27</sup> Metre : *Vasantatilakā*.

<sup>28</sup> Read श्रीवाक्यकेन as in the Khairha plates.

<sup>29</sup> Read महाश्री.



together the illustrious *Mahādēvī*, the *Mahārājaputra*, the *Mahāmantrin*, the *Mahāmātya*, the *Mahāsāmanta*, the *Mahāpurōhita*, the *Mahāpratihāra*, the *Mahākshapaṭalika*, [the *Mahāpramātri*], the *Mahāśvasādhanika*, the *Mahābhāṇḍāgarika*, the *Mahādhyaksha*—these and other (officials) and (also) the inhabitants of the village which is to be granted, duly honours, informs and commands them (as follows):—

“Be it known to you that on (the occasion of) the *Uttarāyaṇa-Saṅkrānti*, on Monday<sup>1</sup>, the tenth (tithi) of the dark fortnight of the month *Māgha* in the year 529<sup>2</sup>, We have granted, by a charter for the increase of the religious merit and fame of Our mother and father and of Ourselves, the village *Karañjā*, included in the *pattalā* of *Jāuli* and situated on the bank of the *Narmadā*, to the extent of its limits, with its four boundaries well-determined—together with water, together with mango and *madhūka* trees, together with its pits and barren land, together with (the right of) egress and ingress, together with the mines of salt, together with pasture-lands, together with fertile and marshy lands, together with groves of trees, gardens of plants, grass and so forth,—to the *Brāhmaṇa Hariśarman*, the son of the *Brāhmaṇa*, the illustrious *Nāgō*, (and) grandson of the *Brāhmaṇa*, the illustrious *Bhavanāga*, who belongs to the *Kāśyapa gōtra* (and) the *Vājasaneyā śākhā*, has the three *pravaras* *Kāśyapa*, *Avatsāra* and *Naidhruva* (and) has mastered the *Sūtra*-works.”

In this matter (this) is the prayer of the donor:—

(Here follow sixteen benedictive and imprecatory verses.)

(This charter) has been written by the illustrious *Vāchchhūka*, the writer of religious documents.

May there be bliss and great prosperity!

### No. 3

#### KARANBEL STONE INSCRIPTION OF JAYASIMHA

THIS inscription was first brought to notice by Sir A. Cunningham in his *Archaeological Survey of India Reports*, Vol. IX, p. 96. It was subsequently edited, without any lithograph or translation, by Dr. Kielhorn in the *Indian Antiquary*, Vol. XVIII, pp. 214 ff. The stone which bears this inscription is said to have been found originally at *Karañbēl*, now a village in ruins, a few miles from *Bhērā-Ghāt* near *Jabalpur*. It was lying at the house of a stone-cutter when the rubbing, later supplied to Kielhorn, was taken by Sir A. Cunningham. As neither the original stone nor any estampage of the inscription is now forthcoming, I give below the transcript of it made by Dr. Kielhorn, together with my translation of it.

“The stone is broken right through in the middle, from top to bottom, but the fracture is so clean that hardly a single *akshara* has been lost. The inscription contains 25 lines. The writing covers a space of 3' 6½" broad by 1' 7" high, and it is well preserved throughout, so that the actual reading of the inscription is hardly anywhere doubtful. The size of the letters is about ½". The characters are *Nāgarī*, carefully drawn and skilfully engraved.”<sup>3</sup> The language is Sanskrit and except for *ōṃ namah Śivāya*, the record is metrically composed throughout. There are 55 verses in all, none of which is numbered. The inscription is written in an ornate style. As Dr. Kielhorn has pointed out, the author

<sup>1</sup> The original plate probably read *Bhānu-dinī* ‘on Tuesday’.

<sup>2</sup> The correct date was probably 836. See above, p. 302.

<sup>3</sup> *Ind. Ant.*, Vol. XVIII, p. 214.



had evidently the Bhērā-Ghāt stone inscription of Narasimha before him; for, he has imitated some verses of it in the present record.<sup>1</sup> The inscription is generally free from errors, but the use of *achikīrttayāt* as the third person singular of the Aorist from √ *kṛt*, and that of *asūta*, contrary to the usage in classical Sanskrit, in a passive sense in v. 31 deserve notice. As regards orthography, we have to note that the sign for *v* is generally used to denote *b*, and that the rules of *sandhi* have not been observed in two cases.

The inscription appears to have been left incomplete; for, there is no mention of what it was intended to record. But as conjectured by Dr. Kielhorn, it may have been intended to be put up at a temple of Śiva, since it opens with an obeisance to that god and the first four verses also are in honour of him. There is, besides, no mention of the author or the engraver and no record of the date.

After six verses invoking the blessings of Śiva, Gaṇapati and Sarasvatī, the inscription carries the genealogy of the Kalachuri rulers from Yuvarājadēva, who is plainly the second king of that name, to Jayasimhadēva. From the description of the latter in verses 43-53, it is clear that the present record was composed during his reign. In connection with Yuvarājadēva II, we are told that he dedicated the wealth which he had obtained by conquering the kings of all quarters to Sōmēśvara. This recalls a similar statement about Lakshmaṇarāja II in the Bilhāri inscription. In regard to Karṇa, the present inscription says that he was waited upon by the Chōḍa, Kuṅga, Hūṇa, Gauḍa, Gurjara and Kīra princes. The pedigree of Alhaṇadēvī, the mother of Narasimhadēva and Jayasimhadēva, is given as in the afore-mentioned Bhērā-Ghāt inscription, with this additional information that her great-grandfather Haṁsapāla was a ruler of Prāgvāta which was evidently another name of Mēwād. In other respects, the present record does not make any addition to our historical knowledge.

#### TEXT<sup>2</sup>

- 1 ओं नमः शिवाय ॥ देवः सदा समुदिताद्भुतभूतिसंपत्संपादयत्वभिमतं भवतां स यस्य । स्वः—  
सिन्धुसंगतजटे शिरसीदुलेखा नव्यांकुरश्रि[य]मनारतमातनोति<sup>3</sup> ॥[१॥\*] यन्नित्यं द्रवतां वि(त्रि)—  
भक्तिं गुरुतां धत्ते ततोऽन्यच्च यद्ये च स्पर्शवती गुरुत्वरहिते भूतं यदस्पर्शवत् ।
- 2 यत्कर्मोपहितं करोति भुवनं का[लैः] कलोल्लासि यद्यस्मिन्मङ्गलं वपुर्भिरवताद्युष्मानमीभिः  
शिवः<sup>4</sup> ॥[२॥\*] घन्यास्ता वहसे शिरस्यविरतं यासां कपा[ल]स्रजं वक्तव्यं त इति व्र(त्र)वीम्यत  
इदं पुंस्त्वेन संकीर्तय । नैतद्युक्ततमं भवेन्न [च] मया स्त्रीत्वं त्यजेत्युच्यते तच्चाशक्यमिति प्रियो—
- 3 तत्रविधौ व्यग्रो हरः पातु वः ॥[३॥\*] भूषा नेत्रश्रुतिविरचिता यत्र यत्राब्जजन्म<sup>5</sup> व्याकोशश्रीः  
प्रभवति मुदे यत्र निष्ठा प्रजानाम् । मूर्तविव प्रसरति रजो यत्र यत्रा[स्ति] साक्षात्कूटस्था धीः स  
दिशतु सदा शंभुरभ्यर्चितं वः<sup>6</sup> ॥[४॥\*] यो धूर्जटिजटाजूटमुकुटादपरं विधोः । धत्तेद्वन्द्वं तमिपतः  
स वः पायाद्गजान—
- 4 नः<sup>7</sup> ॥[५॥] चतुर्गतिश्चतुर्वृत्तिश्चतुर्वर्गप्रयोजना । प्रपंचयतु चातुर्यं सतां सत्यं सरस्वती ॥[६॥\*]<sup>8</sup>

<sup>1</sup> Like that inscription (No. 60, above), the present record opens with verses in praise of Śiva, Gaṇapati and Sarasvatī. In vv. 21 and 34 also, the author has derived some ideas from vv. 12 and 22 of the former inscription.

<sup>2</sup> From Kielhorn's transcript in the *Ind. Ant.*, Vol. XVIII, pp. 216 ff.

<sup>3</sup> Metre : *Vasantatilakā*.

<sup>4</sup> Metre of this and the next verse : *Sārdhālavikrīḍita*.

<sup>5</sup> Originally न्मा, altered to न्म.

<sup>6</sup> Metre : *Mandākrāntā*.

<sup>7</sup> Metre of verses 5-7 : *Anuṣṭubh*.

<sup>8</sup> There is an ornamental full stop here.



- प्रजापतिरभिध्यानप्रवं (वं) धात्समजीजनत् । अतृतीयतया पुत्रं यमत्रिमचिकीर्तयत्<sup>1</sup> ॥[७॥\*] तस्मा-  
त्समस्तभुवनाभ्युदयैकधाम<sup>2</sup> रामामनःसरससंमदकेलिकंदः । विस्तारहेतुकिरणः कुमुदाक-  
5 राणां भूतेशभूषणशिरोमणिराविरासीत्<sup>3</sup> ॥[८॥\*] मनस इवातिविशुद्धाद्बो(द्वो)ध इवाभूद्(द्वु)-  
धस्तस्मात् । भुवनाभयकुद्भूभृद्वंशस्तेनाजनि स्थेयान्<sup>4</sup> ॥[९॥\*] आसीत्कलानिधिकुलेत्र करान्स-  
हस्रं विभ्रद्विवे रजनावपि सप्रतापः । भूमोभृदज्जुन इति प्रथितेन नाम्ना यस्याधुनाप्यभिमताग्न्य-  
6 भितो भवति<sup>5</sup> ॥[१०॥\*] ते तादृशाः कतिचिदेव कदाचिदेव भाग्यैर्भवन्ति भविनां भुवनैकनाथाः ।  
गोत्रेण ये समभवन्नधिकाधिकोच्चसंपत्तयोधिपतयः पृथिवीश्वराणाम् ॥[११॥\*] अस्मिन्नवांतर-  
महार्हविशेषयोगात्प्राप्ते कुले कलचुरीत्यभिधाप्रसिद्धिम् । जन्माससाद सुकृतैर्ज-  
7 गतां ययातितुल्यो गुणैरपतिर्युवराजदेवः ॥[१२॥\*] येनोज्जितेन जगतीपतिना विजित्य सर्वा  
दिशः समभिहृ[त्य] नरेश्वराणाम् । तास्ताः श्रियः प[र]मभक्तिभरश्रिता श्रीसोमेश्वराय समुपा-  
यनमक्रियन्त ॥[१३॥\*] तेनावनीशपतिना भुवनैकमल्लः कोकल इत्यजनि भ-  
8 त्सितवैरिभल्लः । यत्कीर्तनैः कति न वि(वि)भ्रति भूरिशोभामन्योन्यविभ्रमसहस्रधरैर्जगन्ति ।  
[१४॥\*] जनितातिशयितशक्तिर्व्वं(व्वं)हृतरसंदर्शितोऽभवभक्तिः । हिमवानिव भुवनभयं यो जह्ने  
वाहिनीनिवहैः<sup>6</sup> ॥[१५॥\*] तस्माद्द(द्व)भूव भुवनाभ्युदयप्रगल्भगाम्भीयं पौरवसहो-  
9 दरशौर्यधैर्यः । मांमेयदेव इति गुप्तिषु यस्य भूपा लज्जां जहृदंशमुखाज्जुनयोः कथाभिः<sup>7</sup> ॥[१६॥\*]  
नमध्रुपशिरोभिर्यत्नादपसौ विरेजतुः । कृपाणजलसंजातजयश्रीजलजैरिव<sup>8</sup> ॥[१७॥\*] वैरिविक्र-  
मनिशा दिशां मुखश्रीकुरंगमदपत्रवल्लरी । भूलता विजय-  
10 वारिज<sup>9</sup> स्थितेस्तस्य खड्गलतिकाकरोन्न किम्<sup>10</sup> ॥[१८॥\*] समुत्तीर्णाण्णां वा सेना यस्याज्ञेव  
महीभूतः । वर्णनीयगुणग्रामः कर्णः स समभूतः<sup>11</sup> ॥[१९॥\*] अविमुक्तपादकटकैः पृथु-  
तरहारावगुंठितविकठैः । पुर इव विपिनेप्यस्नृपनारीभिर्यस्य संततं तस्थे<sup>12</sup> ॥[२०॥\*] नीचैः  
संचर चोड कुंग<sup>13</sup> कि-  
11 मिदं फल्गु त्वया वल्ग्यते हूणैवं रणितुं न युक्तमिह ते त्वं गौड गव्वन्त्यज । मैवं [गृ]ज्जरं गज्जं  
कीरं निभूतो वत्सस्व सेवागता<sup>14</sup> नित्यं यस्य मिथोविरोधिनृपतीन् द्वा[ः]स्यो विनित्ये जनः<sup>15</sup> ॥[२१॥\*]  
अनीयंत परां वृद्धिं यशःसंवेदनश्रियः । मनोविनोदनैर्यस्य कवी-  
12 द्रैरिद्वियैरिव<sup>16</sup> ॥[२२॥\*] अजायत यशःकर्णः कर्णात्स्वर्णमहीभूतः । त्रिकूट इव कूटस्थगुण-  
रत्नाकरीकृतः ॥[२३॥\*] नमयत्यात्तिन्धनुषो यस्मिन्नात्तमृतप्राये । व(व)भ्रे सापुनरुन्नतिभूयि-  
ष्ठा<sup>17</sup> वैरिभूतिभिः<sup>18</sup> ॥[२४॥\*] यशोभिरिंदुविशदः कर्मभिश्चातिदुष्करैः । दिशः प्रसाधया-  
मास स

<sup>1</sup> अचिकीर्तयत् is incorrect for अचिकीर्तत् or अचीकृतत्. Read यमत्रिं समकीर्तयत्.

<sup>2</sup> Originally मा, altered to म.

<sup>3</sup> Metre : *Vasantatilakā*.

<sup>4</sup> Metre : *Upagiti*.

<sup>5</sup> Metre of verses 10-14 : *Vasantatilakā*.

<sup>6</sup> Metre : *Āryā*.

<sup>7</sup> Metre : *Vasantatilakā*.

<sup>8</sup> Metre : *Anuṣṭubh*.

<sup>9</sup> The sense requires a reading like विजयवारिजा-.

<sup>10</sup> Metre : *Rathōddhātā*.

<sup>11</sup> Metre : *Anuṣṭubh*.

<sup>12</sup> Metre : *Giti*.

<sup>13</sup> 'This is quite distinct here; and it is not *Kaṅga*.' (K.).

<sup>14</sup> 'Or, perhaps सेवां गता-.' (K.).

<sup>15</sup> Metre : *Sārdūlavikrīṭā*.

<sup>16</sup> Metre of this and the next verse : *Anuṣṭubh*.

<sup>17</sup> Dr. Kielhorn separates सा from पुनरुन्नतिभूयिष्ठा in his transcript; but the sense requires them to be joined, the intended *padu-chchbāda* being सा अपुनरुन्नति-.

<sup>18</sup> Metre : *Upagiti*.



- 13 त्रिविक्रमविक्रमः<sup>1</sup> ॥[२५॥\*] यथायथं स चतुरश्वतुर्भिरभिवाञ्छि(छि)तान् । अर्वाणुपार्यः प्रधि-  
तैर्न्यायिविलप्रत्यपद्यत ॥[२६॥\*] उदपद्यतोदितमहाहंरूपया सहितः श्रिया सकलशुद्धमण्डलः । धव-  
लाम्बु(म्बु)धेरिव ततः कलानिधिः सुखयन्त्र(ञ्ज)गन्ति गयकर्णभूपतिः<sup>2</sup> ॥[२७॥\*] करवाल-  
तमालपल्लवः क-
- 14 रसंचार्यपि यस्य भूपतेः । परिमृज्य रजोस्रवृष्टिभिः परिचष्कार रणे जयश्रियम्<sup>3</sup> ॥[२८॥\*]  
वैनतेयसमविक्रमक्रमः केवलं स न चकार पृष्ठतः अच्युतं सुचरितो न चाच[र]त्कर्म किंचिदपि  
पक्षपाततः<sup>4</sup> ॥[२९॥\*] द्वापरोपि न तस्यासीत्कर्मकाण्डे कुतः कलिः ॥ कृतमेव सदाद्राक्षुः कार्यं  
विद्वेषिणोपि यत्<sup>5</sup> ॥[३०॥\*]
- 15 प्राग्वाटेवनिपालभालतिलकः श्रीहंसपालोभवत्तस्माद्भूभृदसूत<sup>6</sup> सत्यसमितिः श्रीवैरिसिंहाभिधः ।  
यज्जन्म द्विषतां भयाय सुहृदामानन्दसंपत्त[ये] श्रेयः श्रीसदनाय शौर्यमहसे विश्वोत्सवायाभवत्<sup>7</sup>  
॥[३१॥\*] विजयसिंह इति क्षितिपस्ततः समजनिष्ट विनष्टकलिः कि-
- 16 ल । क्षितिभृदिन्द्रशिरःकृतसंचरः प्रहतमत्तमहारिपुकुंजरः<sup>8</sup> ॥[३२॥\*] धाराधीशोदयादित्यसुता  
श्यामलदेव्यभूत् । वल्लभा तस्य भूपस्य सत्येवासुरविद्विषः[ः] ॥<sup>9</sup> [३३॥\*] तस्यामलहणदेवीति  
कन्यारत्नमसूत सः । मेनायामवनीभर्ता गौरीमिव गुणोज्ज्व(ज्ज्व)लाम् ॥[३४॥\*] तस्याः स पा-  
णिना पाणि गय-
- 17 कर्णमहीपतिः । जग्राह जगतां स्थित्यं शिवाया इव शंकरः ॥[३५॥\*] अजनयदलहणदेव्यां गय-  
कर्णमहीपतिस्तनुजौ । संज्ञायां दिवसपतिर्हंसाविव सव्वंदुः[ख]हरो<sup>10</sup> ॥[३६॥\*] नरसिंहदेवमेकं  
चक्रे जनकस्तयोन्मा । जयसिंहदेवमपरं लोको यौ रामलक्ष्मणौ मेने<sup>11</sup> ॥[३७॥\*] सुकृतैः स्व-  
र्गम्-
- 18 नग्नलमधितस्युषि शक्रवज्जनके । नरसिंहदेवनृपतिः पर्यष्कार्यन्महीमेताम्<sup>12</sup> ॥[३८॥\*] प्रशशास  
महीं महौजसामप्यभिभूणुन्नरसिंहदेवभूपः । परलोकाभया[न]भिज्ञतायाम्भुवनं संदधदच्युतोच्चर-  
पः<sup>13</sup> ॥[३९॥\*] यस्मिन्चलति घूलीनां पटलैस्तपने तथा । निहृतेष्वरिभूपानां संतापः पर्यवद्धत<sup>14</sup>  
॥[४०॥\*]
- 19 महादानाद्यशून्यानि कुर्वन्त्यव्याप्यनेकशः । धर्मस्यावीवृधद्योह्रीन्व(न्व)लिङ्गिणोरिवोद्यतः ॥  
[४१॥\*] पुनानस्य जगत्सर्वं नितान्तं तिमिरद्रुहः । यत्कीर्त्तिशशिनः शुके शशा[ङ्को]पि शशोभवत्  
॥[४२॥\*] स तथा सुखशय्यासु रात्रावव्रस्तमण्डलः । स्वपन्नप्यनिशं वैरिहृदयेष्वभ्यजागरीत् ॥  
[४३॥\*] श्रियं वभार विधिव-
- 20 दानवारातितोषितः । महेंद्रवद्विजश्रेष्ठवर्गस्तत्संगमागतः ॥[४४॥\*] स्वल्लोकनाथातिथितां प्र-  
याते तस्मिन्प्रे श्रीनरसिंहदेवे । चिराय पुष्पातु सतां हितानि श्रीमान्महीभूज्जयसिंहदेवः<sup>15</sup> ॥[४५॥\*]

<sup>1</sup> Metre of this and the next verse : *Anushtubb*.

<sup>2</sup> Metre : *Mañjubhāṣinī*.

<sup>3</sup> Metre : *Vaitālyā*.

<sup>4</sup> Metre : *Ratbōddhatā*.

<sup>5</sup> Metre : *Anushtubb*.

<sup>6</sup> असूत is used here in the sense of असूयत.

<sup>7</sup> Metre : *Sārdūlavikrīḍita*.

<sup>8</sup> Metre : *Drutavilambita*.

<sup>9</sup> Metre of this and the next two verses : *Anushtubb*.

<sup>10</sup> Metre : *Upagīti*.

<sup>11</sup> Metre *Udgīti*.

<sup>12</sup> Metre : *Upagīti*.

<sup>13</sup> Metre : *Anpacchbandasika*.

<sup>14</sup> Metre of verses 40-44 : *Anushtubb*.

<sup>15</sup> Metre : *Upajāti*.



- यस्योहरत्तरचितांचितचाशोभाविस्मेरभूरिकटकस्य सदोन्नतस्य । भूमिभूतामधिपतेः सुरवाहिनी—  
 21 व कीर्तिज्जंगन्ति न कियन्ति पुनात्यनन्ता<sup>1</sup> ॥[४६॥\*] येन प्राचीविजयरभसान्त्रित्यमत्तेभकुम्भा—  
 रुढान्प्रौढप्रथितयशसः शौर्यभाजोवनीन्द्रान् । कुर्वाणेन त्रिदशभवनं [गा]मिनो निर्विशंकं चक्रे  
 चित्तं चकितचकितं नाकिनां नायकस्य<sup>2</sup> ॥[४७॥\*] यद्वक्त्रवारिजविकाशवशेन दीनवर्गोऽपि वलगति  
 निरतं—  
 22 रमेव लक्ष्मीः । यद्भूविभङ्गभयजश्च नराधिपानां व्याधिर्न नश्यति वनोपधिसेवयापि<sup>3</sup> ॥[४८॥\*]  
 कियन्तो नाभूवन्भुवि भुवनसंभावितगुणाः पणायन्ते येषां कृति[भि]रधुनापि स्थितिपथाः । अ[यं]  
 त्वन्यस्तेषामपि गुणगणोदाहरणतान्दधानः शुद्धश्रीर्जयतु जयसिंहः क्षितिपतिः<sup>4</sup> ॥[४९॥\*] यस्य  
 23 प्रतापतपनः पार्थिवेन्धन एव यत् । तच्चित्रं यच्च कुमुदद्वेषी कीर्त्तिमुधाकरः<sup>5</sup> ॥[५०॥\*] मित्रा—  
 णामुपकारकारिणि सदा सन्मार्गसंचारिणि प्रज्ञोत्कर्षविधारिणि प्रमुणि[नां] त्यागैकविस्तारिणि ।  
 शत्रूणामविरामशौर्यविजयप्रोद्यन्मदो[च्चा]रिणि प्रीति यत्र परां विभर्ति भुवनम्बिदम्भरा<sup>6</sup>धा—  
 रिणि<sup>7</sup> ॥[५१॥\*]  
 24 यश्चलन्धूलिपटलैः पयांसि पयसां निधेः । न केवलं तिरोधत्ते तेजांस्यपि विभावसोः<sup>8</sup> ॥[५२॥\*]  
 प्रमाणानीव चत्वारिसेनाङ्गान्यधितिष्ठता । येन न्यायप्रवीणेन परेषां [स]ण्ड्यते स्थितिः ॥[५३॥\*]  
 न मुंचति कदाप्यस्य जयश्रीः करपुष्करम् । विभर्ति रणवाद्येषु ताण्डवाडम्ब(म्ब)रं परम् ॥[५४॥\*]  
 श्रुत्वा श्रीजयसिंहदे—  
 24 वनूपतेः कर्म्मतिविस्मापकं पार्थस्येव परैरमुच्यत नृपैः पूर्वं युयुत्सारसः । श्रीः पश्चात्सरसा ततश्च  
 नगरी पुत्राः कलत्रन्ततस्त्रासः केवलमद्रिगह्वरम[तं]र्वाङ्गीकृतस्त्यज्यते<sup>9</sup> ॥[५५॥\*]

## TRANSLATION

Om! Adoration to Siva!

(V. 1) May the god (Śiva) always secure for you your desired object, (*viz.*) the attainment of excellent and marvellous prosperity!—(*he*) on whose head, where the matted hair is joined by the celestial river, the crescent moon displays at all times the beauty of a fresh sprout!

(V. 2) May Śiva with these eight bodies protect you!—(*the eight bodies*,<sup>10</sup> *viz.*) that which always has fluidity; that which, being different from it, has gravity; those two which, being devoid of gravity, are felt by touch; that which, being an element, is devoid of touch; that which, showing time, engages the world in actions; that which shines with digits; (*and*) that which attains the reward of a sacrifice!

(V. 3) “Blessed are those (*women*) the wreath of whose skulls you always wear on (*your*) head!”<sup>11</sup> “I say this, because it must be said:—Refer to them as males.”<sup>12</sup> “That

<sup>1</sup> Metre : *Vasantatilakā*.

<sup>2</sup> Metre : *Mandākrāntā*.

<sup>3</sup> Metre : *Vasantatilakā*.

<sup>4</sup> Metre : *Śikharipā*.

<sup>5</sup> Metre : *Anuṣṭubh*.

<sup>6</sup> Read भुवनं विश्वम्भरा—.

<sup>7</sup> Metre : *Sārdūlavikrīḍita*.

<sup>8</sup> Metre of this and the next two verses : *Anuṣṭubh*.

<sup>9</sup> Metre : *Sārdūlavikrīḍita*.

<sup>10</sup> These eight bodies are, respectively, water, earth, air and fire, ether, the sun, the moon and the sacrificer. For a similar idea, see v. 3 of No. 60, above, and the opening verse of the *Sākuntala*.

<sup>11</sup> This verse is in the form of a dialogue between Pārvatī and Śiva.

<sup>12</sup> There is a play on the expression *pūṁstvāna samikṛtaya*. What Śiva means is that Pārvatī should



would not be very proper!" "I do not ask you to give up your female form. Besides, it is impossible". May Hara, who was thus perplexed in replying to his beloved, protect you!

(V. 4) May that Sambhu always grant your desired object!—(*he*) whose ornaments consist of (*serpents*) whose eyes are ears; who possesses the splendour of (*the moon*) that makes the lotuses bloom; devotion to whom makes people rejoice; on whose body alone there is *rajas* (ashes) (*but no rajas<sup>1</sup> in his nature*); and in whom there is changeless intelligence incarnate!

(V. 5) May that Gajānana protect you!—(*he*) who possesses in the guise of his (*curved*) tusk, one half of the moon, which is other than that on the crown of the coiled matted hair of Dhūrjati (*i.e.*, Siva)!

(V. 6) May Sarasvatī verily increase the learning of good people!—(*she*) who moves about in (*all*) the four (*directions*),<sup>2</sup> assumes four forms<sup>3</sup> and is the cause of (*the attainment of*) the four objects (*of human life*)!

(V. 7) The Creator, by continuous meditation, produced a son who had no third (*being, equal to him*), (*and*) whom he designated Atri.<sup>4</sup>

(V. 8) From him there came to view (*the Moon*), the crest-jewel that adorns (Siva), the lord of creatures; which is the sole repository of the prosperity of the whole world, (*and*) the tap-root of the pleasant and joyful sport of the mind of women; (*and*) whose rays cause the blooming of the assemblages of lotuses.

(V. 9) From him was born Budha even as knowledge is produced from a very pure mind. He procreated a very strong family of the kings who afforded freedom from fear to the (*whole*) world.

(V. 10) In the race of this treasure of digits (*i.e.* the Moon) there was a king named Arjuna, who, being endowed with a thousand arms, possessed prowess by night as by day; by uttering whose celebrated name, people even now find about them their desired objects.<sup>5</sup>

(V. 11) By the good fortune of beings are such supreme lords of the world born—only few (*in number*) and rarely—as those of this race who became the lords of princes, attaining ever-increasing prosperity.

(V. 12) In this race which became well-known by the name of Kalachuri through possession of various precious excellences, there was born, through the religious merit of the worlds, Yuvarājadēva II, who resembled Yayāti in good qualities.

(V. 13) Having conquered all regions and taken away the various kinds of wealth from kings, he, the mighty lord of the world, being filled with an excess of intense devotion, presented them (*all*) to the holy Sōmēśvara.

(V. 14) By that lord of kings was begotten the unique wrestler of the world, Kōkalla (II) by name, who defied the arrows of (*his*) enemies. How many regions have not attained great splendour by his meritorious works, making one another beautiful in a thousand ways?

refer to the skulls on his head as those of men, not of women, while Pārvatī purposely mistakes the words as meaning that she should say what she has got to say, in a male form.

<sup>1</sup> *Rajas* here means 'passion'.

<sup>2</sup> Or, perhaps, in all the four kinds of creatures, *viz.*, womb-born, egg-born, sprout-born and moisture-born.

<sup>3</sup> *Viz.*, *Parā*, *Paśyanti*, *Madhyamā* and *Vaikharī*.

<sup>4</sup> There is a play on the name *Atri* which, in one case, is taken as a compound. The second member of the compound *tri* (three) stands here for *tritīya* (third).

<sup>5</sup> Compare v. 7 of the Bhērā-Ghāt stone inscription of Narasimha (No. 60, above).



(V. 15) He, who attained excessive power and showed great devotion to Śiva in many ways, removed the apprehensions of the world by the multitudes of (*his*) forces as the Himālaya does with those of rivers.

(V. 16) From him there was (*born*) (*a king*) named Gāṅgēyadēva, who was possessed of valour and courage which are akin to great serenity displayed in the prosperity of the world; under whose protection the princes ceased to feel ashamed by (*referring to*) the stories of the ten-faced (Rāvaṇa) and Arjuna.<sup>1</sup>

(V. 17) His lotus-like feet appeared beautiful with the heads of princes bowing to him as though they were the lilies of splendid victory, produced in the water of his sword!

(V. 18) What did not the creeper-like eye-brow and the creeper-like sword of him, who was the abode of the lotus of victory, achieve?—(*the former of*) which was the night (*which shrouded*) the valour of (*his*) enemies and (*the latter*), the creeper of the ornamental figures (*drawn*) in musk on the beautiful faces of the quarters?

(V. 19) From him was (*born*) that Karṇa, the collection of whose excellences deserved praise. That king's army, like his command, went beyond the ocean.

(V. 20) The women of the princes who were his enemies had always, in the forest as in the city, *kaṭakas*<sup>2</sup> on their feet and large necklaces round their beautiful necks.<sup>3</sup>

(V. 21) His door-keeper thus checked the princes (*who had*) come to wait upon him (*and*) who were wrangling among themselves—"Chōḍa, move about lowly; Kuṅga, what is this nonsense thou art talking? Hūṇa, it is not proper for thee to bawl out thus; Gauḍa, give up thy arrogance; Gurjara, do not roar in this manner; Kīra, be silent."

(V. 22) By diverting his mind, the best of poets, like his sense-organs, greatly increased (*his*) fame, publicity and wealth.

(V. 23) From Karṇa sprang Yaśaḥkarṇa even as Trikūṭa did from (Mēru) the golden mountain—(*he*) who became a store-house of changeless excellences even as Trikūṭa became a mine of jewels (*hidden*) in its peaks.

(V. 24) When he, who was almost like nectar to the distressed, bent the end of his bow, the hostile princes experienced that misery<sup>4</sup> from which there was, for the most part, no recovery.<sup>5</sup>

(V. 25) He, whose *vikrama* (valour)<sup>6</sup> was like the *vikrama* (step) of Trivikrama, adorned the directions with his glory (*which was*) white like the moon, and with his deeds (*which were*) very difficult to perform.

(V. 26) He, clever and adept in policy as he was, achieved the four desired objects of life with the four well-known measures,<sup>7</sup> used in their respective spheres.

(V. 27) From him sprang the king Gayakarṇa, the repository of accomplishments, even as the moon, the store-house of digits, did from the white (*milk-*) ocean—(*he*)

<sup>1</sup> The intended sense seems to be that they consoled themselves with the thought that even the mighty Rāvaṇa had to seek the protection of Sahasrārjuna as they had to beg it of Gāṅgēyadēva.

<sup>2</sup> There is a play on the word *kaṭaka* here. They had anklets round their feet when in the city, but twists of straw as they roamed through the forest.

<sup>3</sup> These necklaces were of pearls *etc.* when the women were in the city, but of entangled creepers, when they wandered through the forest.

<sup>4</sup> As already pointed out by Kielhorn, there is a play on the word *ārti*. When Yaśaḥkarṇa bent the *ārti* (end of his bow), it (the *ārti* *i.e.* misery) went over to the enemy.

<sup>5</sup> See above, p. 638, n. 17.

<sup>6</sup> There is a play on the word *vikrama* here. The *vikrama* (valour) of Karṇa was great like the *vikrama* (step) of Trivikrama (*i.e.*, Viṣṇu in the Dwarf incarnation).

<sup>7</sup> These are *sāman* (negotiation), *dāna* (bribery), *daṇḍa* (assault) and *bhēda* (sowing dissension).



who, having a complete circle of tried (*ministers*), like the moon which has a full white orb, was endowed with the clear splendour of a precious kind, making (*all*) worlds happy.

(V. 28) The tamāla-leaf, which was the sword of that king, though it moved in his hand, decorated the goddess of victory on the battle-field, having removed dust with the showers of the tears (*of the enemies' wives*).

(V. 29) He, who, in the order of his valorous-deeds, was like (*Garuda*) the son of Vinatā, not only threw into the background Achyuta (*as Garuda takes Achyuta on his back*), but well-conducted as he was, he performed no action through partiality (*unlike Garuda who does everything by flapping his wings*).

(V. 30) In the sphere of his actions, there was not even Dvāpara, how (*could then there*) be Kali? For even his adversaries always saw his work accomplished (*krīta*).<sup>1</sup>

(V. 31) In Prāgvāta, there was the illustrious Hamsapāla, the ornamental mark on the forehead in the form of (*all*) kings. From him was produced a king, named the illustrious Vairisīṃha, the abode of truthfulness, whose birth caused apprehension to (*his*) enemies (*and*) a wealth of joy to (*his*) friends, provided excellent happiness with a home, (*and*) gave splendour to heroism and festivity to the whole world.

(V. 32) From him was born a king, named Vijayasīṃha, through whom the Kali (*age*), they say, met with destruction; who stepped on the heads of the best among kings and destroyed the mighty rutting elephants of his foes.

(V. 33) Śyāmaladēvī, the daughter of Udayāditya, the lord of Dhārā, became his favourite wife as Satyā<sup>2</sup> was of (*Kṛishṇa*), the enemy of the demons.

(V. 34) On her the king (*Vijayasīṃha*) begot the gem of a daughter named Alhaṇadēvī, who looked bright with her excellence as (*Himālaya*), the supporter of the earth, begot Gauri on Mēnā.

(V. 35) For the establishment of good order in the worlds, the king Gayakarṇa grasped her hand with his hand as Śiva did that of Pārvatī.

(V. 36) On Alhaṇadēvī, the king Gayakarṇa begot two sons who removed the sorrows of all (*people*) even as the Sun procreated Aśvins on Samjñā.

(V. 37) The father named one of them Narasīṃha and the other, Jayasīṃha—whom the people regarded as Rāma and Lakshmaṇa.

(V. 38) When his father (*Gayakarṇa*), through his religious merit, gained heaven, like Indra, without any obstruction, the king Narasīṃha adorned this earth.

(V. 39) The king Narasīṃhadēva, who was endowed with a noble form like that of Achyuta (*i.e.*, Vishṇu), ruled over the earth, conquering habitually the countries of even mighty kings and making the world free from the fear of the next world.

(V. 40) As he marched, the oppression<sup>3</sup> of the hostile kings increased, even though the sun was concealed (*from view*) by the mass of dust (*raised by his forces*).

(V. 41) Making frequently (*the days of*) *parvan* fruitful with great gifts<sup>4</sup> and other things, he, who was active, increased (*the number of*) the legs of Dharma<sup>5</sup> as Bali increased the steps of Vishṇu.<sup>6</sup>

<sup>1</sup> There is a play on the word *krīta*, the other meaning being 'the golden age'.

<sup>2</sup> *I.e.*, Satyabhāmā.

<sup>3</sup> There is a play on the word *santāpa*, which means (1) affliction, and (2) heat.

<sup>4</sup> For the *mahādānas* or great gifts, see above p. 298, n. 8.

<sup>5</sup> Dharma, it is believed, had four legs in the *Kṛita* or golden age, but successively lost one leg in the succeeding ages of *Trīta* and *Dvāpara*. By his pious deeds Narasīṃha restored the lost legs to Dharma. For the idea, compare verse 24 of the Deopara inscription of Vijayasēna. *Ep. Ind.*, Vol. I, p. 310.

<sup>6</sup> *I.e.*, in his Dwarf incarnation.



(V. 42) In the brightness of the moon-like glory of him who purified the whole world and exceedingly hated ignorance, even the moon became a hare.<sup>1</sup>

(V. 43) Though sleeping at night on comfortable beds, with the circle (*of his ministers*) free from fear, he was continuously wakeful in the hearts of his enemies.

(V. 44) Coming into contact with him, the assemblage of the best among the Brāhmaṇas obtained wealth as the great Indra did his fortune, being pleased by (*Vishṇu*) the enemy of demons (*in his Dwarf incarnation*).

(V. 45) That king, the illustrious **Narasimhadēva**, having become a guest of the lord of the celestial world, may the illustrious king **Jayasimhadēva** long increase the well-being of good people!

(V. 46) How many worlds does not the infinite fame of the ever-noble lord of kings sanctify like (*the Gangā*) the river of the gods,—(*the fame of him*) whose extensive capital smiles with the beautiful splendour of large jewels?

(V. 47) Sending fearlessly to the abode of the gods, through zeal for the conquest of the eastern regions, the brave kings of great and celebrated fame mounted on the temples of ever-rutting elephants, he made the mind of the lord of gods extremely apprehensive.

(V. 48) Through the blooming of the lotus of his face, the goddess of wealth always goes to the multitudes of even poor people; (*while*) the disease of kings, caused by the apprehension of his frown, does not disappear even by their taking the medicine, namely, residence in a forest.

(V. 49) How many kings have there not been on the earth, whose merits were honoured by the world, and through whose deeds the paths of virtuous conduct are praised even now? May this king **Jayasimha** of pure splendour, who is different from them and sets an example even to them in the acquisition of an assemblage of merits, be triumphant!

(V. 50) It is a wonder that the fire of his prowess requires the fuel of princes and that the moon of his glory detests night-lotuses!<sup>2</sup>

(V. 51) The world bears great love towards him who obliges his allies, always pursues the virtuous path, causes the excellence of the intellect of the meritorious, increases only his charity, possesses the joy springing from continuous victory (*over his foes, obtained*) through valour, (*and*) supports the earth.

(V. 52) While marching, he conceals, with the mass of dust (*raised by his forces*), not only the waters of the ocean, but also the rays of the sun.

(V. 53) Employing the four parts of the army like the four means of proof, he, (*who is*) proficient in policy,<sup>3</sup> cuts short the life of the enemies.

(V. 54) The goddess of victory never leaves the lotus of his hand, (*but*) displays a very violent dance in (*the din of*) military musical instruments.

(V. 55) Having heard of the very marvellous deed of the illustrious king **Jayasimha** similar to that of Arjuna, the hostile kings first gave up their enthusiasm for fighting, thereafter their loving fortune, then their capitals, sons and then wives—only they did not forsake the fear which they had entertained, even when they took refuge in the caves of mountains.

<sup>1</sup> I. e., his glory was whiter than the moon, which appeared on it like a dark spot, having the form of a hare.

<sup>2</sup> There is a play on the word *kumuda* which means (1) a night-lotus and (2) a wicked person.

<sup>3</sup> *Nyāya* also means 'the system of logic founded by Gautama'. It is, therefore, suggested that the king is like an expert dialectician who, using the four means of proof, *pratyakṣa*, *anumāna*, *upamāna* and *tadbda*, scores a victory over his opponent.



## No. 4

## KUMBHI PLATES OF VIJAYASIMHA: (KALACHURI) YEAR 932

THIS inscription was first brought to notice in 1839 in the *Journal of the Asiatic Society of Bengal*, Vol. VIII, pp. 481 ff., where the Editors published a transcript and a sort of translation together with introductory remarks, a facsimile of the seal and specimens of the letters. The inscription was next published, without any lithograph or translation, by Dr. F.E. Hall in 1862 in the same journal, Vol. XXXI, pp. 111 ff. The plates, which were made over to the Asiatic Society of Bengal, have since been lost. As even an impression of them is now not forthcoming, I have copied here Dr. Hall's transcript<sup>1</sup> and added to it my notes and translation.

The copper-plates, two in number, were dug up at Kumbhī on the right bank of the Herun river, thirty-five miles north-east of Jabalpur, the chief town of the Jabalpur District in Madhya Pradesh. When discovered, the plates were held together by a ring which had the customary Kalachuri seal of Gaja-Lakshmī with the legend *Srīmad-Vijayasimhadēvab*. The inscription seems to have been in a state of good preservation as Dr. Hall found only about ten *aksharas* illegible. The size of the plates and of the letters incised on them, and also their weight have not been recorded.

Judging from the specimens of the letters published in the *Journal of the Asiatic Society of Bengal*, Vol. VIII, the characters belonged to the Nāgarī alphabet. The language is Sanskrit. Except for the opening obeisance to Śiva, the formal portion of the grant and the particulars about the writer and the engraver at the end, the record is in verse throughout. There are forty-four verses in all, of which twenty-six occur in the introductory portion. The draft used here is the same as that in the Jabalpur plates of Jayasimha<sup>2</sup>, but in the description of the Kalachuri kings down to Jayasimha, the present inscription has seven verses<sup>3</sup> more than the latter record. Of these seven verses, again, four<sup>4</sup> occur in the Khairhā and Jabalpur plates<sup>5</sup> of Yaśaḥkarna, but three of them are employed there to describe Yaśaḥkarna, not Narasimha as in the present grant. As they contain merely conventional praise, they do not affect our historical information. The remaining three verses, *viz.*, 14, 16 and 24, which eulogize Yaśaḥkarna, Gayākarna and Jayasimha respectively, and two more, *viz.* verses 25 and 26, which describe Vijayasimha and Gōsaladēvī, are not known to occur anywhere else. In respect of orthography, it is not possible now to say anything definitely as Dr. Hall has admittedly made several changes in his transcript before publication.

The inscription is one of the king Vijayasimha of the Later Kalachuri Dynasty of Tripurī. Down to his father Jayasimha, his genealogy is given in the same words as in the aforementioned Jabalpur plates. There is only one verse here about Vijayasimha and that too contains conventional praise. The object of the inscription is to record the grant, by Gōsaladēvī, the mother of Vijayasimha, of the village Chōralāyī, in the Sambalā pattalā. The grant was made by the dowager queen after bathing in the Narmadā at Tripurī on the occasion of a *yugādī*<sup>6</sup> and with the permission of her son,

<sup>1</sup> The transcript is not made line by line and does not represent the original accurately, as Hall made several changes in it before publication. As he admits in one place, 'confusion of sibilants has, in several instances unspecified, been redressed in the transcript now printed.' *J. A. S. B.*, Vol. XXXI, p. 122, n. 4.

<sup>2</sup> Above, No. 63.

<sup>3</sup> *Viz.*, vv. 9, 14, 16, 19-21 and 24.

<sup>4</sup> *Viz.*, vv. 9, 19, 20 and 21.

<sup>5</sup> Nos. 56 and 57, above.

<sup>6</sup> A *yugādī* is an anniversary of the commencement of a *yuga* and falls on Kārttika *su. di.* 9, Vaiśākha *su. di.* 3, Māgha *amāvāsyā* and Bhādrapada *va. di.* 15 for Kṛta, Trēta, Dvāpara and Kali *yugas* respectively.



the ruling king. The donee was the Brāhmaṇa **Sōdhaśarman**, the son of Chhiktū and grandson of Sūlhaṇa and great-grandson of Janārdana, who belonged to the Sāvanya *gōtra* with five *pravaras*, and was a student of the Chhandōga *śākhā* of the Sāmaveda.

Among the dignitaries to whom the royal order is addressed, there are the *Mahākumāra* **Ajayasimha**, the *Mahāmantrin*, the *Saivāchārya*, the *Rājaguru* **Vidyādēva**, the *Mahāpurōhita* **Yajñadhara**, the *Mahāmātya* **Kiki**, the *Mahākeshapaṭalika*, *Mahāpradhāna*, *Arthalēkhin* and *Daśamūlika* **Vatsarāja** and the *Mahāsāndhivigrahika* **Purushōttama**. Some of these names occur in other inscriptions also. The crown prince **Ajayasimha**, for instance, is mentioned in the Bhērā-Ghāt inscription of Vijayasimha,<sup>1</sup> while the *Sāndhivigrahika* **Purushōttama** and the *Daśamulin* **Vatsarāja** are named in the Jabalpur plates of Jayasimha.<sup>2</sup> The present charter was written by the aforementioned **Vatsarāja** and the *Paṇḍita* **Kēśava**. The latter is mentioned as *Arthalēkhin* in the Rewa stone inscription of Vijayasimha.<sup>3</sup>

The inscription is dated in the year 932 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era and corresponds, for the expired year 932, to 1180-81 A.C. It does not admit of verification in the absence of the necessary details.

Of the localities mentioned here, **Chōralāyī** is probably Chaorai, a village about 20 miles south by west of Jabalpur. **Sambalā**, the headquarters of the *pattalā* (sub-division) in which it was situated, cannot now be traced.

#### TEXT<sup>4</sup>

ओं नमो ब्रह्मणे ।

जयति जलजनाभस्तस्य नामीसरोजं

जयति जयति तस्माज्जातवानञ्जसूतिः ।

अथ जयति स तस्याज्यत्वमत्रिस्तदक्षणस्

तदनु जयति जन्म प्राप्तवानन्धिवन्धुः<sup>5</sup> ॥१॥

अथ बोधनमादिराजपुत्रं गृहजामातरमञ्जवान्धवस्य ।

ननयं जनयाम्बभूव राजा गगनाभोगतडागराजहंसः<sup>6</sup> ॥२॥

पुत्रं पुरुरवसमौरसमाप सूनुर्

देवस्य सप्तजलराशिरसायनस्य ।

आसीदनन्यसमभाग्यशतोपभोग्या

यस्योर्वशीव सुकलत्रमिहोर्वरा च<sup>7</sup> ॥३॥

अत्राज्यये किल शताधिकसप्तिमेध-

यूपोपरुद्धयमुनोक्तविविक्तकीर्तिः ।

सप्ताब्धिरत्नरसनाभरणाभिराम-

विश्वम्भराशुभरतो भरतो बभूव ॥४॥

हेलागृहीतपुनरुक्तसमस्तशस्त्रो

<sup>1</sup> Above, No. 60, l. 1.

<sup>2</sup> Above, No. 63, ll. 23 and 40.

<sup>3</sup> Above, No. 70, l. 8.

<sup>4</sup> From Hall's transcript in *J. A. S. B.*, Vol. XXXI (1862), pp. 116 ff.

<sup>5</sup> Metre : *Mālinī*.

<sup>6</sup> Metre : *Anpachchandasika*.

<sup>7</sup> Metre of this and the following two verses : *Vasantatilakā*.

<sup>8</sup> Read रशना-



गोत्रे जयत्यधिकमस्य स कार्तवीर्यः ।  
 अत्रैव हंहयनृपान्वयपूर्वपुंसि  
 राजेति नाम शशलक्ष्मणि चक्रमे<sup>1</sup> यः ॥५॥  
 स हिमाचल इव कुलचुरिवंशमसूत क्षमाभृतां भर्ता ।  
 मुक्तामणिभिरिवाऽमलवृत्तैः पूतं महीपतिभिः<sup>2</sup> ॥६॥  
 तत्राञ्जये नयवतां प्रवरो नरेन्द्रः  
 पौरन्दरीमिव पुरीं त्रिपुरीं पुनानः ।  
 आसीन् मदान्धनृपगन्धगजाधिराज—  
 निर्मायिकेसरियुवा युवराजदेवः<sup>3</sup> ॥७॥  
 सिंहासने नृपतिसिंहममुष्य सूनुम्  
 आरूपपन्नवनिभर्तुरमात्यमुख्याः ।  
 कोकल्लमणं वचतुष्टयवीचिसङ्घ—  
 सङ्घट्टरुद्धचतुरङ्गचमूप्रवारम्<sup>4</sup> ॥८॥  
 इन्दुप्रभां निन्दति हारगुच्छं जुगुप्सते चन्दनमाक्षिपन्ती ।  
 यत्र प्रभौ दूरतरं प्रयाते वियोगिनीव प्रतिभाति कीर्तिः<sup>5</sup> ॥९॥  
 मरकतमणिपट्टप्रोढवक्षाः स्मितास्यो  
 नगरपरिघदैर्घ्यं लङ्घयन् दोद्वयेन ।  
 शिरसि कुलिशपातो वैरिणां वीरलक्ष्मी—  
 पतिरभवदपत्यं यस्य गाङ्गेयदेवः<sup>6</sup> ॥१०॥  
 प्राप्ते प्रयागवटमूलनिवेशबन्धौ  
 सार्धं शतेन गृहिणीभिरमुत्र मुक्तिम् ।  
 पुत्रोऽस्य सङ्गदलितारिकरीन्द्रकुम्भ—  
 मुक्ताफलैः स<sup>7</sup> ककुभोऽर्ज्वति कर्णदेवः<sup>8</sup> ॥११॥  
 अग्र्यं धाम श्रेयसो वेदविद्या—  
 वल्लीकन्दः स्वःस्रवन्त्याः किरीटम् ।  
 ब्रह्मस्तम्बो येन कर्णावतीति  
 प्रत्यष्ठापि<sup>9</sup> क्षमातलब्रह्मलोकः<sup>10</sup> ॥१२॥  
 अजनि कलचुरीणां स्वामिना तेन हूणा—  
 न्वयजलनिधिलक्ष्म्यां श्रीमदावल्लदेव्याम् ।  
 शशभृदुदयशङ्काक्षुब्धदुग्धाब्धिवीची—  
 सहचरितयशःश्रीः श्रीयशःकर्णदेवः<sup>11</sup> ॥१३॥

<sup>1</sup> Read चक्षमे as in the Jabalpur plates of Yaśaḥkarna (above, No. 57).

<sup>2</sup> Metre : *Āryā*.

<sup>3</sup> Metre of this and the following verse : *Vasantatilakā*.

<sup>4</sup> Read प्रचारम् as in the Jabalpur plates (No. 57), l. 7.

<sup>5</sup> Metre : *Upajāti*.

<sup>6</sup> Metre : *Mālinī*.

<sup>7</sup> The earlier transcript published in *J. A. S. B.*, Vol. VII (1839), had स्म here, which is evidently the correct reading. See the Jabalpur plates (No. 57), l. 11.

<sup>8</sup> Metre : *Vasantatilakā*.

<sup>9</sup> Read प्रत्यष्ठापि.

<sup>10</sup> Metre : *Śālinī*.

<sup>11</sup> Metre : *Mālinī*.



अत्युत्तुङ्गगिरीन्द्रकन्दरसरस्तीरं कथञ्चिदगतेर्  
 ईषत्तिर्वृतिमद्भिरागतमिति वस्तैर्वदद्भिमिथः ।  
 आकर्ण्य प्रतिशब्दमम्बुनि निजं बिम्बं मिलद्वैरिवत्  
 संवीक्ष्य क्षणमासितं किमपरं यस्याऽरिभिरस्तत् तथा<sup>1</sup> ॥१४॥  
 तस्याऽऽम्रजोऽभूदतुलप्रतापः  
 श्रीमद्गयाकणं इति प्रतीतः ।  
 यस्याऽऽहवेपूढतवैरिक्वण्टच-  
 छेदारूपूर्णव घराऽनुरक्ता<sup>2</sup> ॥१५॥  
 तितांसुना दिक्षु यशोवितानम्  
 उन्नम्रवंशेन गुणान्वितेन ।  
 येनाऽरिकान्ताहृदयेषु गाढम्  
 आरोपितः सञ्जनि<sup>3</sup> शोकशङ्कः<sup>4</sup> ॥१६॥  
 असाबलहणदेव्यां श्रीनरसिंहनरेस्वरम् ।  
 सवदनमि<sup>5</sup>वेच्छायां प्रयत्नं सुषुवे सुतम्<sup>6</sup> ॥१७॥  
 उच्चैर्हिरण्यकशिपुप्रतिपादनेन  
 प्रीतिं परां विदुषसंहतिषु प्रकुर्वत्<sup>7</sup> ।  
 सौन्दर्यभारविनिवारितमारगवंश-  
 चित्रं तथाऽप्ययमहो नरसिंहदेवः<sup>8</sup> ॥१८॥  
 यो ब्रह्मणां पाणिषु पञ्चपाणि  
 दानानि<sup>9</sup> धत्ते पयसां पृषन्ति ।  
 तैरेव तूष्णामवधूय ते च  
 रत्नाकरेऽपि प्रथयन्त्यवजाम्<sup>10</sup> ॥१९॥  
 महीभर्ता महादानैस्तैस्तुलापुरुषादिभिः ।  
 गर्भिणी<sup>11</sup> करत्यर्थं<sup>12</sup> कृतार्थयति योऽर्थिनः<sup>13</sup> ॥२०॥  
 कुर्वन्महीं ब्राह्मणसादरिक्षत्रनिवर्हणः  
 सार्धं परशुरामेण यः स्वर्धामधिरोहति ॥२१॥  
 तस्याऽनुजो नरपति<sup>14</sup> जयसिंहदेवः  
 स्वैर्योज्ज्वलैरपि नृपैः क्रियमाणसेवः ।  
 यद्दानलुप्तयशसेव सुरद्रुमेण

<sup>1</sup> Metre : *Sūrdūlavikrīḍita*.

<sup>2</sup> Metre : *Indravajrā*.

<sup>3</sup> Read सञ्जति.

<sup>4</sup> Metre : *Upajāti*.

<sup>5</sup> Read संवेदन-

<sup>6</sup> Metre : *Anuṣṭubh*.

<sup>7</sup> Read प्रकुर्वन्.

<sup>8</sup> Metre : *Vasantatilakā*.

<sup>9</sup> It would be better to read दाता निधत्त as in the Jabalpur plates.

<sup>10</sup> Metre : *Indravajrā*.

<sup>11</sup> The correct reading of these *akṣaras* must have been गरिम्णा मेरुत्यर्थं कृतार्थयति as in the Jabalpur plates.

<sup>12</sup> Metre of this and the next verse : *Anuṣṭubh*.

<sup>13</sup> The Jabalpur plates of Jayasimha (No. 63, above) read विजयतां in place of नरपतिर्. The change is made here as he was no longer reigning.



व्यद्रावि भूतलतले बलिना प्रलीनम्<sup>1</sup> ॥२२॥  
 तष्ट<sup>2</sup> गुर्जरभूभुजा तु कुवलं<sup>3</sup> मुक्तं तुरुष्केण च  
 त्यक्तः कुन्तलनायकेन सहसा कन्दर्पकैलिक्रमः ।  
 श्रुत्वा श्रीजयसिंहदेवनृपते राज्याभिषेकं नृपाः  
 सन्त्रासादपरेऽप्यपास्य जगतीं पारे ययुर्वारिधेः<sup>4</sup> ॥२३॥  
 कथञ्चिद् यद्यशश्चन्द्रचन्द्रिकाधवलीकृते<sup>5</sup> ।  
 बलक्षा लक्षते<sup>6</sup> व्योम्नि पतती<sup>7</sup> खगसंहतिः<sup>8</sup> ॥२४॥  
 रमणगुणनिकेतः केतनं मङ्गलानां  
 प्रचुरतरयशोभिः शोभितस्तत्तनूजः ।  
 नृपतिरवनिभानुर्विश्वविश्रान्तभानुर्  
 जगति विजयसिंहः संहतारातिसिंहः<sup>9</sup> ॥२५॥  
 दृष्टिर्यस्याः सुधावृष्टिः सन्निधिश्चाऽपि सन्निधः ।  
 बाणी चिन्तामणिः श्रीमज् जीयाद् गोसलदेव्यसौ<sup>10</sup> ॥२६॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवामदेवपादानुध्यातपरमभट्टारकमहारा-  
 जाधिराजपरमेश्वरपरममाहेश्वरत्रिकलिङ्गाधिपतिनिजभुजोपाजिताश्वपतिगजपतिनरपति राजत्रयाधि-  
 पतिश्रीमद्विजयसिंहदेवपतेविजयिनः<sup>11</sup> महाराज्ञीश्रीमहाकुमारश्रीजयसिंहदेवमहामन्त्रिशैवाचार्यभट्टा-  
 रकश्रीमद्राजगुरुविद्यादेवमहापुरोहितपण्डितश्रीयज्ञधरधर्मप्रधानमहामात्यठक्कुरश्रीकीकीमहाक्षपटलि-  
 कमहाप्रधानार्थलेखिठक्कुरश्रीदशमूलिकवत्सराजमहासान्धिविग्रहिकठक्कुरश्रीपुरुषोत्तममहाप्रतीहार-  
 दुष्टसाध्यचराध्यक्षभाण्डागारिकप्रवात्वार<sup>12</sup> अश्वसाधनक<sup>13</sup> इत्येतान्यांश्च प्रदास्यमानग्रामनिवा-  
 सिजनपदांश्चाऽऽहूय यथाहं मानयति बोधयति समाज्ञापयति च ।

यथा विदितमस्तु भवतां संवत् ९३२ श्रीमत्त्रिपुर्या युगादौ नर्मदायां विधिवत्सत्त्वा  
 श्रीमन्महादेवं समभ्यर्च्य मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये सम्बलापत्तलायां चोरलायीग्रामश्चतुः-  
 सीमापर्यन्तश्चतुराघाटविशुद्धः सगोप्रचारः सजलस्थलः साम्रमधुकः सलवणाकरः सगर्तोपरः सनिर्ग-  
 मप्रवेशः सजाङ्गलानूपो वृक्षारामोद्भिद्भदोद्यानतृणादिसहितः<sup>14</sup> . . . . . प्रवणिचरो  
 रसवतीकामतवाडदण्डमार्गणकविशेणिमादायपट्टकिलादायदुष्टसाध्यादायअर्घपुष्पाकारिकादायादिसम-  
 न्वितः सवनपर्वतः सघट्टादाय<sup>15</sup> सर्वदाघादिविजितः ग्रामोज्यं सावर्ण्यगोत्राय भार्गवच्यावनआनवान-  
 और्वजामदग्न्येतिपञ्चप्रवराय छन्दोगशाखिने पण्डितश्रीजनादनप्रपोत्राय पण्डितश्रीसूल्हणपोत्राय

<sup>1</sup> Metre : *Vasantatilakā*.

<sup>2</sup> Read नष्ट as in the Jabalpur plates of Jayasimha.

<sup>3</sup> It would be better to read भुजबलं as in the Jabalpur plates of Jayasimha.

<sup>4</sup> Metre : *Sārdūlavikrīḍita*.

<sup>5</sup> Read -धवलीकृते.

<sup>6</sup> Read लक्ष्यते.

<sup>7</sup> Read पतन्ती.

<sup>8</sup> Metre : *Anushṭubh*.

<sup>9</sup> Metre : *Mālinī*.

<sup>10</sup> Metre : *Anushṭubh*.

<sup>11</sup> The correct reading evidently is श्रीमद्विजयसिंहदेव एते विजयिनः. Compare lines 21-22 of the Jabalpur plates of Jayasimha.

<sup>12</sup> The Jabalpur plates (No. 63, l. 24) name this official as प्रमत्तवार.

<sup>13</sup> Read अश्वसाधनिक.

<sup>14</sup> "The next six syllables are quite effaced." (Hall).

<sup>15</sup> Read सघट्टादाय.



पण्डितश्रीछोक्तपुत्राय पण्डितश्रीसोढशर्मणे ब्रह्मणा<sup>1</sup>धोदकपूर्वकत्वेन शासनीकृत्याऽस्मदभ्यनुज्ञया मातृश्रीमद्गोसलदेव्या प्रदत्तः ।

अत्र चाभ्यर्थना दातुर्भवति यथा ।

सर्वनितान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः ।

सामान्योऽयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः<sup>2</sup> ॥२७॥

बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्<sup>3</sup> ॥२८॥

सुवर्णमेकं गामेकां भूमेरप्येकमङ्गुलम् ।

हरन् नरकमाप्नोति यावदाभूतसम्प्लवम् ॥२९॥

तडागानां सहस्रेण अश्वमेधसतेन च ।

गवां कोटिप्रदानेन भूमिहर्ता न शुध्यति ॥३०॥

स्वदत्तां परदत्तां वा यो हरेत् वसुन्धराम् ।

स विष्टायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥३१॥

फालकृष्टां महीं दद्यात् सबीजां सस्यशालिनीम् ।

यावत्सूर्यकृतालोकस्तावत्स्वर्गो महोयते ॥३२॥

षष्टिवर्षसहस्राणि स्वर्गो वसति भूमिदः ।

आच्छेत्ता चाऽनुमन्ता च तान्येव नरके वसेत् ॥३३॥

वारिहीनेष्वरष्येषु शुष्ककोटरवासिनः ।

कृष्णसर्पास्तु जायन्ते देवब्रह्मस्वहारिणः ॥३४॥

अन्यायेन हृता भूमिरन्यायेन तु हारिता ।

हरतो हारयतश्च दहत्यासप्तमं कुलम् ॥३५॥

अस्मत्कुलक्रमगताः समुदाहरन्ति

अन्येऽपि दानमिदमभ्युपमोदनीयम् ।

लक्ष्मीचला सलिलबुद्बुदवन् नराणां

दानं फलं परमतः परिपालनीयम्<sup>4</sup> ॥३६॥

प्रजाहितार्थं स्थितयः प्रणीता धर्मेषु विद्वान् परिपालयेत् ।

यो लोभमोहाद्वरते दुरात्मा सोऽधो व्रजेद् दुर्गतिमाशु कष्टाम्<sup>5</sup> ॥३७॥

यानीह दत्तानि पुरा नरेन्द्रैर् दानानि धर्मार्थप्रशस्कराणि ।

निर्माल्यवान्तप्रतिमानि तानि को नाम साधुः पुनराददीत<sup>6</sup> ॥३८॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ<sup>7</sup> ॥३९॥

शङ्खो भद्रासनं छत्रं वराश्वा वरवारणाः ।

भूमिदानस्य चिह्नानि फलमेतत् पुरन्दर ॥४०॥

अस्मिन्वंशेऽन्यवंशे च यः कश्चिन् नृपतिर्भवेत् ।

तस्याऽहं हस्तलग्नोऽस्मि शासनं न व्यतिक्रमेत् ॥४१॥

<sup>1</sup> Read ब्राह्मणा—

<sup>2</sup> Metre : *Sālinī*.

<sup>3</sup> Metre of verses 28—35: *Anuṣṭubh*.

<sup>4</sup> Metre : *Vasantatilakā*.

<sup>5</sup> Metre : *Upajāti*.

<sup>6</sup> Metre : *Indravajrā*.

<sup>7</sup> Metre of verses 39—41 : *Anuṣṭubh*.



वाताभ्रविभ्रममिदं वसुधाधिपत्यम् आपातमात्रमधुरो विषयोपभोगः ।  
 प्राणास्तृणाग्रजलबिन्दुसमा नराणां धर्मः सखा परमहो परलोक्याने<sup>1</sup> ॥४२॥  
 मद्रंशजाः परमहीपतिवंशजा वा पापादपेतमनसो भुवि भाविभूपाः ।  
 ये पालयन्त्यमरविभ्रमुवः स्वराज्ये तेषां भया विरचितोऽञ्जलिरेष मूर्ध्नि ॥४३॥  
 अभ्यघरस्य पौत्रेण श्रीधर्मस्य सूनुना [1\*] लिखितं वत्सराजेन चेदीशदशमूलिना<sup>2</sup> ॥४४॥\*]  
 पण्डितश्रीकेशवल्लितम् ।  
 सूत्रधारनामलेनोत्कीर्णम् ।  
 शुभं भवतु ।

## TRANSLATION

Om! Adoration to Brahman!

[For a translation of vv. 1-13, see that of vv. 1-10, 12, 14 and 15 on pp. 296 ff.]

(Verse 14) His (*i.e.*, Yaśaḥkarṇa's) enemies, who had somehow repaired to the bank of a lake in the cavity of some very high and lordly mountain, and felt there slightly at ease, were in an instant filled with consternation, saying to one another "It has come!" when they heard the echo (*of their own talk*) and saw their own reflections in water (*which appeared to them*) like their gathering foes! What more (*need we say*)? Such was that (*prowess*)!

[For a translation of v. 15, see that of v. 13 on p. 330.]

(V. 16) The dart of grief rankles, being planted deeply in the hearts of enemies' wives by him (*i.e.*, Gayākarṇa) who was eager to expand his glory in (*all*) quarters, had a noble family and was endowed with excellences.<sup>3</sup>

[For a translation of v. 17 and 18, see that of vv. 14 and 15 on p. 330.]

(V. 19) He (Narasimhadēva) poured five or six drops of water by way of gifts on the hands of the Brāhmaṇas. Even with these, they satisfy their desire for wealth and afterwards show their contempt for (*the ocean which is*) a mine of jewels.

(V. 20) [Occupying a high position like Mēru], (*this*) ruler of the earth exceedingly gratifies the suppliants by his great gifts such as the *tulā-puruṣa*.<sup>4</sup>

(V. 21) Extirpating the hostile Kshatriyas and bestowing the earth on the Brāhmaṇas he was (*as it were*) vying with Paraśurāma.

[For a translation of vv. 22 and 23, see that of vv. 16 and 17, above, p. 330.]

(V. 24) When the sky is whitened by the light of the moon which is his glory, the flock of birds, flying somehow in it, appears to be ashamed (*as it were*).

(V. 25) Triumphant is his son, the king Vijayasimha, who is the repository of attractive qualities (*and*) the abode of auspicious things; (*who is*) adorned with abundant fame; (*who is*) the sun on the earth whose rays rest on (*the confines of*) the world, and who has destroyed the lions, namely, his foes!

(V. 26) May that illustrious Gōsaladēvī be glorious!—(*she*) whose glance is a (*veritable*) shower of nectar, whose company is an excellent treasure and whose speech is the wish-fulfilling jewel!

<sup>1</sup> Metre of this and the next verse: *Vasantatilakā*.

<sup>2</sup> This is a verse in the *Aśvaghobh* metre. Read the first half as अभ्युदरस्य पौत्रेण श्रीधर्मस्य सूनुना । Compare verse 29 in the Jabalpur plates of Jayasimha.

<sup>3</sup> There are puns on *vaṁṣa* and *gṇa*. When a person, having bamboos and ropes, wants to spread a canopy, he fixes the pegs deep in the ground.

<sup>4</sup> See above, p. 298, n. 8.



And he, the *Paramabhaṭṭāraka*, *Mahārājādhirāja* (and) *Paramēśvara*, the illustrious *Vijayasimhadēva*, a devout worshipper of *Mahēśvara*, the lord of *Trikaliṅga*, who by (the might of) his arm has acquired suzerainty over the three kings, (viz.) the lord of horses, the lord of elephants (and) the lord of men, (and) who meditates on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja* (and) *Paramēśvara*, the illustrious *Vāmadēva*,—this victorious (king),—having called together the *Mahārājñī*, the illustrious *Mahākumāra*, the glorious *Ajayasimhadēva*, the *Mahāmantrin*, the *Saiva Āchārya Bhaṭṭāraka*, the holy *Rājaguru Vidyādēva*, the *Mahāpurōhita Paṇḍita*, the illustrious *Yajñadhara*, the *Dharma-pradhāna*, the *Mahāmātya Thakkura*, the illustrious *Kiki*, the *Mahāksapaṭalika*, the *Mahāpradhāna*, the *Arthalēkhin Thakkura*, the illustrious *Daśamūlika Vatsarāja*, the *Mahāsāndhivigrahika Thakkura*, the illustrious *Purushōttama*, the *Mahāpratihāra*, the Superintendent of Criminals and Spies, the *Bhāṇḍāgarika*, the *Pramattavāra*, the *Aśvasādhanika*—these and other (officers) and the inhabitants of the village which is to be granted,—duly honours, informs and commands (them as follows):—

“Be it known to you that for the increase of the religious merit and fame of her mother and father and of herself, Our mother, the illustrious *Gōsaladēvī*, having duly bathed in the *Narmadā* and worshipped the holy *Mahādēva* at the famous *Tripurī* on the occasion of a *yugādi* in the year 933, has, with Our permission, given as a grant by pouring water the village *Chōralāyī*, (situated) in the *Sambalā pattalā*, to the extent of its four limits, with its four boundaries well-determined, together with pasture-land, with land and water, with mango and *mahuā* trees, with salt mines, with pits and barren lands, with (the right of) egress and ingress, with fertile and marshy lands, with tree-groves, plant-gardens, grass and so forth, with the cess on *pravāṇis*, liquor, *kāmata* (and) *vāḍa*, with fines (and) *mārgaṇaka*, with the cess on *Viśēṇima*, those for *Paṭṭakila*, *Duṣṭasādhya* and *arḍha-puru-shārika*, with woods and hills, and with the toll (paid at) toll-stations, and free from all obstructions—to the *Brāhmaṇa*, the illustrious *Paṇḍita Sōḍhaśarman*, the son of the illustrious *Paṇḍita Chhiktū*, and son’s son of the *Paṇḍita Sūlhaṇa* and son of the son’s son of the illustrious *Paṇḍita Janārdana*, who belongs to the *Sāvanya gōtra*, has the five *pravaras*, *Bhārgava*, *Chyāvana*, *Āpnavāna*, *Aurva* and *Jāmadgnya*, and is of the *Chhandōga śākhā*.”

And in this matter this is the prayer of the donor:—

(Here follow seventeen benedictive and imprecatory verses.)

(V. 44) (This charter has been) written by *Vatsarāja*, the son of the illustrious *Dharma* and son’s son of *Abhyuddhara*, (who is) the *Daśamūlin* of the lord of *Chēdi*.

Written by the *Paṇḍita*, the illustrious *Kēśava*. Engraved by the *Sūtradhōra Nāmala*.

May there be bliss!

No. 5

#### GOPALPUR STONE INSCRIPTION OF VIJAYASIMHA

This inscription was brought to notice in 1862 by Dr. Fitz-Edward Hall, who gave a partial transcript of some of its lines in a foot-note to his article entitled ‘Three Sanskrit Inscriptions’, published in the *Journal of the Asiatic Society of Bengal*, Vol. XXXI, pp. 113 ff. Subsequently, it was noticed by Sir Alexander Cunningham in 1879 in his *Archæological Survey of India Reports*, Vol. IX, p. 99. Finally, its contents were discussed by Dr. Kielhorn in a short note, published in 1889, in the *Indian Antiquary*, Vol. XVIII, pp. 218 ff. As stated by Dr. Hall, the stone on which the record is incised belonged originally to *Karaṇbēl*, now a village in ruins near *Bhērā-Ghāt*. It was subsequently removed to *Gōpālpur*, a village about 3 miles to the south-east of *Bhērā-Ghāt*, where it was seen by both Dr. Hall and Sir



A. Cunningham. Thereafter, it was missing for a long time; for when Mr. Natesa Aiyar visited Gōpālpur to search for it in about 1917, he could not trace the record anywhere.<sup>1</sup> In October 1952, Dr. M. C. Chaubey of the Hiralal Archaeological Society, Jabalpur, found it built into a wall of the *ākṣhādā* (wrestling hall) near the Kotwali building in Jabalpur. I edit the inscription from an excellent inked estampage, kindly taken by Dr. B. Ch. Chhabra, Government Epigraphist for India.<sup>2</sup>

The inscribed stone had already been broken into two unequal pieces when its estampages were supplied to Dr. Kielhorn. Since then it has developed one more crack. The record consists of 21 lines. The writing, which covers a space of 4' 5" broad by 1' 9½" high, has suffered a good deal. The larger portion of it on the right-hand piece of the stone is in a fair state of preservation, and of the smaller portion on the left-hand piece, the upper four lines and the concluding two or three lines are sufficiently well preserved to be read from a careful impression. A few *akṣhaṣas* have, however, been lost in the two cracks mentioned above. The characters are of the Nāgarī alphabet, resembling those of the Jabalpur stone inscription of Jayasimha.<sup>3</sup> The language is Sanskrit, and excepting *om namō bhagavatē Vāsudēvāya* at the commencement of the first line and the words *śrī-Sōmarāja-krīṭam rāj-āvali-varṇanānam=iti* in line 16, the inscription is in verse throughout. There are, in all, 34 verses, none of which is numbered. The introductory portion of the inscription was composed in an elegant *kāvya* style, but owing to its sad defacement, many of the verses cannot now be deciphered completely and interpreted satisfactorily. As regards orthography, the only points that call for notice are the reduplication of the consonant following *r* as in *-nirvāṇam*, l. 1, the use of *v* for *b* except in such forms as *babḥāvur*-, l. 17 and *vice versa* in *bavṛidhē*, l. 7, and the change of the *anusvāra* to the dental nasal in *-dvēśhyān-chakāra*, l. 13.

The object of the inscription was to record the construction of a temple of Viṣṇu, apparently at Karañbēl, by Harigaṇa, who was descended from a Brāhmaṇa of the Kāśyapa *gōtra*. The names of his first two ancestors, mentioned in line 17, are now lost. Lines 17 and 18 describe Malhaṇa and his concubine, Jōgalā, who was dear and faithful to him. Malhaṇa's son, Hārigaṇa, is described in lines 19 and 20.<sup>4</sup> He had two wives, Mahādēvī and another whose name is lost. He caused a lofty temple of Viṣṇu to be constructed out of love for his chaste wife.<sup>5</sup>

By way of introduction the record gives a description of the Kalachuri kings of Tripurī from Karṇa to Vijayasimha. The first five verses are in praise of the several incarnations of Viṣṇu, to whom the temple was dedicated. The sixth verse appears to have praised men of learning. The seventh verse, which is now partially lost, probably invoked the blessings of Gaṇēśa. From verse 8 begins a description of the Kalachuri family. In the race of the Moon was born Sahasrārjuna, the ancestor of the Kalachuri kings. Verses 12 to 16 appear to have described the illustrious Kalachuri king Karṇa, whose name actually occurs in verses 14 and 16. He is called the seventh *Chakravartin*.<sup>6</sup>

<sup>1</sup> *Ep. Ind.*, Vol. XVIII, p. 73.

<sup>2</sup> This record was rediscovered as the printing of the text portion was nearing completion. Its facsimile plate could not, therefore, be prepared in time for inclusion in this Volume.

<sup>3</sup> Above, No. 64.

<sup>4</sup> Jōgalā was probably the mother of Harigaṇa though this is not stated specifically. Otherwise, there was no need to mention her name in this record. It is also curious that Harigaṇa explicitly mentions her real status. He does not conceal it or gloss over it.

<sup>5</sup> The wording of v. 33 shows that Mahādēvī had died before the inscription was composed. It is not stated at the instance of which of the two wives Harigaṇa erected the temple of Viṣṇu.

<sup>6</sup> The number of ancient *Chakravartins* is variously stated. Some mention six, others seven, and some others as many as fifteen. In some works the six *Chakravartins* are said to be Māndhātā, Dhundhumāra, Hārīschandra, Purūravas, Bharata and Kārtavīrya. *H. D. L.*, pp. 66 ff.



who despoiled kings of their fortune and planted his foot on their heads. His generosity and other merits were described in verses 15 and 16, but the record is very much mutilated in this portion. Yaśaḥkarna is eulogised in verses 17-19, and Gayākarna, in verse 20, but these verses also are very much mutilated. Narasiṃha is extolled in verse 22, and his younger brother Joyasiṃha, in verse 23. The latter's wife Gōsaladēvi is named in verse 24. Finally, Vijayasiṃha, the son of Gōsaladēvi, is described in verse 25. Judging from the preserved portion, the description of all these princes, though written in an artistic style, was merely conventional and did not contain any historical information. Its author Sōmarāja is mentioned in line 16.

The inscription is not dated, but as it belongs to the reign of the Kalachuri king Vijayasiṃha whose known dates range from K. 932 to K. 96 (x), it can be referred to about the last quarter of the 12th century A.C.

TEXT <sup>1</sup>

- 1 सिद्धिः<sup>2</sup> (।\*) ओं नमो भगवते वासुदेवाय ॥ समुत्क्षिपन्तु चत्वारः श्रेयःसम्पत्तये सतां(ताम्) ।  
धर्मार्थिकामनिर्व्वर्णं ५५ णः कृष्णबाहू ५<sup>3</sup> ॥[१॥\*]—<sup>4</sup> केसरिणा हिरण्यकशिपोः क्रोधाग्निरन्तर्गतः  
प्रोद्गच्छन्धिरच्छलेन हृदयं भित्त्वा ध्रुवं दक्षितः । राहुस्त्री विकृता कृतार्धविधवा येनासुरद्रोहिणा  
स त्वां पातु भवाद्भू—
- 2 बाधिशमनस्त्रैलोक्यनाथो हरिः<sup>5</sup> ॥[२॥\*] जयन्ति लोकत्रयदेवराजराजाभिषेकोत्सवमन्त्र[व\*]-  
न्ति । दैत्याधिपप्राण[हृतिप्रि\*]याणि वैकुण्ठकण्ठीरवगर्जितानि<sup>6</sup> ॥[३॥\*] उन्मज्जन्ती पयोधे-  
ज्जटिति सुषटितं दत्तहस्तावलंबा(वा) लक्ष्मील्लक्ष्मीधरेण प्रथमपुलकिता हृष्टलोभ्नाथ नीते ।  
अन्योन्यालो—
- 3 कं(क)रश्मिप्रयितपृथुपथे मानसे मानसेन श्रेयः शृङ्गार[सार्धा] विदधतु भवतां जिष्णु[ना]  
—५—५<sup>7</sup> ॥ (४॥\*) यत्स्रोतः प्र५—र प्रविचरदमृतं राहुणा पीयमानं विज्ञप्तं विश्वमूर्तेः प्रणय-  
पटुगिरा कर्णयुग्मावलम्बो । चन्द्रावर्को कुण्डलाभी श्रितसविधमरुत्सिद्धविद्याधराद्यैः सानन्दं यस्य  
दृ—
- 4 ष्टौ स भवतु भवतां प्रीतये चक्रपाणिः ॥[५॥\*] मनोजवध्वस्ततमोमनोमयः स नित्य—५५—  
रणोज्जितः । [प्र\*][न्या]त्तु सारस्वतभास्करोदये प्रमोदमासाद्य विपक्षितां गणः<sup>8</sup> ॥[६॥\*]  
मातर्मुद्दिष्ट मदीयदन्तशकलं तातस्य तद्देहि मे वत्सालीस्त्यज वेद्म्यहं न जनकं त्वं प्रार्थयेति श्रुते  
[।\*]
- 5 श्रीकण्ठेन विहस्य—५५५—५—५—५—५५—५—५५५—५—५—५<sup>10</sup>  
॥[७॥\*] क्षीरोदप्राणकल्पं स्मरनयनयनं नेत्रमैत्रीनिधानं शृङ्गाराङ्गारधानी घटितविघटितद्वन्द्वयो-  
रिन्दुवि(वि)म्बं(म्बम्) । ध्वस्तध्वान्तप्रचारं त्रिजगति जयति प्रस्फुरद्वृत्तधा—
- 6 रं सद्दंशारम्भवि—५५५५५५—५—५—५—<sup>11</sup> ॥[८॥\*] उदय—५ विभूषितवि[भ्रमो]

<sup>1</sup> From an inked estampage kindly taken by the Government Epigraphist.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Read शाङ्गणः कृष्णबाहुवः.

<sup>4</sup> Metre : *Anuṣṭubh*.

<sup>5</sup> These two *akṣaras* may be conjecturally restored as स्वेच्छा Cf. स्वेच्छाकेसरिणा in the *maṅgala-śloka* of the *Dharmajālaka*.

<sup>6</sup> Metre : *Sārdūlavikrīḍita*.

<sup>7</sup> Metre : *Upajāti*.

<sup>8</sup> Restore स्थादरेण. Metre of this and the next verse : *Sragdhara*.

<sup>9</sup> Metre : *Vanīśastha*.

<sup>10</sup> Metre : *Sārdūlavikrīḍita*.

<sup>11</sup> Metre : *Sragdhara*.







- दोषविषया(यो) दोषाकरश्चन्द्रमाः<sup>1</sup> ॥[२२॥\*] रराज राजब्रजधर्मराजस्तस्यानुजः श्रीजयसिंह-  
देवः । येना ७ - विद्विषदश्रुतोयैः कृतान्तराज्ये निजम-
- 16 षडलाभः<sup>2</sup> ॥[२३॥\*] श्रीमद्गोसलदेवी ७, ७ ७ ७ ७ ७ - ७ ७ ७ ७ ७ ७ - ७, ७ ७ ७ ७ ७  
मालया<sup>3</sup> ॥[२४॥\*] जयति तदङ्गसुजन्मा शूरः श्रीविजयसिंहदेवनृपः । यदसिः शत्रुषु कालः सूते  
शुभ्रं यशस्वित्रं(त्रम्)<sup>4</sup> ॥[२५॥\*] श्रीसोमराजकृतं राजावलीवर्णनमिति ॥३३॥ कस्यपान्व-  
यवद्विष्णुविष्णुभक्तिमनीषिणः ।
- 17 प्र[ज्ञा\*]ज्ञानधना विप्रा बभूवुर्भुवि - ७ ७<sup>5</sup> ॥[२६॥\*] ७ ७ ७ ७ ७ - ७, ७ ७ ७ ७ ७ - ७ ७ ।  
यद्यज्ञोज्योतिरद्यापि प्रस्फुरन्न निवर्तते ॥[२७॥\*] अभवदमुष्य तनूजः कृतिजनसुमनोमनोरथ-  
[स्थानं (नम्)।] . . . . . सुज्ञस्तेजःप्रज्ञावतां विज्ञः<sup>6</sup> ॥[२८॥\*] तस्मादखर्व्वगुणपर्व्वतग-  
व्वितोभू[त्\*] श्रीमल्हणः
- 18 श्रितनयस्तनयः कृतज्ञः । - - ७ - ७ ७ ७ - ७ ७ - ७ - - - ७ तस्य चरमं वरमंव(व)रस्य<sup>7</sup> ॥  
[२९॥\*] जोगलेति प्रियानूढा तस्यासीच्चावदशना । हृदयानन्दजननी संपत्तिरिव निश्चला<sup>8</sup> [३०॥\*]  
सत्यं नास्ति विनामुना न सुकृतं ज्ञानं विवेकक्षमादानाद्याः
- 19 कलिकालकिल्बि(ल्वि)ष[वशा]न्नाथ प्रणष्टा गुणाः । [ज्ञात्वं]वं ह[रिणा\*] गणः किल निजः  
संप्रेषितो यः क्षितित्तानुत्कर्षयितुं कृती हरिगणस्तस्मात्स जज्ञे ध्रुवं(वम्)<sup>9</sup> ॥[३१॥\*] अयं  
धीराधारस्तरुणकरुणालंकृतमनाः सतां नेत्रानन्दं जगति जनयन्नि-
- 20 न्दुरुचिरः । प्रसन्ना - - - [श]महितरतिः [शिल्पि]महितः स राज्ञां धर्मज्ञश्चिरमतुलकीर्तिः स्थिर-  
मतिः<sup>10</sup> ॥[३२॥\*] महादेवीति नाम्नासीद्धर्मपत्नी पतिव्रता । सुचरिताजराप्यस्य ७ ७ ७ सहध-  
म्मिणी<sup>11</sup> ॥[३३॥\*] वसत्यन्तःप्रीतस्त्रिभुवनगुरुस्फाटिक[गि]-
- 21 रौ गृहं ताव[त्\*] - - ७ ७ ७ ७ ७ - तुल्यमहसः । [स]ती[प्रेम्णा\*] तेन प्रणतिपटुना कारितमिदं  
ध्रुवं विष्णोः शुभ्रं भवनमिह कैलाससदृशं(शम्)<sup>12</sup> ॥[३४॥\*]

## TRANSLATION

Success ! Ōm ! Adoration to the divine Vāsudēva !

(Verse 1) May the four dark-blue [arms] of Viṣṇu grant (*the four objects of human life, viz.*) *dharma, artha, kāma* and *nirvāṇa*<sup>13</sup> for the attainment of bliss by good people !

(V. 2) May Hari, the lord of the three worlds, who allays the anguish of worldly existence, protect you !—(*Hari*) who, assuming the form of a lion [by self-will], brought clearly to view the inward fire of wrath of Hiraṇyakaśipu, which gushed out in the guise of blood when he tore his heart<sup>14</sup> (*and*) who, being a hater of *asuras*, caused harm to the wife

<sup>1</sup> Metre : *Sārdūlavikrīḍita*.

<sup>2</sup> Metre : *Upajāti*.

<sup>3</sup> Metre : *Anuṣṭubh*.

<sup>4</sup> Metre : *Āryā*.

<sup>5</sup> Read विभ्रुताः. Metre of this and the next verse : *Anuṣṭubh*.

<sup>6</sup> Metre : *Āryā*.

<sup>7</sup> Metre : *Vasantatilakā*.

<sup>8</sup> Metre : *Anuṣṭubh*.

<sup>9</sup> Metre : *Sārdūlavikrīḍita*.

<sup>10</sup> Metre : *Śikharīṇī*.

<sup>11</sup> Metre : *Anuṣṭubh*.

<sup>12</sup> Metre : *Śikharīṇī*.

<sup>13</sup> These are religious merit, wealth, enjoyment of pleasures and final emancipation respectively.

<sup>14</sup> This describes the man-lion incarnation of Viṣṇu.



of Rāhu, making her half-widowed<sup>1</sup>!

(V. 3) Victorious are the roarings of (Vishṇu), the lion of Vaikuṇṭha, which are fond of depriving the lord of demons of his life and which served as *mantras* (*chanted*) at the coronation of (Indra), the lord of the three worlds!

(V. 4) May Lakshmi secure the highest bliss for you!—(*she*) who first became horripilated as she, immediately after coming out of the ocean, was well supported with his hand by Vishṇu with his hair standing on its end, and was led forth [with great respect] by him, the victorious one, her mind being full of love as its large paths were illumined by the rays of each other's looks!

(V. 5) May that Chakrapāṇi (Vishṇu) cause you joy!—(*he*) to whom, the omnipresent one, the Sun and the Moon—who, looking like ear-ornaments as they clung to his ears, were observed with joy by the gods, the *siddhas* and the *vidyādharas* who were nearby—respectfully intimated in exceedingly loving words that the nectar from [the vessel in his hand] was being drunk by Rāhu<sup>2</sup>!

(V. 6) May the multitude of learned men who have the ignorance of their minds rapidly dispelled and who feel delighted on the rise of the sun of literature . . .!

(V. 7) "Mother, give me the piece of my tusk which appears on the head of Father." "Child, give up this importunity. I know nothing of it. You should beg of your father."<sup>3</sup> When Śrīkaṇṭha laughed as these words were heard, . . .!

(V. 8) Victorious in the three worlds is the disc of the moon with a shining edge, which is almost like the life of the milk-ocean; which is the eye of policy of the god of love, the receptacle of joy to the people's eyes and the fire-pan of love to couples, joined or separated; which dispels the spread of darkness and has produced a noble (*royal*) family . . .!

(V. 9) Glorious in the sky is the Moon, adorned by a multitude of stars, who in beauty resembles the Kaustubha which adorns the breast of Vanamālin (Vishṇu) . . .!

(V. 10) In his race there was born Sahasrārjuna, the great (*king*) who with his thousand ray-like arms resembled the sun . . . . .

(V. 11) After him there flourished many lords of the earth, whose minds were full of great compassion, and who, with their pillar-like glory, supported the Kalachuri family; the fire of whose prowess flared up with [the tears] shed in grief by the enemies' wives . . . . .

(V. 12) . . . . . who sharpened his sword with the tears discharged by the eyes of the wives of the enemies killed by him . . . . .

(V. 13) . . . . . the flames of fire shooting up from the destruction, caused in anger, of the palaces of the enemies, which rose without any obstruction to the orb of the moon . . . . .

(V. 14) *Karṇadēva*, the seventh *Chakravartin*<sup>4</sup> (Universal Emperor), who despoiled (*other kings*) of their royal fortune by levying heavy tributes (*as the sun deprives the moon of its*

<sup>1</sup> Vishṇu cut off the head of Rāhu as he was drinking nectar. The head became immortal, but the body fell down dead. Rāhu's wife could not, therefore, enjoy any physical pleasures in his company and was thus half-widowed.

<sup>2</sup> Rāhu, disguised as a god, was sitting in the midst of gods while Vishṇu in the form of Mōhinī was serving nectar to them.

<sup>3</sup> This is evidently a dialogue between Pārvatī and the elephant-headed Gaṇēśa. The latter is described as *eka-danta* 'having only one tusk'. He thinks that his other tusk, which is missing, is seen in the form of the moon on the head of his father Śiva. The verse in the lost portion may have had words invoking the blessings of the god.

<sup>4</sup> See above, p. 633, n. 3.



*lustre by means of its numerous rays*), who planted his foot on the heads of eminent kings (*even as the sun sheds its rays on the peaks of high mountains*) . . . . .

(V. 15) "He is the (*wish-fulfilling*) Pārijāta . . . . . Have you heard anywhere such a milk-ocean from the words of slanderous people . . . . . ?" The ocean speaks with the shrieks of water-elephants . . . . .

(V. 16) The illustrious Karṇadēva, who feels rebuked, recollecting his past deed as soon as the half word *Vāli-* was heard by him<sup>1</sup> . . . . .

(V. 17) There was his son, the king Yaśaḥkarna, [the night lotus in the form of whose fame] did not wither even when the night had passed . . . . .

(V. 18) That king, single-handed as he was, struck (*his enemies*) in battle with thick (*showers of*) arrows without concealing himself, . . . . . formerly in the holy place . . . . .

(V. 19) In (*the expedition for*) the capture of cows, Arjuna, without revealing himself, defeated (*his*) well-wishers, friends and others<sup>2</sup> . . . . .

(V. 20) The illustrious Gayākarna, as he proceeded for the conquest of the quarters, attacked his enemy and destroyed him . . . . . Others rose high with . . . . . fallen on their heads.

(V. 21) In the land which had been abandoned (*by his enemies*), where *lavalī* and beautiful *sāla* trees were growing thickly and which was infested by tigers, he always and incessantly engaged himself in capturing elephants . . . . .

(V. 22) There is truth in the speech of the illustrious king Narasiṃhadēva, liberality on the palm of his hand, valour on the battlefield, wealth . . . . . Have not his people said that the moon (*which possesses these qualities*) is (*rightly known as*) *dōshākara* since it is subject to the fault of superfluity<sup>3</sup> ?

(V. 23) There shone his younger brother, the illustrious Jayasiṃhadēva, who was (*verily*) Dharmarāja (*i.e.*, Yudhisṭhira) among a multitude of kings (*and*) who [sharpened] his sword with the tears of his enemies in the domain of the god of death.

(V. 24) The illustrious Gōsaladēvī, . . . . .

(V. 25) Victorious is the illustrious and brave Vijayasiṃhadēva, who was nobly born of her body—whose sword, black as it is (*in fighting*) with his enemies, produces, oh wonder ! white glory<sup>4</sup> !

Here ends the description of the line of kings, composed by Sōmarāja.

(V. 26) There were Brāhmaṇas who increased the family of Kaśyapa, who were

<sup>1</sup> The reference is to an incident in the life of Rāma. During his exile, he became an ally of Sugrīva, and hiding himself behind trees, he wounded Vāli while the latter was fighting with Sugrīva. The sense intended in this verse seems to be that Karṇadēva, who regarded himself as an incarnation of Rāma, felt rebuked when he heard the incomplete word *Vāli-*; for he was reminded of the shady incident in his past life. As the verse is unfortunately much mutilated, the full significance of the description is not clear.

<sup>2</sup> This refers to the expedition of the Kauravas for the capture of the cows of Virāṭa in whose city the Pāṇḍavas were living *incognito*. Arjuna, disguised as Bṛihannalā, fought and defeated his relatives and well-wishers who had sided with the Kauravas. The poet seems to have instituted a comparison here between Arjuna and Yaśaḥkarna. The latter also undertook an expedition for the conquest of the earth (*gṛ*), but he defeated his enemies, not his friends and well-wishers, without concealing his identity. He was thus greater than Arjuna.

<sup>3</sup> There is a pun on the word *dōshākara* which means (i) the store of blemishes (*dōsh-ākara*) and (ii) the maker of the night (*dōshā-kara*).

<sup>4</sup> There is a pun on the word *kāla* which means (i) black and (ii) the god of death. The apparent contradiction disappears when the word *kāla* is taken in the second sense.



keen on devotion to Vishṇu and who regarded their intelligence and knowledge as their wealth.

(V. 27) . . . . . the light of whose fame does not cease to shine even now.

(V. 28) His son was . . . . . who was the object of the desires of the noble minds of virtuous people . . . . . and who was foremost among those who are possessed of self-respect and intelligence.

(V. 29) From him was born the illustrious **Malhaṇa**, who was versed in politics and correct in conduct, and who felt proud of his mountain-like numerous excellences.

(V. 30) He had a beautiful mistress, **Jōgalā** by name, who delighted his heart like his fortune, and who was unswerving in her fidelity.

(V. 31) Verily there was no good deed that he did not perform. Knowledge, discrimination, forgiveness, charity and other excellences did not (*in his case*) perish on account of the sinfulness of the Kali age. To enhance those (*excellences*) there was verily born from him the wise **Harigaṇa**, who, they say, is Hari's own attendant, sent by him purposely to the earth.

(V. 32) This (*Harigaṇa*) is the support of wise men (*and*) has his mind adorned by great compassion. Being charming like the moon, he gives delight to the eyes of the good. He is fond of tranquility and is honoured by artisans. He is conversant with the duties of kings, is possessed of lasting and incomparable fame and has firm determination.

(V. 33) He had a lawful and chaste wife named **Mahādēvī** and also another . . . who is well-conducted and is his companion in the performance of religious rites.

(V. 34) May this Kailāsa-like temple of Vishṇu, which has been caused to be constructed by him who is adept in devotion (*to the god*), out of love for his chaste wife,<sup>1</sup> endure as long as (*Śiva*), the creator of the three worlds, joyfully dwells on the mountain of crystal (*i.e.*, Kailāsa)!

<sup>1</sup> See above, p. 653, n. 4.







# INDEX

The Arabic numerals refer to the pages of the Texts and Translations, and the Roman numerals to those of the Introduction; *n.* after a numeral, to foot-notes, and *add.*, to Additions and Corrections. The following other abbreviations are also used:—*au.* = author; *Br.* = Brāhmaṇa; *ca.* = capital; *ch.* = chief; *ci.* = city; *co.* = country; *com.* = commentator; *di.* = district or division; *dn.* = division; *do.* = ditto; *dy.* = dynasty; *enr.* = engraver; *ep.* = epithet; *f.* = female; *feu.* = feudatory; *gen.* = general; *k.* = king; *l.* = locality; *l.m.* = land measure; *m.* = male; *min.* = minister; *mo.* = mountain; *myth.* = mythological; *n.* = name; *off.* = officer; *pr.* = prince; *q.* = queen; *rel.* = religious; *ri.* = river; *s.a.* = same as; *sur.* = surname; *te.* = temple; *t.d.* = territorial division; *tit.* = title; *tn.* = town; *vi.* = village; *wk.* = work.

## A

*a*, initial, in a transitional form, .. .. 419.  
*a*, initial, with a curve on the left, .. .. 402.  
*ā*, initial, with a curve on the left, .. .. 5, 402.  
*ā*, medial, with a *mātrā* or curve above the line, .. .. 5, 13, 22, 52.  
*ā*, medial, with the vertical stroke half-drawn, .. .. 25, 38, 187.  
*ā*, medial, crescent-shaped .. .. 199.  
*ābdika-śrāddha*, 'an annual rite in honour of a dead person,' .. .. 240 n.  
*Abdullā*, Muslim historian, .. .. cxxxii.  
*Abhidhānachintāmaṇi*, Sanskrit lexicon, .. .. xl n., lxx n.  
*ābhigāṃika-guṇas*, 'attractive qualities', .. .. 41, 49, 54, 105, cxxxvii.  
*Abhimanyu*, *Sāmavāṃśi k.*, .. .. cxxi n., cxxv.  
*Abhinavagupta*, Sanskrit com., .. .. 389.  
*Ābhīra*, *dy.*, .. .. 2, 4, 603, iv.  
*Ābhīras*, xxiii, xxiv, xxvi and n., xxxi-xl, cxlvi, cxlvii, clxv, clxxviii, clxxix; their original habitat, xxxi; conjoined with the *Śūdras*, xxxi; called *Mlechchhas*, xxxi and n.; their language called *Apabhraṃśa*, xxxi and n., also *Sāburī*, xxxi n.; their migration to the south, xxxi; now known as *Ahīras* in Khandesh, xxxii; their avocations, xxxii, xxxiii; R. G. Bhandarkar's view about their migration to India in the 1st cen. A.C. examined, xxxii; their caste different from *Śūdra*, xxxii; their rise in social status, xxxiii; their *gaṇas*, xxxiii; called *Andhrabhṛityas* in the *Purāṇas*, xxxiii; foundation of their kingdom by *Īśvarasēna*, xxxiii; their patronage to Sanskrit, xxxiv; the successors of *Īśvarasēna*, xxxiv; period of their rule, xxv, xxvi, xxxiv; extent of their kingdom, xxv, xxxiv; later *Ābhīra* kings, xxxiv; their patronage to Buddhism, xxxiv; guilds in their kingdom, xxiv-xxxv.  
*Ābhīras*, feudatories of, xxxv-xl; *Mahārājas* of

*Valkha*, xxxv-xxxvi; *Īśvararāta*, xxxvii; kings of *Māhishmatī*, xxxvii-xl; *Śaka Śridhara-varman*, .. .. xxxvii.  
*Ābhīrapallī*, *vi.*, .. .. 226, 233.  
*Ābhōṇa*, *vi.*, .. .. 38.  
*Ābhōṇa* plates of *Śaṅkaragaṇa*, .. .. 38, 44, 46 n., 47, 48, 127, xlv-xlix, cxlvii.  
*Abhyantarasiddhika*, 'with full powers of adjudication of law-suits', privilege, .. .. 151, 154 n.  
*Abhyantarasiddhyā*, *do.*, .. .. 154 n., 406.  
*Abhyuddhara*, *m.*, .. .. 331, 652.  
*Abirīa*, *co.* of the *Ābhīras*, .. .. xxxi.  
*Ābuka*, *Br. donee*, .. .. 66.  
*Abu Rihān*, *s.a.* *Albērūnī*, .. .. iii.  
*Achalapura*, *vi.*, .. .. 612, 615, 617.  
*Achalapura*, *s.a.* *Ellichpur*, *ca.* of a feudatory *Rāśtrakūṭa* family, .. .. 84, lxxxii, lxxxiii and n.  
*A-chāta-bhaṭa-prāvēṇya*, privilege, .. .. 24 n., 27, 55, 41, 46, 50, 54, 61, 70, 77, 80, 120, 390.  
*Āchchaḍa*, *Br. donee*, .. .. 103 and n., 109.  
*Achchhāran*, *vi.*, .. .. 27, xliii.  
*Āchhu*, *s.a.* *āśū*, coin, .. .. 597 and n., clxxxix.  
*Āchugi II*, *feu.* of *Chālukya Vikramāditya VI*, .. .. civ.  
*Adalwār*, *vi.*, .. .. 7 n.  
*ādāna*, 'a tax', .. .. 43 n.  
*Ādīśanaibandhika*, 'Recorder of orders', *off.*, .. .. 384, 597, cxlii n.  
*Ādīkārika*, *off.*, .. .. 41, 50, 54, 61, 70, 77, 80 n., 86, 93, 99, 106, 114, 120, 150 n., 169, cxli.  
*ādīśthāna*, 'a town', .. .. 606, 610, 611, xxxviii, cxxxv.  
*Ādhyakṣha*, 'head of a department', .. .. cxxxix.  
*Ādinagara*, *ca.* of *k.* *Indraratha*, .. .. cxxi.  
*Āditikuṇḍalāharaga*, Sanskrit play by *Kādambarī-rāmakṛishṇa*, .. .. clxxiv n.  
*Āditya*, *off.*, .. .. 161, 165.  
*Āditya*, *Br. donee*, .. .. 617.  
*Ādityanāga*, *Br.*, .. .. 103, 109.  
*Ādityarāja* or *Ādityaśakti*, *Sindhraka ch.*, .. .. 111, 115, 118, 121, lviii.  
*Ādityaravi*, *Br. donee*, .. .. 66, 71.  
*Ādityaravi*, *Br. donee*, .. .. 168 n., 172.



- Ādityasārman, *Br. donee*, .. .. 73, 74.  
 Ādivarāba type of coins, .. .. clxxxviii n.  
 Ādivarāba-drumma, coin, .. .. clxxxiii n.  
 Āgama, 'a sacred wk. of Śaivism', .. .. 308, 429.  
 Āgamas, 'sacred works of Buddhism', .. .. 466, 473.  
 Āgarā, *s.a.* Āgarā, *vi.*, .. .. 323, 326, 330, cvi.  
 Aghōraśiva, *Śaiva ascetic*, .. .. 207, 221, lxxxvi, clii, cliv, clvi.  
 agnihōtra, 'offerings to fire', 35, 37, 40, 44, 48, 51 *add.*, 52, 56 *add.*, 58, 66, 72, 78, 83, 89, 96, 118, 122, 131, 139, 144 *add.*, 163, 172, 617.  
 agnihōtrīn, *ep. of Br.*, .. .. 396.  
 agnikūṇḍa, emblem of solar worship, .. .. cxlix.  
 Agniśārman, *Br. donee*, .. .. 66, 71.  
 Agniśhōma, *Vedic sacrifice*, .. .. cxlvi.  
 Agnivarman, *Śaka m.*, .. .. 2, 4.  
 agrabāra, 'a village donated to a Br.', 21, 28, 37, 144, 612, 617, cxxxv, cxlii, cxlv, clviii, clx, clxii.  
 Agrawala, V.S., .. .. clxxxii.  
 Ahadāpāda, *vi.*, .. .. 340, 344.  
 ābāra, *i.d.*, 26, 28, 103, 109, 118, 122, 124, 127, 133, 139, 144, 606, 609, 610, cxxxiv and n., cxxxv.  
 Āhavamalla, *s.a.* Sōmēśvara I, *Later Chālukya k.*, xciv, xcvi, xcvi.  
 Ahihaya, *s.a.* Haihaya, *royal family*, 576 and n., 578 and n.  
 Ahirōla, *Early Gurjara pr.*, .. .. 103, 104, 108, lv.  
 Ahmad Nial Tigin, *Muslim governor*, .. .. xci.  
 ai, initial, .. .. 437.  
 ai, medial, with *mātrās* above the line, .. .. 5, 22.  
 ai, medial, with *mātrās* placed one beyond the other, .. .. 166.  
 ai, medial, with one of the *mātrās* encircling the letter, .. .. 166.  
 ai, medial, with a curve on the left, .. .. 199, 375.  
 Aihōle inscription of Pulakēśin II, xliii, l, li, liii, lix, cxv.  
 Airikīṇa, *s.a.* Ēran, *tn.*, .. .. 609.  
 Ajayagarh, *fort*, .. .. 280.  
 Ajayagarh inscription of Nāna, .. .. 267 n.  
 Ajayagarh rock inscription of Viravarman, xcvi.  
 Ajayasimha, *Kalachuri crown pr.*, 364, 646, 652, i n., cviii.  
 Akālalajada, *Sanskrit poet*, .. .. lxxviii, clxxiv and n.  
 Akālavarsha, *viruda* of Rūshtrakūṭa Kriṣṇa II, lxxii.  
 Akaltarā, *vi.*, .. .. 430, 437, clxxviii.  
 Akaltarā stone inscription of Ratnadēva II, .. .. 430, 437, 466 n., clxxviii.  
 Ākarāvanti, *s.a.* Malwa, .. .. xxxvii.  
 Akbar, *Emperor*, .. .. cxxxiii.  
 Akharauda, *vi.*, .. .. 325, 327, 330.  
 Aknurēśvara, *s.a.* Anklēśvar, *i.d.*, 58, 59, 65, 66, 67, 71, cxxxiv.  
 Akshapāda, *fomder of the Nyāya system*, .. .. 517.  
 Akshapāṭalika, 'Record-keeper', *off.*, .. .. 330.  
 aksharas, cancelled, .. .. 186, 187, 189 n.  
 aksharas added later, 325 and n., 327 n., 319, 344.  
 akshaya-nīvi, 'a perpetual endowment', .. .. 3.  
 akshaya-triṭīya, *s.a.* Vaiśākha śu. di. 3, 11, 491, 492 and n., 493, xxx, clxiv.  
 Āladēva, *Br.*, .. .. 345, 346.  
 Alaurā, *vi.*, .. .. 370, 373.  
 Albērūni, *Muslim au.*, .. .. 254 n., iii n., xci, clxxxii.  
 Al-Bilāduri, *Muslim historian*, .. .. lvi, lxiv, lxv n.  
 Alha-Ghāt, .. .. 322, 323.  
 Alha-Ghāt stone inscription of Narasimha, 322, cv.  
 Alhaṇa, *scribe*, .. .. 399, 403, 409.  
 Alhaṇadēvi, *q. of Kalachuri Gayākarna*, 313, 319, 320, 326, 330, 637, 643, 648, i, cv, cxxxix, civ n., clx, clxix.  
 Alla, *off.*, .. .. 103, 109.  
 Allahabad pillar inscription of Samudragupta, 6 n., 39 n., xxxiii, xxxviii.  
 Allan, .. .. clxxxiv, clxxxviii.  
 Allāsakti, *Sēndraka pr.*, 27, 111, 112, 115, 116 and n., 117 n., 118 and n., 121, xxvii, xlv, lviii, cxlviii; his *virudat*, lviii; his date, lviii, lix.  
 Allūraka *s.a.* Alurā, *vi.*, .. .. 133, 134, 136.  
 alphabets :—  
 Box-headed, .. .. 611.  
 Brāhmī, .. .. 1.  
 Nāgarī, 179, 182-186, 196, 198, 204, 225, 234, 237, 252, 264, 276, 278, 285, 288, 289, 300, 303, 309, 312, 321, 323, 325, 332, 340, 345, 346, 359, 364, 365, 368, 369, 373, 383, 398, 402, 409, 417, 419, 423, 430, 437, 443, 446, 450, 458, 463, 474, 478, 483, 491, 496, 502, 512, 519, 534, 543, 550, 555, 558, 563, 569, 576, 580, 582, 585, 587, 588, 593, 596, 599, 623, 627, 632, 636, 645, 653.  
 Northern, .. .. 38, 72, 75, 79, 82, 90, 97, 618.  
 Proto-Bengali, .. .. 250.  
 Proto-Nāgarī, .. .. 174, 176.  
 Southern, archaic variety of, .. .. 165.  
 Southern, western variety of, 5, 8, 10, 13, 19, 22, 25, 30, 33, 38, 44, 52, 57, 72, 75, 79, 82, 90, 97, 103, 110, 117, 123, 127, 132, 137, 146, 603, 605, 618.  
 Altekar, A.S., .. .. 35, 89 n., liii and n., xcvi.  
 Ālupas, *dy.*, .. .. 1.  
 Alurā, *vi.*, .. .. 134.  
 Āluvas, *s.a.* Ālupas; *dy.*, .. .. 1.  
 Āmaha, *Br.*, .. .. 239, 249.  
 amalasāraka, 'circular fluted disc on the spire of a temple', .. .. 220 n.  
 Āmaṇadēva I, *Kalachuri pr.*, .. .. 520, 527.  
 Āmaṇadēva II, *Kalachuri pr.*, .. .. 519, 521, 527.  
 Āmaṇadēvi, *f.*, .. .. 583, 584.  
 Amarakaṇṭak, *vi.*, .. .. 387, cl n., clx.  
 Amarakaṇṭak statue inscription, .. .. 586.  
 Amararāma, *te. of Śiva*, .. .. 291.  
 Amarasimha, *Kalachuri pr.*, .. .. cxxxiii n.



- Āmardaka, *l.*, .. .. . clii, cliii *n.*  
 Āmardakatīrtha, *boly place*, .. .. . cli, clii.  
 Āmardakatīrthanātha, *Saiva ascetic*, .. . cli, cliii, cliv.  
 Amarikā, *f.*, .. .. . 199, 204 and *n.*  
 Amaturrā, *vi.*, .. .. . 188.  
 Amātya, 'a minister', .. 183, 184, 271, cxxxix, cxl,  
 .. .. . cl, clx, clxviii.  
 Āmbachh, *vi.*, .. .. . 24.  
 Ambashtha, *caste*, .. .. . xxxii and *n.*  
 Ambayapallikā *vi.*, .. .. . 135, 138 and *n.*  
 Āmbē stone inscription, .. .. . xxxiv.  
 Āmbē-Avaṅgaṇa, *s.a.* Āmbēgaon *vi.*, 147, 149, 153.  
 Āmbēgaon, *vi.*, .. .. . 149.  
 Ambikādevī, *Haibaya princess*, .. . cxxxiii *n.*  
 Ambipāṭaka, *s.a.* Āmkuhi, *vi.*, .. 206, 208, 220.  
 Ambōli, *vi.*, .. .. . lvii.  
 Āmkuhi, *vi.*, .. .. . 208.  
 Ammadhara, *Br. donee*, .. .. . 172.  
 Ammagōpa, *off.*, .. .. . 133, 137.  
 Ammaṇadēva, *Rāshtrakūṭa pr.*, .. . lxxvii, lxxxi *n.*  
 Āmnāya, 'a Jain subsect', .. .. . 310, 311.  
 Amōdā, *vi.*, .. .. . 401, 474, 491, 528.  
 Amōdā plates of Jājalladēva II, .. . 528, xxi.  
 Amōdā plates of Pṛithvidēva I, 401, 411 *n.*, 424 and  
 .. . 534 *n.*, 600 *n.*, xx, lxxvi, xc, cxxii, cxxiii and *n.*  
 Amōdā plates (first set) of Pṛithvidēva II, 474, 478,  
 .. . 544, 602 *n.*, xvii.  
 Amōdā plates (second set) of Pṛithvidēva II, 526 *n.*,  
 .. . 491, 544, xvii.  
 Amōghavarsha I, *Rāshtrakūṭa k.*, 179, 180 and *n.*,  
 .. . 182 and *n.*, lxxii *n.*, lxxv, lxxxi *n.*  
 Amōghavarsha II, *Rāshtrakūṭa k.*, lxxvii, lxxxi *n.*  
 Amōghavarsha III, *Rāshtrakūṭa k.*, .. 180, lxxx,  
 .. . lxxxi and *n.*, lxxxii and *n.*  
 Āmrakā, *s.a.* Āmbachh, *vi.*, .. .. . 23, 24, xlii.  
 Āmrakūṭa, *s.a.* Amarakantak, *hill*, .. .. . ix, xli.  
 Āmrarājī, *t.d.*, .. .. . 147, 149, 153, cxxxiv.  
 Āmravātaka, *s.a.* Ambōli, *vi.*, .. .. . lvii.  
 Ānand, *tn.*, .. .. . 53.  
 Ānandapāla, *k. of the Panjab*, .. . lxxxviii.  
 Ānandapura, *s.a.* Vaḍnagar, *tn.*, 52, 53, 55, xlv, xlix.  
 Anaṅgabhīma III, *Eastern Gaṅga k.*, cxxx, cxxxii.  
 Anaṅgaharsha, *ep. of Mātrarāja*, .. . chxxiii.  
 Ananta, *sculptor*, .. .. . 348, 358.  
 Anantadatta, *Br. donee*, .. .. . 36.  
 Anantamahāyī, *g. of Kalachuri Buddhārāja*,  
 .. .. . 48, 51, cxlvii.  
 Anantapāla, *m.*, .. .. . 503, 511.  
 Anantasvāmin, *Br. donee*, .. .. . 45, 46.  
 Anantavarman *alias* Chōdagaṅga, *Eastern*  
*Gaṅga k.*, 431, 452 *n.*, 459, 465, 484, 503, 512,  
 .. .. . cv, cxxv, cxxvi, cxxviii.  
 Ānāphita, *off.*, .. .. . 48, 51.  
 Anarghamāṇḍala, *s.a.* Anarghavalli, *t.d.*, 545, 549,  
 .. .. . cxxxvi.  
 Anargharāghava, *Sanskrit play by Mūrāri*, xlv and *n.*  
 Anarghavalli, *t.d.*, 420, 423, 424, 429, cxxxvi.  
 Anastu plates of Śilāditya III, .. . 619, lxii.  
 Anḍali, *s.a.* Āṇḍali, *vi.*, .. . 599, 600, 602.  
 Āṇḍali, *vi.*, .. .. . 600.  
 Andhaka, *rare*, .. .. . xxxi.  
 Andhau, *vi.*, .. .. . 607.  
 Andhra, *co.*, 290, 298, 304, 410, 411, 416, 465, xliii,  
 .. . lxxix, c and *n.*, cxxiii, clvii, clxxxviii.  
 Andhra, *dy.*, .. .. . xxiii, xxiv, xxxiii.  
 Andhrabhṛitya, *dy.*, .. .. . xxv *n.*, xxxiii.  
 Aṅga, *co.*, .. .. . 253, 255, 261, xci.  
 Aniruddhapura, *Traikūṭaka ca.*, 26, 28, xliii, xlv.  
 Aniruddhapurī, *s.a.* Aniruddhapura, *ca.*, 27, 118,  
 .. . 122, xlv.  
 Anivārta, *guru of Dharāśraya-Jayasimha*, 124 *n.*,  
 .. . 128, 131.  
 Anivartakanivartayitṛi, 'Repeller of the unrepe-  
 llable', *tit.*, .. .. . 139, lxxv *add.*  
 Anjanēri, *vi.*, .. .. . 90, 146, 154, lv.  
 Anjanēri plates (first set) of Bhōgaśakti,  
 43 *n.*, 146, ix, xli, xlv *n.*, lxi, cxxxiv, cxlii, cxlv.  
 Anjanēri plates (second set) of Bhōgaśakti,  
 .. . 154, 370 *n.*, lviii, lxvi.  
 Anjanēri plates of Jayabhata III, 39, 85 *n.*, 85 *n.*,  
 .. . 90, 103, 104 *n.*, 105 *n.*, 112 *n.*, 619, xii, lxiii, cxliv.  
 anka, signifying the number 9, .. .. . 350.  
 Anklēśvar, *vi.*, .. .. . 59.  
 Ankōllikā *s.a.* Arōli, *donated vi.*, 612, 615, 617, xlvii.  
 Ānnagrāma, *vi.*, .. .. . 147, 153.  
 Antāḍha, *vi.*, .. .. . 385, 396.  
 antahkara, 'excise duty', .. .. . 21.  
 antaḥ-siddhika, *privilege*, .. .. . 616.  
 antarādāya, 'excise duty', .. .. . 21.  
 Antarālapattalā, *s.a.* Antarvēdi, *t.d.*, .. . clii.  
 Antarapāṭa, *s.a.* Amaturrā, *vi.*, .. . 188, 194.  
 Antar-Maṇḍali, *t.d.*, .. . 23, 24, 124, xlii, cxxxiv.  
 Antar-Narmadā, *t.d.*, 24, 33, 34 and *n.*, 36, xlii,  
 .. . cxxxiv.  
 Antigirām plates of Yaśabhañjadēva, .. . 452.  
 Antikā, *vi.*, .. .. . lxii.  
 Antrōli-Chhārōli plates of Karka II, 162, 167,  
 .. . xxvii *n.*, lxxv.  
 anuloma marriage, .. .. . clxvii.  
 Anūpa, *co.*, 18, xxxvi *n.*, xxxvii, xxxviii, xl, cxiii.  
 anusvāra, changed to *anmāsika*, .. .. . 347.  
 anusvāra, changed to *m* before *v*, 279, 376, 383, 564.  
 anusvāra, changed to *n* before *h*, 128, 132-33, 147,  
 .. . 179.  
 anusvāra, changed to *n* before *ś*, 26, 52, 58, 82,  
 .. . 123, 138, 147, 160, 376.  
 anusvāra, changed to *n* before *ś*, 48, 52, 199, 205,  
 .. . 225, 253, 264, 290, 376, 383, 398, 402, 430, 464,  
 .. . 484, 512, 519.  
 anusvāra, changed to *n* before *ś*, .. . 205, 237.  
 anusvāra, changed to *n* before *h*, .. . 312, 345, 402.  
 anusvāra, consonant reduplicated after, 67, 76.



- annamāra*, substituted by a class-nasal, 26, 39, 653.  
*annamāra*, used for final *n*, .. 569-570, 612.  
 Aoradi, *vi.*, .. 475.  
 Apabhramśa, *language of the Abhiras*, .. xxxi.  
 Apabhramśa *śūrya*, .. cii.  
 Apabhramśa verses, .. xciv, xcv *n.*, xcvi, xcix *n.*, cii, clxxvii.  
*āpaṇa*, 'a market', .. 150, clxx.  
 Aparājita, *Śilāhara ch.*, .. 148, 423.  
 Apari-maṇḍala, *t.d.*, 398, 399, 401, 403, 408, cxxxvi.  
 Aparānta, *North Konkan*, .. 26, 28, 149, xl, xli, cxix, cxxxiii.  
 Apollodorus, *Greek k.*, .. clxxix.  
*a-putra-dhana*, 'escheat of the property of one who dies sonless', .. 156, 158 and *n.*  
*a-putrikā-dhana*, *s.a.* *a-putra-dhana*, .. 156 *n.*  
 Arabs, .. lvi, lxiv.  
 Arab invasion, .. 138.  
 Āraṅg, *vi.*, .. cxxxiii *n.*, clxiii, clxiv.  
 Āraṅg plate of Bhīmasēna II, xxii *n.*, xxix *n.*, cxv.  
 Arbuda, *mo.*, .. 226, 233.  
 Arbuda, *co.*, .. xxxi.  
*arābhakākiṇī*, coin, .. clxxxix *n.*  
*arāhanārīṣvara* form of Śiva, .. 264.  
*arāha-purushārīka*, *tax*, .. 652.  
 Arghatirtha, *ghāt at Prayāga*, .. 254, 262.  
 Ariake, *s.a.* Aparānta, *co.*, .. 26.  
 Arikēśarin, *Chālukya ch.*, .. lxxxii, lxxxiii.  
 Arikēśarin *alias* Kēśideva, *Śilāhara ch.*, .. exx.  
 Ariṣṭhapura, *co.*, .. cxii *n.*  
 Arjuna, *s.a.* Sahasrārjuna, *legendary k.*, .. 205, 216, 313, 318, 641, xlv.  
 Arjuna, *Kalachuri pr.*, .. lxxiii, lxxvii, lxxxii *n.*  
 Arjuna, *Kachchhapaghāta k.*, .. lxxxix.  
 Arjuna, *m.*, .. 399, 401, 403, 409.  
 Arjunakōṇasaraṇa, *s.a.* Arjuni, *vi.*, 410, 411, 417.  
 Ārjunāyana, *republican tribe*, .. xxxiii, xlv.  
 Ārjunāyanaka, *co. of the Ārjunāyanas*, .. xlv.  
 Arjuni, *vi.*, .. 411.  
*Arthabalkhin*, 'Secretary', *off.*, 330, 363, 367, 373, 646, 652.  
*Arthasāstra* of Kautilya, 55 *n.*, 116 *n.*, 125 *n.*, 610 *n.*, 611 *n.*  
 Arthūṇa inscription of Chāmuṇḍarāja, .. 155 *n.*  
 Arthūṇa inscription of Vighararāja, .. 223 *n.*  
 Āryakshēmiśvara, *Sanskrit dramatist*, .. lxxiv *n.*  
 Āryāvarta, *North India*, .. xxxiii.  
 Asaṅgata, *m.*, .. 617.  
 Asathipātaka, *s.a.* Avasthi, .. 385, 396.  
 Āsattigrāma, *s.a.* Astgām, *vi.*, .. 124, 127, lxiii.  
 Asauthā, *vi.*, .. 398, 401.  
 Asēkatin, *vi.*, .. 177, 178.  
 Āshādhanandin, *m.*, .. 5 *n.*, 8, 9.  
*Aśṭādhyāyī*, *Sanskrit grammatical wk.*, .. xxxii.  
*Aśṭāṅgabhidaya*, *Sanskrit wk. by Vāgbhaṭa*, 89 *n.*  
*Aśṭasāhasrikāprajñā*, *Buddhist wk.*, 276, 278, clxi and *add.*  
 Asiatic Society of Bengal plates of Gōvinda-chandra, .. 333.  
 Asiatic Society of Bengal plate of Vināyaka-pāla, .. lxxiv.  
 Āsmaka, *co.*, .. 431 *n.*, xxxii.  
 Āstaka, *Br.*, .. 345, 346.  
 Astgām, *vi.*, .. 124, lxiii.  
 Asū, *off.*, .. 598 and *n.*, 607.  
*asū*, coin, .. clxxxix and *n.*, *add.*  
*Asuravijayin*, 'a devilish conqueror', .. 610 *n.*  
*Atvamiddha*, *Vedic sacrifice*, 23, 24, 128, 130, 133, 136, 138, 140, xxxviii *n.*, xl, xlii, xlv, clxvi.  
*Atvapati*, 'lord of horses', *tit.*, 258, 277, 294, 322, 328, 342, 361, 371, 634, 649, lxxiv *n.*  
*Atvapati-Gajapati-Narapati-rājatrayādhipati*, *tit.*, 258, 277, 294, 322, 328, 342, 361, 371, 634, 649, c, ci.  
*Atvasādhanika*, 'cavalry off.', .. 330, 652.  
 Atavipātaka, *vi.*, .. 76, 78 *add.*  
 Atiśa *alias* Dipaṅkara, .. 254, 255 *n.*, xcii.  
*atithi*, 'reception of guests', .. clxvii *n.*  
 Atri, *sage*, .. 290, 296, 303, 376, 380, 392, 641, 646.  
 Attasvāmin, *Br. donor*, .. 172.  
*au*, initial, .. 612.  
*au*, medial, .. 38, 199, 372.  
*au*, medial, bipartite, .. 5, 22, 166.  
*avabhritha*, 'ceremonial bath at the end of a sacrifice', .. 128, 131, 133, 136, 138, 145.  
 Avadachapa, *vi.*, .. 385, 396.  
*avagraha*, 225, 285, 289, 300, 383, 409, 458, 464, 484, 528, 543, 565 *n.*, 576.  
 Avalā, *s.a.* Aorādi, *vi.*, .. 474, 475, 478.  
 Āvalladēvi, *q. of Kalachuri Karṇa*, 290, 298, 304, 647, cii, clxx.  
 Avalōkitēśvara, *Bōdbisattva*, .. clxi.  
 Avañchapālī, *vi.*, .. lvii.  
 Avanijanāśraya, *ep. of Gujjarat Chālukya Pulakēśin*, 138, 139, 143, 145, lvi, lxiii, lxiv, lxv, clxviii, clxx.  
*avani-randhra-nyāya*, *s.a.* bhūmi-cchchidra-nyāya, 'the maxim of fallow land', .. 616, 617 *n.*  
 Avanivarman, *Chālukya k. of Central India*, 206, 219, lxxviii, clv, clvi.  
 Avanivarman I, *Chālukya ch. of Saurashtra*, .. lxxviii *n.*  
 Avanivarman II, *Chālukya ch. of Saurashtra*, .. lxxviii *n.*  
 Avanti, *s.a.* Western Malwa, 206, xxxi, xliii, lxxvii.  
 Avanti *s.a.* Avantiwarman, *K. of Central India*, 206 *add.*, 220, lxxviii and *n.*, cli, clii, cliv, clvi.  
 Avantisundari, *wife of Rājasekhara*, .. clxvii, clxxv.  
*āvara*, 'a stall', .. 150, clxx.  
 Avatētika, *s.a.* Aparānta, *t.d.*, .. lvii and *n.*  
 Āvāsaka, 'tax for the lodging of touring officers', .. 158.



Āvasathika, *ep. of a Br.*, .. .. 254, 262.  
 Avasthi, *vi.*, .. .. 386.  
 Āvuka, *Br. donee*, .. .. 72.  
 Āvuka, *Br. donee*, .. .. 172.  
 Avvōka, *m.*, .. .. 233.  
 Aye-mu-k'a, *s.a.* Ayōmukha, .. .. 385.  
 Ayōdhyā, *tn.*, .. .. 457, cxv, clxxvi.  
 Ayōdhyāpurīya, *ep.*, .. .. 430.  
 Ayōmukha, *s.a.* Pratapgarh and Rac Bareli  
 Districts of U.P., 383, 385, 392, lxix, cx, cxii.  
 Āyu, *legendary k.*, .. .. 576, 381.  
 Āyukta, *off.*, .. .. 141, 144, 603, 604.  
 Āyuktaka, *off.*, .. .. 21, cxl, cxli, cxliv.

## B

*b*, with a notch on the left, .. .. 39, 147.  
*b*, with a notch on the top, .. .. 38, 72, 147.  
*b*, rectangular, .. .. 79, 103, 123, 618.  
*b*, with a round top, .. .. 23, 58.  
*b*, roundish, .. .. 103, 123, 146, 618.  
*b*, triangular, .. .. 75.  
*b*, indicated by its proper sign, 305, 312, 325, 347,  
 359, 410, 424, 437, 443, 458, 474, 478, 528, 623,  
 627, 653.  
*b*, used for *v*, .. .. 111, 653.  
 Baḍahara, *vi.*, .. .. 432 n.  
 Bādāl Mahāl, *building in Ratanpur fort*, 501 and n.  
 Bādāl pillar inscription of Nārāyanapāla, .. lxxv.  
 Bādāmi, *ca. of the Early Chālukyas*, .. cxlviii.  
 Baddiga *alias* Amoghavarsha III, *Rāshṭra-*  
*kūṭa k.*, .. lxxvii, lxxviii, lxxxi and n., lxxxii  
 and n., lxxxiii.  
 Bāgh, caves at, .. .. 17, 19, 20, cxlvi n.  
 Bāgh cave plate of Subandhu, .. 19, xxxix, cxl.  
 Bagumrā *vi.*, .. .. 117.  
 Bagumrā plates of Allasakti, 27, 111 n., 117, 124,  
 132 n., 162, 166, 169 n., lviii, lix, lxvi, cxli.  
 Bagumrā plates of Gujarat Rāshṭrakūṭa  
 Dhruva II, .. .. 117 n., 118, 124.  
 Bagumrā plates of Rāshṭrakūṭa Indra III,  
 118, 133 n., 134.  
 Bagumrā plates of Gujarat Rāshṭrakūṭa  
 Kṛishṇa, .. .. 117 n., lxxii n.  
 Bāhaka, *Ābbira gen.*, .. .. xxv.  
 Bāhaḷ, *vi.*, .. .. 7 n., xxxv n.  
 Bāhar Sahāi, *s.a.* Vāharēndra, *Kalachuri k. of*  
*Ratanpur*, .. .. cxxxii and n.  
 Baharimad, *co.*, .. .. lvi.  
 Bāhirikā, *t.d. in Gujarat*, 124, 127, cxxxiv and n.  
 Bāhirikā, *t.d. in Central India*, 606, 609, 610, cxxxv.  
 Bāhmangaon, *vi.*, .. .. 227.  
 Bahmanī, *vi.*, .. .. 503, 510.  
 Bāhu, *k.*, .. .. clxvii n.  
 Bahuribandh, *vi.*, .. .. 309, clxii.  
 Bahuribandh statue inscription of Gayā-  
 karna, .. .. 309, civ, clxi.

Bāhusabāya, *ep. of Gurjara Dadda III*, 83, 84, 88,  
 102 n., 618, 622, liv.  
 Babuzwarṇaka, *Vedic sacrifice*, .. 133, 136.  
 Baijalpur, *vi.*, .. .. 496.  
 Bailamān, *s.a.* Bhilmāl, *co.*, .. lvi, lxiv.  
 Bala, *s.a.* Bhujabala, *k. of Suvarṇapura*, 420, 422,  
 cxxiv.  
 Bālabbārata, *s.a.* Prachandapāṇḍava, *Sanskrit*  
*play by Rājāsēkhara*, .. 237, 238, lxxviii,  
 clxxv, clxxvi n.  
 Balādbikṛita 'army commander,' *off.*, 45, 46, 83,  
 89, 91, 96, 103, 109, 133, 137, 196, 198, 619,  
 cxlii n., cxliii.  
 Balādbīra, *off.*, .. .. 395, cxliv.  
 Bālāditya, *ep. of Maitraka Dhruvasēna II*,  
 liii, lxii.  
 Bālāghāt plates of Pṛithivishēṇa II, .. 17.  
 Bālahaṛsha, *Kalachuri king of Tripurī*, 238, 247,  
 lxxvii.  
 Bālakavi, *tit. of Rājāsēkhara*, .. 207, clxxv.  
 Bālapravasita, *Br. donee*, .. 111, 116.  
 Bālārāmīyana, *Sanskrit play by Rājāsēkhara*,  
 xlv and n., lxxviii, lxxx, clxxii, clxxv, clxxvi n.  
 Bālārjuna, *ep. of Sōmavarṇasī k. Mahāsiva-*  
*gupta*, .. .. 467, cxv.  
 Bālāsīmha, *artisan*, .. .. 313, 320.  
 Bālāsīmha, *m.*, .. .. 583, 584.  
 Balavarman, *Chālukya ch.*, .. lxxviii n.  
 bala-yashṭi, 'a stone monument in the form of  
 a shaft,' .. .. 607 and n.  
 Balēgrāma, *s.a.* Belgam Tarhālā, .. 148.  
 Balerā plates of Chalukya Mūlarāja, .. 180 n.  
 Balhārā, *s.a.* Vallabharāja, *tit. of the Rāshṭra-*  
*kūṭas*, .. .. lxxii.  
 Bālhēgaon, *vi.*, .. .. 40 n.  
 bali, 'an offering to creatures', 33, 37, 40, 44, 48,  
 51, 52, 56, 58, 66, 72, 78, 83, 89, 91, 96, 118, 122,  
 131, 139, 144 *add.*, 165, 172, 617, cxlvii n.  
 Balisa, *s.a.* Wanēsa, .. .. 118, 122, lviii.  
 Ballāladēva or Ballāladēvaka, *m.*, 321, 322, cv.  
 Balsar plates of Maṅgalarasa, .. 167, lx.  
 Baludā, *vi.*, .. .. 556.  
 Bāmanphaliā, *vi.*, .. .. 92.  
 Bamhani stone inscription, .. cviii.  
 Bamhōri, *vi.*, .. .. 188.  
 Bāṇa, *Sanskrit an.*, .. .. xlix, l.  
 Bāṇa, *dy.*, .. .. 418, lxxvii, cxvi, cxvii.  
 Banaiyā, *vi.*, .. .. 53 n.  
 Banaras, *tn.*, .. .. 236, 290, lxxxvi, clx.  
 Banaras plates of Gōvindachandra, 502, ciii n.  
 Banaras plates of Harirāja, .. 614 n.  
 Banaras plates of Karṇa, 181, 205, 226 n., 235,  
 236, 254, i, xiv, lxvii, lxxii, lxxvi, lxxvii, lxxxvi,  
 lxxxvii, xcii, c n.  
 Banāri, *vi.*, .. .. 521.  
 Banavāsī, *ca.*, 226 n., lvii, lxxxiii n., lxxxviii n.



- Bāṇa-Vidyādhara, *ep. of* Bāṇa Vikramāditya I, 418, cxvi.
- Banda District plate of Dēvavarmadēva, .. 475 n.
- Bāndhōgarh, *fort.*, 182, 183, 184, 185, ix, x, lxxxiv, cl, clx, clxviii.
- Bāndhōgarh rock inscription (No. I) of Yuvarājadēva I, .. 182.
- Bāndhōgarh rock inscription (No. II) of Yuvarājadēva I, .. 183.
- Bāndhōgarh rock inscription (No. III) of Yuvarājadēva I, .. 184.
- Bāndhu, *s.a.* Bāndhōgarh, .. cxxxii.
- Banerji, R.D., 13, 14 and n., 16 n., 176 n., 177 n., 183 n., 198, 199 n., 201 n., 203 n., 204 n., 224, 225 n., 226 n., 227 and n., 228 n., 230 n., 231 n., 278, 279 n., 280 and n., 281 n., 282 n., 297 n., 346, 347 n., 348 and n., 349, 351 n., 353 n., 357 n., 364 and n., 365 and n., 383, 411, 587, 607, lxxxv, lxxxviii n., xciv, clii, cliv n., clx, clxxxiii n.
- Baṅgāla, *co.*, .. 253, 260.
- Bannahalli plates of Kṛishṇavarman, .. 146.
- Bāonpār, *vi.*, .. 386.
- Bappa, *off.*, .. 118, 122.
- Bappabhaṭṭi, *off.*, .. 142, 143.
- Bappasvāmin, *Br. donee*, .. 52, 55.
- Bappasvāmin, *Br. donee*, .. 118, 122.
- Bappuva or Bappuvarasa, *Rāshtrakūṭa ch.*, lxxxii, lxxxiii.
- Barah plate of Bhōjadēva, .. lxix n.
- Bārappa, *Chūlūkyā ch.*, .. 280, lxxx and n.
- barāṭa*, *plant used for fencing*, .. 95 n.
- Bārdōllī, *vi.*, .. 118.
- Barēlā, *vi.*, .. 303.
- Bargaon, *vi.*, .. 195, 196, lxxxvi, cl.
- Bargaon stone inscription of Śabara, 195, lxxxvi.
- Bārhaspatya saṁvatsara, *a year of Jupiter's twelve-year cycle*, .. 614.
- Barhaṭi, *vi.*, .. 188.
- Baroda plates of Karka, .. lxxi.
- Barsur inscription of Gaṅga-Mahādēvi, .. cxxiv n.
- Barus, *co.*, .. lvi.
- Barwāni, *tn.*, .. 17, 18.
- Barwāni plate of Subandhu, 17, x, xxvi, xxxix, cxlvi.
- Barygaza, *s.a.* Broach, *tn.*, .. clxxix.
- Basahā, *vi.*, .. 404.
- Basāhi plates of Chandradēva, .. 291 n.
- Bāsim, *vi.*, .. clxxiv.
- Bāśra, *Br. donee*, .. 172.
- Bāṭala, *Br. donee*, .. 172.
- Batiāgarh inscription of Jallāla Khōjā, .. cviii.
- Battle of Horses, .. 279, 284.
- Battle of the Yellow Mountain, .. 279, 280, 284.
- Bauddha doctrine, .. 313, clxvi.
- Bāuka, *Garjara pr.*, .. 83 n.
- Bāva, *Br. donee*, .. 66, 71.
- Bāvulla, *off.*, .. 83 and n., 89, 91, 96.
- Bayānā, *vi.*, .. clxxxix.
- Bayānā stone inscription of Chitralēkhā, cxxiii n., clxxxix n.
- Beglar, 198, 199 n., 234 and n., 436, 438 n., 446, 483, 485, 501 n., 554, 557, 558 n., 559 n., 563, 575, 587, cxx.
- Bēnākāṭa, *t.d.*, .. xxiii n.
- Bēnōkaṭaka-*ivāmī*, *ep. of* Gautamīputra Sā-takarṇi, .. xxiii n.
- Bendall, .. lxxxix n.
- Bēsāni, *vi.*, .. 368.
- Bēsāni stone inscription, .. 368, xix, clxxxiii.
- Bēsagar, *vi.*, .. 48, xlix.
- Bētul plates of Saṅkshōbha, .. lxx.
- bb*, .. 279, 285, 346, 383, 419.
- bb*, with a vertical on the left, .. 252.
- bb*, confounded with *s*, .. 302 and n.
- bb*, in the modern Nāgarī form, .. 576.
- Bhādāna, *vi.*, .. 149.
- Bhādāna grant of Śilāhāra Aparājita, 147 n., 149.
- Bhaddhachiurā, *vi.*, .. 226, 233.
- Bhadra, *Br. donee*, .. 66.
- Bhadrā, *Kshatriya wife of* Harichandra, .. lii.
- Bhadramagha, *Magha k.*, .. ix, x.
- bbāga*, *'a share of produce'*, 250 and n., 263, 329, 391, 406, cxli.
- Bhāgalpur grant of Nārāyaṇapāla, .. lxxv.
- Bhagavadgītā*, *Sanskrit wk.*, .. cxlvii.
- Bhagavat*, *ep. of*—
- Vishṇu, .. 23, 26.
- Buddha, .. 20.
- Nārāyaṇa, .. 150.
- Śiva, .. 244, 259.
- Bhāganata Purāṇa*, *Sanskrit wk.*, .. cxxiii, cl n.
- Bhagavat*, *ep. of* Lakshmi, .. clxxxii.
- Bhagavat-pāda-karmakara*, *'servant of the feet of Bhagavat'*, *ep.*, .. 23, 27, xlii, xliii, cxlvii.
- Bhāgīrathī, *s.a.* Gaṅgā, *ri.*, .. xlix, clvii.
- Bhāgīsvāmin, *Br. donee*, .. 66, 71.
- Bhāgurāyana, *min.*, *character in the Viddha-labhaṇjīkā*, .. lxxix, lxxx, lxxxiv.
- Bhagvanlal, Indrajī, 1, 2, 10, 11 n., 12, 22 n., 24 n., 29, 30, 31 n., 39 n., 59, 82, 84, 85 n., 86 n., 88 n., 89 n., 123, 124, 125 n., 132, 133, 136 n., 137 and n., 141 n., i, iii, iv, vii, xxv, xli, lviii n., clxxix and n.
- Bhāka, *engr.*, .. 184, 185.
- Bhākamiśra, *counsellor*, .. 187, 191, lxxxi, lxxxiv, lxxxvi, cxl, cxliv, cxlvii.
- bhakti*, *'devotion to a god'*, .. cxlvii.
- Bhāmānadēva I, *Kalachuri k. of* Sarayūpāra, 384, 393, cix-cxi, cxiii.
- Bhāmānadēva II, *ep. of* Śivarāja, *k. of* Sarayūpāra, .. 384, 394, cx-cxiii.
- Bhambhāgiri, *s.a.* Bhāmēr, *hill*, .. xxvi n., xxxiv.
- Bhāmēr, *vi. and hill*, .. xxvi, xxxiv.
- Bhāṇāra, *s.a.* Bhaṇḍārā, *t.d.*, .. 410, 411, 416, 465, cxzii, clxxxviii.



- Bhāṇḍāgarika*, 'Treasurer', *off.*, .. 330, 612, cxliv.  
*Bhāṇḍārā*, *tn.*, .. .. 411, cxxiii.  
*Bhandarkar*, D.R., 14 n., 73, 74 n., 85 and n., 154 n.,  
 176, 280 n., 309, 311 n., 349, 417 and n., 418,  
 430 and n., 431 n., 435 n., 436, 519, 520 n., 521 n.,  
 529 n., 533, 534, 582, 583, 584 n., 588, 589, vi-  
 viii, xxv, xcvi n., clxvii n., clxxxi, clxxxviii n.  
*Bhandarkar* R.G., 1, 3 n., 168, iii-v, xlviii n.  
*Bhāṇḍup* plates of Chhittarāja, .. .. cxx n.  
*Bhānu*, *m.*, .. .. 185-186, lxxxiv.  
*Bhānudeva*, *Br. donee*, .. .. 55.  
*Bhānugupta*, *Gupta k.*, .. .. 608.  
*Bhānuśakti* alias *Nikumbha*, *Sēndraka sb.*,  
 111, 118, 121, lvii, lviii.  
*Bharadvāja*, *sage*, .. .. 207, 219.  
*Bhāradvāja*, *s.a. Drōṇa*, *sage*, .. 207, 209, clv.  
*bharaka*, *measure or weight*, 223 and n., clxxi and n.  
*bharana*, 'measure', .. .. 223 n.  
*Bharata*, *m.*, .. .. 564, 567.  
*Bharata*, *legendary k.*, .. 253, 260, 265, 286, 290,  
 296, 303, 327, 646.  
*Bharata*, *clan*, .. .. xlv.  
*Bharatasvāmin*, *scribe*, .. .. 148, 154.  
*Bhartṛidāman*, *Western Kāśatrāja*, .. clxxxviii.  
*Bhartṛihari*, *Sanskrit an.*, .. .. xl.  
*Bhartṛiveddha*, *Chābamāna k.*, .. 162, lvi.  
*Bharukachchha*, *s.a. Broach*, *t.d. and ca.*,  
 36, 52, 55, 58, 59, 66, 91, 92, 97, 102-104,  
 109, 162, 618, 619, 621, xlv, liv and n., lv, lvi,  
 lxii, cxxxiv, cxxxv, cxlvi.  
*Bhāsa*, *Sanskrit dramatist*, .. .. clxxiii.  
*Bhāskar Pant*, *gen.*, .. .. cxxxii.  
*Bhāskara*, *Br. donee*, .. .. 596.  
*Bhāskarāchārya*, *Sanskrit an.*, clxxxiii, clxxxix n.  
*Bhāskaravarman*, *k. of Kāmarūpa*, .. .. 1.  
*Bhāsvat*, *s.a. Bhilsā*, .. .. 197.  
*bhaja*, 'a soldier', 21, 24 n., 25 and n., 27, 36, 43 and  
 n., 46, 51, 65, 71, 78, 81, 122, 396, 603, 604, 616,  
 cxl, cxliii.  
*Bhata*, *co.*, .. .. cxxxii.  
*Bhātgaon*, *vi.*, .. .. 49 n.  
*Bhātōrā*, *vi.*, .. .. 49.  
*Bhāṭṭa*, *ep. of a Br.*, .. .. 109, 596, 599, 601.  
*Bhāṭṭagrāma*, *vi.*, .. .. 475 n.  
*Bhāṭṭāraka*, *royal tit.*, 124, 126, 133, 136, 612, 616.  
*Bhāṭṭāraka*, *tit. of a Śaiva ascetic*, .. 131, 374.  
*Bhāṭṭāraka-pād-ānuḍḍyāta*, 'meditating on the  
 feet of a lord paramount', .. .. 612.  
*Bhāṭṭārakaprabha*, *tit.*, .. .. 288, 289.  
*Bhāṭṭasvāmin*, .. .. clxxiii n.  
*Bhāṭṭaūrīkā*, *vi.*, .. .. 48, 49, and n., 51.  
*Bhāṭṭavīla*, *co.*, .. .. 452, 456, cxxii.  
*Bhāṭṭi*, *Br. donee*, .. .. 66, 71, 168 n.  
*Bhāṭṭi*, *Br. donee*, .. .. 172.  
*Bhāṭṭidāman*, *Br. donee*, .. .. 66, 72.  
*Bhāṭṭigana*, *Br. donee*, .. .. 66, 71.  
*bhāṭṭika*, *s.a. bhāṭṭi*, *prefix of the name of a Br.*  
 45, 46 and n.  
*Bhāṭṭikarādēva*, *m.*, .. .. lxxi *add.*  
*Bhāṭṭin*, *Br. donee*, .. .. 172.  
*Bhāṭṭu*, *Br.*, .. .. 52, 55.  
*Bhaudā*, *tn.*, .. .. 496, 501.  
*Bhau Daji*, .. .. clxxx, clxxxi.  
*Bhavabhūti*, *Sanskrit dramatist*, .. 161 n., cliv n.,  
 clxxiii and n.  
*Bhāvabrahman*, *Pāśupata ascetic*, 305, 308, civ, cliv.  
*bhāvanā*, 'sentiment', .. .. 308 n., clx.  
*Bhavanāga*, *Br.*, .. .. 300, 636.  
*Bhavarūchi*, *Br. donee*, .. .. 57.  
*Bhāvatējas*, *Pāśupata ascetic*, .. 306, 308.  
*Bhāyibhaṭṭa*, *Br. donee*, .. .. 172.  
*Bhāyila*, *m.*, .. .. 452, 456, cxxii.  
*Bhāyisvāmin*, *Br. donee*, .. .. 172.  
*Bhāyya*, *Br. donee*, .. .. 172.  
*Bhērā-Ghāt*, *vi.*, 312, 364, 588 n., 636, lxxxiv,  
 cli, clvii, clxi.  
*Bhērā-Ghāt* Gauri-Śaṅkara temple inscrip-  
 tion, .. 363, 646, cvii, cviii, cxxxix.  
*Bhērā-Ghāt* inscription of Alhaṇadēvi, 302 n., 333, i.  
*Bhērā-Ghāt* inscription of Narasiṃha *s.a.*  
 above, 312, 637, xvii, xcii, xciii, ci, cv, cxxxvi.  
*Bhērājīkā*, *s.a. Borjāi*, *vi.*, .. 58, 59, 66, 68, clxv.  
*Bhikṣhā-māṭha*, *s.a. Gōlakī-māṭha*, .. clviii n.  
*Bhikṣhudāsa*, *cb. of Khandesh*, .. xxxvi.  
*Bhikṣu-saṅgha*, 'community of Buddhist monks',  
 3, 20, 277.  
*Bhīllamalākāchārya*, *ep. of Brahmagupta*, lxiv.  
*Bhīlmāl*, *s.a. Bhīmāl*, *tn.*, .. .. lxiv.  
*Bhīlsā*, *tn.*, .. .. 48, 196, 197.  
*Bhīma*, *Kalachuri k. of Sarayūpāra*, 384, 394, cx,  
 cxii, cxiii, cxiv and n.  
*Bhīma*, *Chaulukya k.*, .. xciv and n., xcv and n.,  
 xcvi and n., xcix n.  
*Bhīmā*, *ri.*, .. .. lx, lxxx.  
*Bhīmapāla*, *k.*, .. .. cviii.  
*Bhīmasēna II*, *k. of South Kōsala*, .. 6 n., cxv.  
*Bhīmaṭa*, *lord of Kālāñjura*, lxxi, clxxiii, clxxiv.  
*Bhīmaṭa I*, *Kalachuri k. of Sarayūpāra*, 376, 382,  
 cix, cxi, cxiii.  
*Bhīmaṭa II*, *Kalachuri k. of Sarayūpāra*, 376, 382, cix,  
 cx.  
*Bhīmaṭa III*, *Kalachuri k. of Sarayūpāra*, cxii, cxiii.  
*Bhīmavarman*, *Magha k.*, .. .. ix, x.  
*Bhīshmāshṭamī*, *s.a. Māgha śu. di. 8*, .. 451, xxx.  
*bbōga*, *t.d.*, .. 45 n., 48, 51, 52, 53, 617, cxxxiv,  
 cxxxv.  
*bbōga*, *a tax in kind*, 250 and n., 263, 391, 406, cxli.  
*Bhōgaśakti* alias *Prithivichandra*, *Harisehundiya*  
*k.*, 43 n., 147, 152, 153, lxvi, lxvii, cxlvii;  
 granted certain rights and exemptions to  
 the merchants of Samagripattana, lxvii;  
 his date, lxvi; extent of his kingdom, lxvii.



- Bhōgavardhana, *s.a.* Bhōkardhan, *s.d.*, 40 and *n.*, 43, cxxxiv.
- Bhōgavati, *ca. of the Nāgā*, .. cxviii-cxx.
- Bhōgika, 'head of a bhōga,' *off.*, 43 and *n.*, 45 *n.*, 63, 83, 88, 89, 128, 131, 136, 161, 163, cxli, cxliv.
- Bhōgikapālaka, *off.*, 45 and *n.*, 46, 73, 75, 79, 81, cxli, cxliii.
- Bhōgikkasvāmin, *Br. donee*, .. 124, 127.
- Bhōgū, *Br.*, .. 396.
- Bhōja, *Paramāra k.*, 1, lxxxix, xc, xciv and *n.*, xcvi, xcix *n.*, clxxvii.
- Bhōja or Bhōjadēva I, *Pratibāra k.*, 205, 217, 238, 246, lxxii-lxxvi, cii, cxii, cxiii, clxxviii *n.*
- Bhōja II, *Pratibāra k.*, .. lxxiii, lxxiv and *n.*
- Bhōjadēva, *pr.*, .. 396.
- Bhōjavarman, *Chandēlla k.*, .. cviii.
- Bhōkardhan, *vi.*, .. 40 and *n.*
- Bhōjīngadēva, *Nāga k.*, .. 376, 378, cxxxiii.
- Bhonslas of Nagpur, .. cxxxii.
- Bhōpā, *f.*, .. 484, 490.
- Bhramara, *bill*, .. 199, 202.
- Bhramarakōṭyamaṇḍala, *s.d.*, .. 453, 459, cxxvii.
- Bhramaravadra, *s.a.* Bhramarakōṭyamaṇḍala, *s.d.*, .. 452, 457, 459, cxxvii.
- Bhṛigu, *Br.*, .. 352, 354.
- Bhṛigukachchha, *s.a.* Broach, *co.*, .. xxxii.
- Bhuchād, *vi.*, .. 92.
- Bhūdā, *q. of Śaṅkaragaṇa II of Satyūpāra*, .. 376, 382, cix, cxi, cxiii.
- Bhujabala, *k. of Svarṇapura*, 420, 422 *n.*, 534, 540, cxxiv.
- Bhujagēndr-ānvaya, 'Nāga rate,' .. lvii.
- Bhulūṇḍa, *fen. of Valkha*, 3 *n.*, 8-10, 603, xxxv, xxxvi.
- Bhūmaka, *Śaka satrap*, .. xxiii.
- bhūmi, *s.d.*, .. 238, 249, cxxxv *n.*
- bhūmi-cchchidra-nyāya, 'maxim of fallow land', 21 *n.*, 35, 41, 43 *n.*, 50, 54, 61, 70, 77, 80, 86, 94, 100, 107, 120, 141, 170, clxxi.
- bhūta-pratyēya, 'excise duty', 35, 86, 89 *n.*, 94, 100, 107, 120, 163.
- Bhūtishōhi, *s.a.* Bhuchād, *vi.*, .. 91, 92, 93.
- Bhuvanakōśa, *Sanskrit wk. by Rājasekhara*, clxxvi.
- Bhuvanēśvara, *tn.*, .. clv.
- Bijapur stone inscription of Sōmēśvara II, 129 *n.*, xxix.
- bīja-saṁskṛta, .. 424, 425 *n.*
- Bilaigarh, *vi.*, .. 458, 549.
- Bilaigarh plates of Pratāpamalla, .. 549.
- Bilaigarh plates of Prithvidēva II, .. 458, xvi, xix.
- Bilhana, *Sanskrit poet*, iii, lxxx, xciv and *n.*, cii, clxxvi.
- Bilhāri, *vi.*, .. 204, cli.
- Bilhāri stone inscription of Yuvarājadēva II, 181, 204, 226 *n.*, 470 *n.*, 637, lxxvii, lxxii, lxxvi-lxxviii, lxxxv-lxxxvii, cxviii, cxlii cliv, clviii, clx, clxxviii, clxxxix.
- Binā, *vi.*, .. 606 *n.*, 611 *n.*
- Binā, *vi.*, .. cxvi.
- Bird, James, .. 29, i.
- Boar ensign, .. 123, 126, 143.
- Bōdhan stone inscription, .. lxxxvi *n.*
- Bōdhasvāmin, *Br. donee*, .. 48, 51.
- Bōdhisattva, .. clxi.
- Bōgtē, *vi.*, .. 40 *n.*
- Bōnthādēvi, *q. of Chālukya Vikramāditya IV*, lxxxvi, lxxxvii.
- Bōpadēva, *grandfather of Pamparāja*, 599, 601.
- Bōpadēva, *son of Pamparāja*, .. 597-599, 601.
- Bōriā, .. 583 and *n.*
- Bōriā statue inscription of Jasatājadēva, .. 585.
- Bōrjai, *vi.*, .. 59.
- brahmadāya or brahmadēya, 'a gift to a Brāhmaṇa', 8, 9, 12, 18, 33, 86, 94, 109 and *n.*, 142.
- Brahmadēva, *fen. of Kalachuri Prithvidēva II of Ratanpur*, .. 460, 462, 466 *n.*, 502, 503, 508, cxxviii.
- Brahmadēva, *s.a.* Haribrahmadēva, *Kalachuri k. of Ratanpur*, .. 369, 570, 574, xxix, cxxxi and *n.*, cxxxiii.
- Brahmadēva, *father of Harirāja*, .. 570, 575 *n.*
- Brāhmagupta-siddhānta, *astronomical wk.*, 424 *n.*, lxiv.
- Brahman, *ultimate principle of the universe*, 238, 243, 253, 259, 286, 296, 303, 330, 359, 362, 407, 422, 428, 445, 477, 482, 495, 552, 626, 630.
- Brāhmāṇḍapurāṇa, *Sanskrit wk.*, .. xxiii.
- Brahmapura *s.a.* Bāmanphaliā, *vi.*, .. 92.
- Brahmapurī, *s.a.* Brahmapura, *vi.*, .. 91, 92, 96.
- Brahmapurī *s.a.* Bāhmangaon, 226, 227, 235.
- Brahmasambhu, *Saiva ascetic*, clii *n.*, clviii.
- Brahma-stamba, 'a settlement of Brāhmaṇas', 198 *n.*, 298 *n.*, clxii.
- brahmayajña, 'study of the Vēdas' .. cxlvii.
- branch, collateral, of the Kalachuris of Ratanpur, .. 520.
- Briggs, .. cxxxii *n.*
- bṛiḥun-māna, 'larger measure', .. 80, 163, clxx.
- Bṛihannārikā, *s.a.* Nāriā, *vi.*, 52, 53 and *n.*, 55.
- Bṛihaspati, *Br.*, .. 396.
- Bṛihaspati-smṛiti, *Sanskrit wk.*, .. 614 *n.*
- Bṛihasamhitā, *Sanskrit wk. by Varāhamihira*, 431 *n.*, xxxi, lxx *n.*
- British Museum plate of Kārṇa, .. 285.
- Buddha, Gautama, *founder of Buddhism*, cix, cxlvi, clxiv.
- Buddhagupta, *off.*, .. 23, 25.
- Buddharāja, *Early Kalachuri k.*, 15, 34, 48, 51-53, xlv, xlvii-li, lviii, lxxvii-lxx, cxlvii; his defeat by Maṅgalēśa, xlviii; his campaigns in Malwa, xlix; not identical with the Mālava king defeated by Rājyavardhana, xlix; his alliance with Harsha, l; defeated by Pulakēśin II, .. 1.



Buddhaśrī, *f.*, .. .. 30, 32.  
 Buddhavarasa, *Chālukya k.* (?), .. 169 *n.*, lxvi, *n.*  
 Buddhavarman, *Chālukya k.*, .. 166, 168, 171.  
 Buddhist chapel, .. .. 376.  
 Buddhist doctrine, .. .. 317.  
 Budha, *mythical ancestor of the Kalachuris*, 253, 259,  
 265, 376, 380, 383, 392, 641.  
 Budhagupta, *Gupta k.* .. .. 17, 608.  
 Buḍubūḍu, *s.a.* Buruburu, *vi.*, 491, 492, 495.  
 Budukuni, *s.a.* Daikōni, *vi.*, .. 443, 444.  
 Bühler, 1, 3 *n.*, 4 *n.*, 59, 73, 75, 76 and *n.*, 78, 84  
 and *n.*, 93 *n.*, 96, 97 *n.*, 100 *n.*, 117 and *n.*, 118  
 and *n.*, 119 *n.*-122 *n.*, 124 and *n.*, 141 *n.*, xlix and *n.*,  
 lv, lviii *n.*  
 Bundērā, *s.a.* Bundēlā, *vi.* .. 528, 530, 533, cxxix.  
 Burgess, .. .. i, cxlvii.  
 Buruburu, *vi.*, .. .. 492.  
 business document, .. .. 397.

## C

Cambay plates of Gōvinda IV, lxxii, lxxiii *n.*, lxxvi *n.*  
 Caves at

Ajaṇṭā, .. .. xxxvi.  
 Bhōkardhan, .. .. 40.  
 Kaṇhēri, .. .. 29.  
 Nasik .. .. 1.

Chāhamāna, *dy.*, .. .. 404, xxvii, lvi, lxx.  
 Chaidya, '*k. of Chēdi co.*' .. 407, 523, xxiii, lxx.  
 Chaidyas, '*people of Chēdi co.*' .. .. xc, cxxi.  
 Chaitya, *s.a.* stūpa, .. .. 30, 32.  
 Chakadahi, *vi.*, .. .. 188.

Chakradhara, *founder of the Mahānubhāva sect*, clxxxix.

Chakrahraḍī, *s.a.* Chakadahi, *vi.*, .. 188, 194.

Chakrakōṭa, Chakrakōṭya or Chakrakūṭa, *co.*,  
 459, 460, 462, lxxiii, cxx, cxxiv, cxxviii.

Chakravartī, N. P., 225 *n.*, 226 *n.*, 234, 263, 365,  
 366 *n.*, 369, 371, 372 *n.*, 374 *n.*, 534, 535, 537 *n.*,  
 539 *n.*, lxxxviii *n.*

Chakravartī, S.N., .. .. 618 *n.*

Chakravartin, '*Universal Emperor*', *tit.*, 653, 657,  
 liv, lxii, lxxviii, lxxxiii, lxxxiv, xcv *n.*, xcvi, c  
 and *n.*

Chakrāyudha, *k. of Kanauj*, .. .. lxxi.

Chalikya, *s.a.* Chālukya, *royal family*, 123 *n.*, 126,  
 128 *n.*, 131.

Chalukikūḷāṇkāra, '*Ornament of the Chā-*  
*lukya family*', *tit.*, .. .. 139, lxxv.

Chalukya, *s.a.* Chālukya, 133 *n.*, 136, 142, 147 *n.*,  
 152, 155 *n.*, 166, 171.

Chālukya, *royal family*, 123, 128, 133, 138, 147,  
 155, 265, iii, xxii, xlv, lxxx, clxvii.

Chālukya dynasty of Bādāmi, iii, xlv, xlvii, li, lvii,  
 lx, lxx, cxxxviii, clxxxviii *n.*

Chālukyas, Eastern, of Vēṅgī, lxxiii, lxxv, cxxiv.

Chālukyas of Gujarat, Early, lix-lxvi,  
 lxxx, cxxxviii, cxl, cxli, cxlvi, cxlviii;  
 Dharaśraya-Jayasīmha, placed in charge of  
 Gujarat, North Konkan and Nasik District  
 by Vikramāditya I, lx; ruled directly over  
 the Nasik District, lx; exterminated the  
 whole army of Vajjaḍa, lx; his sons—(i)  
 Śrīyāśraya-Śilāditya, ruled over Gujarat as  
 Yuvarāja, lx-lxiii; (ii) Vinayāditya Maṅ-  
 galarāja, ruled over North Konkan, lx-  
 lxiii; his capital, Maṅgalapuri, lxxv; (iii)  
 Avanijanāśraya-Pulakēśin, ruled over South  
 Gujarat after Śrīyāśraya-Śilāditya, lxxv;  
 his capital Navasārikā, lxxv; invasion of  
 his kingdom by the Arabs, lxiv; their  
 defeat by Pulakēśin, lxxv; conferment of four  
 titles by the Chālukya suzerain, lxxv; annexa-  
 tion of the Gurjara kingdom, lxxv;—extent  
 of their kingdom, lxxv.

Chālukyas, Later, of Kalyāṇī, lxxxvi-lxxxix, xciv,  
 xcvi.

Chālukya-Bhīma I, *k. of Vēṅgī*, .. .. lxxiii.

Champāraṇya, *s.a.* Champāraṇ, *co.* 313, 519, ciii,  
 cxiv.

Chanda, *merchant*, .. .. 373.

Chanda, *Br.*, .. .. 403, 408.

Chandakautika, *Sanskrit play by Āryakṣhē-*  
*miśvara*, .. .. lxxiv *n.*

Chandamahāsēna, *s.a.* Virapāla, *k. of Kuntala*,  
*character in the Viddhaśālabbhañjikā*, lxxix, lxxx.

Chandapahā, *s.a.* Chanpahā, *vi.*, 254, 255, 262.

Chandariā, *vi.*, .. .. 385.

Chāndārka, *engr.*, .. .. 479, 483, 492, 495.

Chandāśrī-Śāntikarṇa, *s.a.* Karṇa, *Sātavāhana k.*,  
 xxiv and *n.*

Chandī, *Br. donee*, .. .. 617.

Chandēlla, *dy.*, 238, 246, 370, 411, xxviii, lxix and  
*n.*, lxxii, lxxv, lxxxvii, xc, xci, xciii, xcvi, xcvi,  
 c, civ, cv, cviii, cxxiv, clvi, clxviii, clxxxiv,  
 clxxxviii.

Chandēlla coinage, .. .. clxxxviii and *n.*

Chandēlla inscription from Mahōbā, .. .. xcvi.

Chandra, *m.*, .. .. 612, 617.

Chandra, *dy.*, .. .. 265, xciii.

Chandradēva, *Gāḍaḍaḷa k.*, .. .. ciii.

Chandragupta, *k. of Central India*, .. .. lxxi.

Chandragupta I, *Gupta k.*, .. .. x.

Chandragupta II, *do.*, .. .. x, xxxix, xlii.

Chandrakara, *Jaina Āchārya*, .. .. 310, 311.

Chandrakara, *poet*, .. .. 564, 567.

Chandrapuri, *s.a.* Chandrāchi Mēt, *vi.*, 155, 156,  
 158.

Chandravallī inscription of Mayūraśarman,  
 xxvi, xli.

Chandrarman, *k. of Lāṭa, character in the*  
*Viddhaśālabbhañjikā*, .. .. lxxix, lxxx.



- Chandrasimha, *m.*, .. .. 347, 348, 354.  
 Chandrāvati plates of Chandradēva, 258 *n.*, 302 *n.*,  
     *ci n.*, cxiv, clxxxii.  
 Chandrēhē, *vi.*, .. .. 198.  
 Chandrēhē stone inscription of Prabōdhasīva,  
     180, 198, 225 *n.*, 227, cliii, clviii, clxxviii.  
 Chandulā, *s.a.* Chandariā, *vi.*, .. 383, 396.  
 Chanpahā, *vi.*, .. .. 255.  
 Chaoriā, *vi.*, .. .. 646.  
 Chāpa, *dy.*, .. .. lxiv.  
 chara, 'a spy', .. .. 649.  
 Charauya, *vi.*, .. .. 505, 511.  
 chārī, 'grazing tax', .. .. 329.  
 charu, 'an offering to manes', 33, 37, 40, 44, 48, 51,  
     52, 56, 58, 66, 72, 78, 83, 89, 91, 96, 118, 122,  
     131, 139, 144 *add.*, 165, 172, 617, cxlvii *n.*  
 charyā, 'discipline in Saivism', .. .. clx.  
 Chārvāka, founder of a philosophical system,  
     317, clxvi.  
 Chārvākas, followers of Chārvāka, .. .. 513.  
 Chashtana, Western Kshatrapa, .. 607, xxxvii.  
 Chashtasvāmin, *Br.*, .. .. 91, 96.  
 chāṭa, 'a policeman', 21, 24 *n.*, 25 and *n.*, 27, 36,  
     43 and *n.*, 46, 51, 63, 71, 78, 81, 122, 396, 603,  
     604, 616, cxi, cxliii.  
 Chātēśvara inscription, .. .. cxxxi *n.*  
 Chātsu inscription of Bālāditya, .. .. lxxv.  
 Chaṭṭadēva alias Kundaṭṭāja, *eb.*, .. .. xc.  
 Chaṭuka-vaṭa, *s.a.* akshaya-vaṭa, 612 and *n.*, 617.  
 Chaturbhuja, *Br.*, .. .. 341, 344.  
 Chatsarvālin, 'one who has studied the four Vēdas',  
     65 and *n.*, 89, 133, 137, 622.  
 cbatusbhikā, 'a hall resting on four pillars', 403, cxxiii,  
     clxii.  
 Chaudhari, J.B., .. .. clxxiv *n.*  
 Chauhāṇa, royal family, .. .. clxvii, clxxv.  
 Chaulukya, *do.*, .. .. 206, 219, lxxviii, clv.  
 Chaulukyas of Gujarat, .. .. clvi.  
 Chausaṭh Yōgini Temple, .. 588 *n.*, lxxxiv *n.*  
 Chāvōṭaka, royal family, .. 139, 144, lxiv.  
 Chāyuhāna, *s.a.*, Chauhāṇ, family, 564, 567.  
 Chēdi, *co.*, 196, 221, 251, 252, 260, 261, 270, 351,  
     357, 347, 351, 403, 409, 410, 414, 416, 484, 488,  
     519, 520 526, 527, 534, 545, 545, 548, lxviii *n.*,  
     lxx, lxxvi, lxxvii, lxxxii *n.*, lxxxiii, lxxxvii, lxxxviii,  
     xc, xcvi, xcvi, civ, cv, cviii, cxx *n.*, cxxii, cxxiv,  
     cxxxix, cxxxvi, cxxxix, cxlix, cl, cli, cliii, clvi,  
     clxi, clxii, clxviii, clxxiv, clxxv, clxxxviii.  
 Chēdi-dishṭa, Chēdi era, .. .. 307, xxii and *n.*  
 Chēdi-nagarī, *s.a.* Tripurī, .. .. lxx.  
 Chēdi-narēndra, 'lord of Chēdi', .. 486, xxiii.  
 Chēdi-pati, *s.a.* above, .. .. xcvi.  
 Chēdisā, *s.a.* above, 403, 407, 413, xxii and *n.*, xxiii.  
 Chēd-īsa-gaḍha, .. .. 403.  
 Chēdi-sarivāt, 'Chēdi era', 519, 524, 534, 539, ii,  
     xxii and *n.*  
 Chēd-īśvara, 'lord of Chēdi', .. .. 523.  
 Chēlla, scribe, .. .. 133, 137.  
 Chēra, royal family, .. .. 133 *n.*, 138, 143.  
 Chhabra, B. Ch., 175 *n.*, 178 *n.*, 224 *add.*, 463, 583,  
     603, 607 and *n.*, 609 *n.*, 653.  
 Chhallipāṭaka, *s.a.* Chilhāri, *vi.*, .. 188, 194.  
 Chhapri, *vi.*, .. .. 580.  
 Chhapri statue inscription of Gōpaldēva, 580, 589.  
 Chhānchhi, *Br. dome*, .. .. 396.  
 Chhāṇḍū, *s.a.* Chhādū, *off.*, .. 599, 601.  
 Chhāḍāḍāṭēmbhā, *vi.*, .. .. 383, 396.  
 Chhāḍaudā, *vi.*, .. .. 360, 363.  
 Chhāhula, *eb.*, .. .. 323, 324, cv.  
 Chhiktū, *Br.*, .. .. 646, 652.  
 Chhīrakaha, *vi.*, .. .. 97, 99, 102.  
 Chhitaku, artisan, .. .. 555, 557-559, 563.  
 Chhitapai, *Br.*, .. .. 290, 299.  
 Chhitruka, Kadamba *k.*, .. .. 423 *n.*  
 Chhitūka, engr., .. .. 519, 521, 527.  
 Chhōṭi Dēori, *vi.*, .. .. 176.  
 Chhōṭi Dēori pillar inscription, 176, xxviii, lxxi.  
 Chichal, *vi.*, .. .. 615.  
 Chicholā, *vi.*, .. .. 425, 521.  
 Chikhali, *vi.*, .. .. 597, 599.  
 Chilhāri, *vi.*, .. .. 188.  
 Chiuchapaṭṭikā, *s.a.* Chichal, *vi.*, 615, 615, 617, xlvii.  
 Chiuchātālāi, *s.a.* Chicholā, *vi.*, 424, 425, 429.  
 Chiunchēli, *vi.*, .. .. 519, 521, 527, cxxix.  
 Chiplun plates of Pulakēśin II, .. .. lvii.  
 Chithu, *Br.*, .. .. 360, 363.  
 Chitōr, *s.a.* Chitrakūṭa, .. .. lxxv.  
 Chitrakaṇṭha, horse, .. .. 158, 143.  
 Chitrakūṭa, fort, .. .. 238, 246.  
 Chitrakūṭa, *l.*, .. .. 459 *n.*  
 Chōḍa, *k. of the Chōla dy.*, .. 637, 642.  
 Chōḍagaṅga, Gaṅga *k.*, .. 431, 452 *n.*, 459, 465,  
     484, 488, 503, 512, 516, 520, 525, 534, 540,  
     544, 548, cv, cxxv, cxxvi, cxxvii *n.*  
 Chōla, royal family and *k.*, 133 *n.*, 138, 143, 263,  
     lxxxv, xciii, xciv, xcvi, ci, cxx, cxxiv.  
 Chōllikā, 'a bundle of leaves', .. .. 195 *n.*  
 Chōralāyī, *s.a.* Chaorāi, *vi.*, .. 645, 646, 652, cxxxix.  
 Chōrōddharaṇika, 'Eradicator of thieves', 116, 122, cxliii.  
 Chūḍāsīva, *s.a.*, Śikhāsīva, Śaiva ascetic, 206, 207,  
     220, 225, 251, lxxxvi, clii-clv.  
 Chuṭu Nāgaka, *m.*, .. .. 177, 178.  
 Cintra *prajastī*, .. .. 85 *n.*  
 clay seals, .. .. 375 *n.*  
 coins of—  
     Apollodotus, .. .. clxxix.  
     Ārjunāyanas, .. .. xlv.  
     Dahrasēna, .. .. 25, xlii, clxxix, clxxx.  
     Gāṅgēya, .. .. xcii, cxxv, clxxxii-clxxxiv.  
     Guptas, .. .. xlv, clxxxi.  
     Harsha of Kashmir, .. .. clxxxiv.



- Īśvaradatta, .. .. . iv, xxv and n.  
 Jājalladēva I, .. cxxv, clxxxiv and n., clxxxv.  
 Kṛishṇarāja, 48, 147, 148, 153, 154, xxxvi *add.*,  
     xlv and *add.*, clxxx-clxxxii.  
 Kumāragupta, .. .. . clxxx.  
 Meṇander, .. .. . clxxix.  
 Nāgas, .. .. . viii.  
 Pratāpamalla, .. .. . cxxx, clxxxvii.  
 Pṛithvidēva II, .. cxxviii, clxxxvi, clxxxvii.  
 Ratnadēva II, cxxv, clxxxiv and n., clxxxv n.,  
     clxxxvi.  
 Śaka Kshatrapas or Western Kshatrapas, 2 n.,  
     vii, xxiv and n., xxxvii, xli, xlv, clxxviii, clxxxi.  
 Śarva Bhaṭṭāraka, .. .. . xxxvii.  
 Sātavāhanas, .. .. . xxiv, clxxviii.  
 Simhaṇa, .. .. . cxxx n.  
 Skandagupta, .. .. . clxxx.  
 Vyāghrasēna, .. .. . 26, clxxix, clxxx.  
 Colebrooke, .. .. . vi, x.  
 consonant, final, 33, 39, 58, 75, 82, 123, 127,  
     138, 147, 166, 612.  
     with a curve below, .. .. . 187.  
     with a flowing curve from the top, .. 618.  
 constituents of the state (or of royalty), 42 n., 541 n.  
 Cousens, .. .. . 418, lxxxiv.  
 Cunningham, 84 and n., 177 n., 186, 195, 197 n.,  
     204, 236 n., 299 n., 300, 309, 310, 322, 340, 349 n.,  
     358, 360 n., 363 n., 368, 369 n., 385, 450, 452, 535,  
     569, 580, 581 and n., 585, 585, 595 and n., 605, 632,  
     633 n., 656, 652, 653, i n., ii, iv, xxiii, clx, clxxxi,  
     clxxxii, clxxxiii and n., clxxxiv and n., clxxxviii  
     and n.
- D**
- d, .. .. . 3 n., 8, 38, 176.  
 ḍ, with a loop, .. .. . 58, 82, 105, 152, 146.  
 ḍ with a tail, .. .. . 38, 58, 82, 618.  
 ḍ round-backed, .. .. . 182.  
 Dabhālā, *s.a.* Dāhala, *co.*, .. .. . lxx.  
 Dabkā, *vi.*, .. .. . 53.  
 Dadā, *g. of* Kalachuri Naṇṇa (?) .. 161, 164.  
 Dadda I, *Early Gurjara k.*, .. 59, 63, 68, 83 n.,  
     li, lii; son of Harichandra and Bhadrā, lii;  
     ruled at Māṇḍavyapura, lii; extent of his king-  
     dom, lii; his reign-period, .. .. . lii.  
 Dadda II-Praśāntarāga, *Early Gurjara k.*, 57, 58,  
     65, 67, 70, 73, 75, 76, 79, 83, 84, 87, 91, 92, 102 n.,  
     104, 618, li, lii, lxii, cxxviii; founder of the  
     Gurjara kingdom, lii; feudatory of Pulakēśin II,  
     lii; gave protection to the king of Valabhī against  
     Harsha, lii; his reign-period, .. .. . liii.  
 Dadda III-Bāhusahāya, *Early Gurjara k.*, 84, 88,  
     102 n., 104, 618, 619, 621, 622, lxii, cxxvii;  
     invaded Valabhī kingdom, liv; his kingdom  
     invaded by Vajjāda, liv, lxi and n.; identification  
     of Vajjāda, lxi; his reign-period, .. .. . lv.  
 Dādā, 'canine tooth', .. .. . 30, 31 n.  
 Dādu Sahāi, *Kalachuri k. (?)*, .. cxxxii n.  
 Dāhala or Dāhāla, *s.a.* Chēdi, *co.*, 323, 324, lxxi,  
     lxxiii, lxxxiv, xc, xci, xciv, xcix and n., ciii, civ  
     n., cv, cviii, cxviii, cxxi, clvii, clviii, clxxvi, clxxxii.  
 Dahanāj, *co.*, .. .. . lvi.  
 Dāhir, *k. of Sindh*, .. .. . lxiv.  
 Dahragana, *s.a.* Dahrasēna, *Traikūṭaka k.*, 23 n.,  
     clxxx.  
 Dahrasēna, *Traikūṭaka k.*, 22, 23, 24, v, xl n., cxlvi,  
     clxxx; performed Aśvamēdha, xlii; his date,  
     xlii.  
 Daikōni, *vi.*, .. .. . 445.  
 Daikōni plates of Pṛithvidēva II, 443, 464 n.,  
     478, xvi.  
 Dakshiṇa Kōsala, *co.*, 410, 412, 416, 465, xxviii,  
     clxii, clxiii, clxiv, clxxii.  
 Dakshināpatha, *s.a.* Deccan, .. .. . clxxiv.  
 Dakshināpathasādhāra, 'Pillar of Dakshinā-  
     patha', *tit.*, .. .. . 139, lxxv.  
 Dakshiṇa Rāḍha, *co.*, .. .. . clvii.  
 Dakshiṇa-valmika-tallavātaka, *s.a.* Talwād  
     Khurd, *vi.*, .. .. . 5, 7.  
 Dalhaṇa, *artisan*, .. .. . 324.  
 Dalhaṇa, *m.*, .. .. . 348, 358.  
 Dāma, *Br. donee*, .. .. . 172.  
 dāma, *coin*, .. .. . clxxxix n.  
 Dāmadhara, *Br. donee*, .. .. . 66, 71.  
 Dāmajada-śrī, *Western Kshatrapa*, .. clxxviii.  
 Damaṇ *vi.*, .. .. . 23.  
 Dāmarasārman, *Br. donee*, .. .. . 360, 363.  
 Dāmasēna, *Western Kshatrapa*, .. .. . vii.  
 Dāmōdara, *scribe*, .. .. . 199, 204.  
 Dāmōdara, *Br.*, .. .. . 326, 350.  
 Dāmōdara, *merchant*, .. .. . 234, 235, cl.  
 Dāmōdara, *Br. donee*, .. .. . 617.  
 Dāmōdara, *ambassador of* Chaulukya Bhī-  
     ma, .. .. . xcvi n., xcvi n.  
 Dāmōdara, *off.*, .. .. . 599, 601.  
 Dāmōdara, *astrologer*, .. .. . 529, 533.  
 Daṇḍabhukti, *co.*, 465, 466, 472, cxxi, cxxiii, cxxvii.  
 Daṇḍakapura, *s.a.* Dantan, *tn.*, .. 410, 411,  
     416, 465, cxxvii, clxxxviii.  
 Daṇḍanātha, 'a general' .. .. . cxxi.  
 Daṇḍanāyaka, 'a general' .. 586, cxlii and n.  
 Daṇḍapāṭika, 'Police officer', 114, 116, 603, 604 and  
     n., cxl, cxlii-cxliv.  
 Dāṇḍapāṭika, *s.a.* Daṇḍapāṭika, 120, 122, 615, 616.  
 Daṇḍapura, *s.a.* Dantan, *tn.*, 465, 467 *add.*, 472.  
 Dāṇḍika, 'Magistrate', 603, 604 and n., cxl, cxlii.  
 Daṇḍin, *Sanskrit an.*, .. .. . xl n.  
 Dāṇḍōra, *i.d.*, .. .. . 452, 453, 456, cxxiii.  
 Dandūka, *m.*, .. .. . 360, 363.  
 Daṇḍhira, *Kalachuri k. of Ratanpur*, 358, 562, cxxxi,  
     cxxxii.  
 Dantan, *vi.*, .. .. . 411.  
 Dantidurga, *Rāshtrakūṭa k.*, .. lvi, lxx n., lxxvii.



Dantiga, *fen. of Rāshtrakūṭa Gōvinda IV*, lxxxiii and

*n.*

Dantivarman, *Rāshtrakūṭa k.*, .. .. lx *n.*

Dantivarman, *s.a. Dantiga, fen. of Rāshtra-*  
*kūṭa Gōvinda IV*, .. .. lxxxiii *n.*

Darbat image inscription .. .. xcvi *add.*

*Darśapūrṇamāsa, Vedic sacrifice*, .. .. clxvi.

Dāruvāna, *l.*, .. .. clx.

*Daśakumāracharita, Sanskrit wk. by Daṇḍin*,  
218 *n.*, 611 *n.*, xxxvi, xl and *n.*

*Daśamūlika, off.*, .. .. 330 and *n.*, 646, 652.

*Daśamūlin, off.*, .. .. 330 *n.*, 331.

*daśāparādhas, 'ten offences'*, .. 86, 89 *n.*, 94, clxxii.

Daśapura, *s.a. Mandasūr, in.*, 76, 78, 79, 81.

Daśārṇa, *co.*, .. .. 17, xcvi *n.*

dash, vertical, .. .. 253, 289, 464.

Dāsilakapallī, *s.a. Dēswālīā, vi.*, .. 20, 21.

Datta, *Br.*, .. .. 89.

Datta, *Br. donee*, .. .. 172.

Dattasvāmin, *Br. donee*, .. .. 66, 71.

Dattatāka, *m.*, .. .. 21, cxlvi.

*datti, 'a gift'*, .. .. 611, 617 *n.*

*dāyāda, 'an agnate'*, .. .. lxxxiii.

days, lunar:—

bright fortnight—

1st, 306, 309, 323, 324, 349, 358, 623, 626.

2nd, .. .. 383, 384.

3rd, .. 11, 12, 368, 369, 491, 492, 495.

4th, .. .. 341, 344.

5th, 5, 8, 199, 204, 321, 322, 420, 423,  
612, 617.

6th, .. .. 345, 346, 492, 495.

7th, 17, 19, 371, 373, 384, 396, 619, 622.

8th, .. 384, 395, 451, 457, 570, 574.

9th, .. .. 411, 417, 576, 579.

10th, 97, 98, 102, 128, 131, 280, 284, 545,  
549, 564 *n.*, 567, xcvi *n.*

11th, .. .. 314, 321.

12th, .. .. 98, 102, 134, 235.

13th, .. .. 23, 25, 48, 51, 124, 127.

14th, .. .. 290, 299.

15th, 26, 29, 34, 37, 40, 44, 59, 65, 66, 76,  
78, 81, 83, 89, 118, 122, 133, 137, 139,  
145, 276, 278, 443, 446, 595, 596,  
627, 631.

dark fortnight—

2nd, .. .. 239, 249, xcii.

3th, .. .. 329, 333.

6th, .. .. 384, 397.

7th, .. .. 360, 363, 403, 408.

8th, .. .. 398, 401.

9th, .. .. 239, 250, 310, 311.

10th, .. 14, 16, 300, 397, 399, 636.

11th, .. .. 91, 95, 443, 446.

12th, .. .. 8, 10.

13th, .. .. 364, 368.

15th, .. 32, 36, 73, 75, 103, 109.

days—

full-moon (*pūrṇamāsī*), 133, 137, 167, 173,  
254, 262, 326, 330, 424, 429, 550, 554.

new-moon (*amāvāsya*), 103, 108-09, 111, 112,  
116, 600, 612, 614, 617.

days of the week—

Sunday, 98, 102, 276, 278, 290, 299, 306, 309,  
314, 321, 323, 324, 343, 346, 384,  
396-398, 401, 403, 408, 411, 417, 420,  
423, 443, 446, 599, 600, 602.

Monday, 239, 250, 300, 371, 373, 384, 395,  
364, 568, 583, 584, 597, 599, 636.

Tuesday, 84, 89, 310, 311, 492, 495, 545, 549.

Wednesday, 234, 235, 321, 322, 451, 457,  
364 *n.*, 567, 595, 596, 623, 626, 627,  
631.

Thursday, 254, 262, 280, 284, 341, 344, 424,  
429, 479, 483, xcvi *n.*

Friday, 349, 358, 360, 363, 529, 533, 570, 574.

Saturday, .. 239, 249, 326, 330, 576, 579.

Dēbhaka, *s.a. Dabkā, vi.*, .. 32, 33, 36.

Dēdū, *scribe*, .. .. 389, 394.

Dēhātadēvi, *g. of Bhāmānadēva I of Sarayū-*

*pāra*, .. .. 384, 394, cix-cxi, cxiii.

Dēiyaka, *off.*, .. .. 103, 109, clxvii *n.*

Dējja-Mahārāja, *Rāshtrakūṭa k.*, .. .. lvii.

Dēlhaṇa, *Br. donee*, .. .. 326, 331.

Dēlhūka, *Br. donee*, .. .. 458, 462.

Dēo-Baraṇārka inscription of Jivitagupta, 365 *n.*

Dēogarh rock inscription of Kirtivarman, xcvi.

Dēogavān, *vi.*, .. .. 292.

Dēoli plates of Kṛishṇa III, lxxx, lxxxi, lxxxii *n.*

Dēopāṇi Viṣṇu image inscription, .. 151 *n.*

Dēori-Pāchri, *vi.*, .. .. 292.

Dēori-Maḍhā, *vi.*, .. .. 176, 177.

Dērabhaṭa, *Maitraka k.*, .. .. lxi *n.*

*deśa, t.d.*, .. .. 48, 453, cxxxiii-cxxxvi.

Dēsala, *m.*, .. .. 452, 456, cxxii.

Dēśi, *'the foreman of a guild'*, .. 195 and *n.*, clxx.

Dēśī, *Jaina gaṇa*, .. .. 310, 311.

Dēswālīā, *vi.*, .. .. 20.

Dēuka, *pr.*, .. .. 175.

Dēulā-Pāñchelā, *s.a. Dēori-Pāchri, vi.*, 290, 292, 299.

Dēvadāsa, *m.*, .. .. 484, 490.

Dēvadatta, *fen.*, .. .. 162, 163.

Dēvadatta, *Br.*, .. .. 558, 563.

*dēvadāya, 'a gift made in honour of a god'*, 102 and *n.*,  
142.

Dēvadhara, *Br.*, .. .. 396.

Dēvadhara, *Br.*, .. .. 335, 341.

Dēvadinna, *scribe*, .. 111, 116, 118 and *n.*, 122.

Dēvagaṇa, *sculptor*, .. .. 484, 490.

Dēvagaṇa, *poet*, 484, 489, 490, cxxviii, clxviii.

Dēvagrāma, *s.a. Dēogavān, t.d.*, 290, 292, 299, cxxxvi.



- Dēvagupta, *pr.*, .. .. . xlix, l.  
Dēvaka, *m.*, .. .. . 88.  
dēvakūṭī, 'a small abrine', .. .. . clxi.  
Dēvala, *au. of a Smṛiti*, .. .. . clxxiv n.  
Dēvapāla I, *Pāla k.*, .. .. . lxxiv, lxxv, cxii, cxiii.  
Dēvapāla, *Pratihāra k.*, .. .. . lxxiv n.  
Dēvapāṇi, *poet*, .. 431, 436, 437, 496, 500, clxxviii.  
Dēvapārvata, *hill*, .. .. . 496, 501.  
Dēvarāja, *few. of the Kalachuris of Ratanpur*,  
431, 434, 500 n.  
Dēvarāja, *gen.*, .. .. . 452, 457.  
Dēvasakti, *Sāndraka ch.*, .. .. . lvii.  
Dēvasarman, *Br.*, .. .. . 475, 478, 491, 493.  
Dēvasiṃha, *gen.*, .. .. . 452, 456, cxxiii.  
Dēvasvāmin, *Br. donee*, .. .. . 83, 89.  
Dēvasvāmin, *Br. donee*, .. .. . 617.  
Dēvasarman, *Chandēlla k.*, xcv and n., xcvi.  
dēvayajña, 'offerings to gods', .. .. . cxlvi.  
Dēvēśvara, *Br.*, .. .. . 396.  
Dēvimāhātmya, *Sanskrit wk.*, .. .. . 588 n.  
db, .. .. . 321, 340, 383.  
db, elongated, .. .. . 82.  
db, round, .. .. . 82.  
db, oval-shaped, .. .. . 13.  
db, with a fully developed left limb, 187, 225, 276,  
305, 309, 312, 325, 398, 402, 437, 463, 484, 526,  
545, 576, 582, 588, 596.  
db, with an undeveloped left limb, 198, 264, 276,  
312, 375, 398, 402, 450, 458, 484, 502, 528, 596, 625.  
db, reduplicated before y, .. .. . 48, 52, 133.  
Dhādhar, *ri.*, .. .. . 104.  
Dhāhaddha, *vi.*, .. .. . 83, 85 and n., 88.  
Dhākāri, *s.a. Takāri, vi.*, .. .. . 475 n.  
dhakkā, 'a war-drum', .. .. . lxi.  
Dhāmōri, *vi.*, .. .. . 614, xlvi.  
Dhāmsata, *poet*, .. 199, 204 and n., clxxviii.  
Dhananājaya, *off.*, .. .. . 124, 127.  
Dhanapati, *engr.*, .. .. . 503, 511.  
Dhanapati, *engr.*, .. .. . 589, 594.  
Dhanavāhi, *s.d.*, .. .. . 370, 371, 575, cxxvi.  
Dhāṅga, *Chandēlla k.*, 197, lxxxvii and n., xci, clvi.  
Dhāṅgaon or Dhanpur, *vi.*, 501 n., 503 n., clxiv.  
Dhāṅgaṭapāṭaka, *s.a. Dungarhai, vi.*, 206, 208, 220.  
Dhāṅgū, *m.*, .. .. . 582.  
Dhāṅk plates of Śilāditya I, .. 88 n., 95 n.  
Dhara, *Br. donee*, .. .. . 66, 71.  
Dhara, *Br. donee*, .. .. . 172.  
Dhārī, *Paramūra ca.*, 384, 393, 645, xcv and n.,  
xcvi, xcix, c n., cviii n., cxiii, cxix, clxxvii.  
dharāya, *coin*, .. .. . clxxxiii and n.  
Dharaṇidhara, *Br.*, 506, 509, 513 and add., 520, 539.  
Dharaṇidhara, *artisan*, .. .. . 586.  
Dharaṇidhara, *engr.*, .. .. . 627, 631.  
Dharasēna I, *Maitraka k.*, .. .. . 39 n.  
Dharasēna IV, *Maitraka k.*, .. .. . liii, liv, lxii.  
Dharasraya, *ep. of Jayasimha, Chālukya ch.*, 123, 124,  
and n., 126, 128, 131, 133, 136, 138, 143, xxvii,  
lix and n., lx, lxiii, lxvi n., cxlviii.  
Dharēka, *m.*, .. .. . 370, 374.  
Dhārēśvara, *m.*, .. .. . 341, 344.  
Dharma, *m.*, .. .. . 531, 652.  
Dharmadhara, *Br. donee*, .. .. . 66, 72.  
Dharmadhara, *Br. donee*, .. .. . 172.  
Dharmādhikaraṇa, 'a court of justice', 372 and n., cxliv.  
Dharmakarmādhikārin, 'off. in charge of reli-  
gious works', .. .. . 539, cxlii.  
Dharmalēkhin, 'a writer of religious documents',  
296, 655, cxlii.  
Dharmapāla, *Pāla k.*, .. .. . lxxi, lxxv n.  
Dharmapradhāna, 'Head of the Religious De-  
partment', .. .. . 326, 330, 652.  
Dharmarāja, *scribe*, .. .. . 529, 533.  
Dharmaśambhu, *disciple of Purandara, Śaiva*  
*ascetic*, .. .. . 206, 220, cliv, cliv.  
Dharmaśambhu, *disciple of Vimalasiva, Śaiva*  
*ascetic*, .. .. . clvii.  
Dharmavijayin, 'a righteous conqueror', 16, 606, 610  
n., xxxix.  
Dharmēśvara, *m.*, .. .. . 276, 278 and n., clxi.  
Dhavala, *s.a. Dhawaiā, vi.*, .. .. . 188, 194.  
Dhavala or Dhavalappadēva, *Maurya k.*, lxiv and n.  
Dhawaiā, *vi.*, .. .. . 188.  
Dhāwat, *vi.*, .. .. . 85.  
Dhēnuvā, *f.*, .. .. . clxi.  
Dhiniki grant of Jāikadēva, .. .. . 162 n.  
Dhirachhēndra, *gen.*, .. .. . 585, 586.  
dhīrmara, 'fish-basket' (?), .. .. . 223 n.  
Dhōbhat, *vi.*, .. .. . 371.  
Dhōdhāka, *m.*, .. .. . 403, 409.  
Dhōṇḍēgaon, *vi.*, .. .. . 129.  
Dhōṇḍhaka, *s.a. Dhōṇḍēgaon, vi.*, 128, 129, 131.  
Dhōṭṭavāḍa, *vi.*, .. .. . 365, 367.  
Dhovahattapattana, *s.a. Dhōbhat, vi.*, 370 371, 373.  
Dhṛitarāshṭra, *k. of Khandeib*, .. .. . xxxv.  
Dhruva, *Rāshṭrakūṭa k.*, .. .. . lxxi.  
Dhruva, *H.H.*, .. 44, 45, 46 n., 72, 73, 74 n., 160.  
Dhruvabhata or Dhruvasēna *alias* Bālā-  
ditya, *Maitraka k.*, .. .. . liii, lxi n.  
Dhulīghaṭṭa, *s.a. Dohrighāt, vi.*, 383, 385 and n., 395.  
Dhurēti, *vi.*, .. .. . 369.  
Dhurēti plates of Trailōkyamalla, 326, 366 and n.,  
369, xix, xxviii, lxviii, cvii, cxliv, clvi.  
dhvaja-stambha, 'a flag-staff', .. .. . 607, 608.  
Dhvanyālōka, *Sanskrit rhetorical wk. by*  
*Ānandavardhana*, .. .. . 589, 654 n.  
Dhvanyālōkalōchana, *com. by Abhinavagupta*, 589.  
Dighi, *vi.*, .. .. . 188, lxxxvi.  
Dikshit K. N., 7 n., 90, 146, 154, 250, 251 n., 268,  
386, 414 n., 425.  
Dikshit Sh. B., .. .. . v n., vii.  
Dikshita, *ep. of a Br.*, 122, 133, 137, 396, clxvi.



Diṅnāga, Buddhist logician, 410, 417, 466, cxxv, clix, clixiv.  
 Dipaṅkara, ep. of Atiśa, .. .. . xcii.  
 Dipāvali, festival, .. .. . cxliii.  
 Dirghāśākhika, s.a. Digḥi, vi., 187, 188, 194, lxxxvi.  
 Dirghāśi stone inscription, .. .. . 411.  
 Diskalkar, D. B., .. .. . 90 n., 146 n.  
 Dityana, scribe, .. .. . 556, 557.  
 Dityādgrābaka, off., .. .. . 20, 21 and n., cxli.  
 ditya, 'a gift' or 'a tax', 24, 27, 41, 50, 54, 61, 70, 77, 80, 120, 133, 151, 616, clxxii.  
 Divākara, Br., .. .. . 348, 358.  
 Divākara, Br. donee, .. .. . 617.  
 Divākara, Br., .. .. . 544, 549.  
 Divōdāsa, Br., .. .. . 552, 554.  
 Dōddhira, off., .. .. . 12.  
 Dōgarā, chief min. of Pamparāja, 597, 598, 600.  
 Dōhrighāt vi., .. .. . 585.  
 Dōngargaon stone inscription of Jagaddēva, xcvi and n., xcix n.  
 Dowson, J., .. .. . 57, 67, 163, iii n.  
 drachma, Greek coin, .. .. . clxxxiii.  
 Drākshārām, vi., .. .. . 291.  
 dramma, coin, 195 n., 223 n., xcii, clxxxiii, clxxxvii, clxxxix and n.  
 drammarābha, coin, .. .. . clxxxiii.  
 dramma-tri-bhāga, coin, .. .. . clxxxiii.  
 Drāṅgika, off., 36 and n., 616, cxli and n., cxliv.  
 Drōṇa, Br. donee, .. .. . 66, 71.  
 Drōṇa, Br. donee, .. .. . 172.  
 Drōṇadhara, Br. donee, .. .. . 172.  
 Drōṇasvāmin, Br. donee, .. .. . 66.  
 drōṇi, treasury, .. .. . xlviii n.  
 Drōṇilaka, Br. donee, .. .. . 12.  
 Drupada, k. of Pāṇchāla, .. .. . 206, 219.  
 Duāripātaka, vi., .. .. . 385, 396.  
 Dubkund stone inscription of Vikramasimha, .. .. . lxxxix n.  
 Dudahi, vi., .. .. . 197, lxxxvii and n.  
 Dudiā plates of Pravarasēna II, .. .. . 2 n.  
 Dujjāna, off., .. .. . 73, 75.  
 Dundubhibhātta, Br., .. .. . 619, 622.  
 Dugarhai, vi., .. .. . 208.  
 Durduka, s.a. Dohika, father of Rājāsēkhara, clxxv.  
 Durga, s.a. Drug, tn., .. .. . 555, 556, 542, clxiii.  
 Durgabhāta, m., .. .. . 619, 622, cxliv.  
 Durgabhāta, off., .. .. . 91, 96.  
 Durgāditya, Kshatriya engr., .. .. . 612, 617.  
 Durgasakti, Śāndraka cb., .. .. . lvii n.  
 Durgasārman, Br. donee, .. .. . 172.  
 Durlabhapura, tn., .. .. . 207, 224, cxxxvi.  
 Durvāsas, sage, .. .. . clvii.  
 Dushāsādhaka, 'Mentor of criminals', off., 395, cxliii.  
 Dushāsādhyā, s.a. above, .. .. . 326, 350, 649.  
 Dushādhyā, 'a criminal', .. .. . 331, cxlii.  
 Dūta, off., .. .. . 116, 122.

Dūta, 'off. who executed royal orders about land-grants', 3, 8, 10, 12, 17, 19, 25, 25, 26, 29, 48, 51, 52, 56, 73, 79, 81, 102, 103, 109, 118, 122, 133, 137, 173, xlv, cxliii, clxvii and n.  
 Dūtaprēṣanika or Dūtasamprēṣanika, 'off. who despatches dūtas', .. .. . 21 and n., 616 and n.  
 Dvārakā, holy place, .. .. . 590.  
 Dvīśda, ep. of a Br. donee, .. .. . 139, clxvi.  
 Dvīśdīn, ep. of a Br. donee, .. .. . 596.  
 Dryāśrayakārya, Sanskrit kārya by Hēma-chandra, .. .. . xcv and n.

## E

ē, initial, forms of .. .. . 47, 58, 612.  
 ē, initial, with the apex on the left, .. .. . 606.  
 ē, initial, with a closed hook on the left, .. .. . 33, 166.  
 ē, initial, with an open hook on the left, .. .. . 38, 132.  
 ē, initial, with the vertical lengthened, .. .. . 147.  
 ē, initial, with the vertical turned to the right, .. .. . 147.  
 ē, initial, resembling p., .. .. . 463.  
 ē, initial, with the left curve separated from the vertical, .. .. . 237.  
 ē, medial, shown by a mātrā above the line, 5, 22.  
 ē, medial, shown by a curve on the left, 25, 166.  
 ē, medial, shown by a prishthamātrā, .. .. . 67.  
 ē, medial, shown by lengthening the top stroke to end in a curve, .. .. . 199, 575.  
 eclipses,—

lunar, 83, 88, 187, 194, 326, 330, 420, 423-425, 429, 443, 444, 446, 474, 478, 550, 554, xxx, cxlix, cxlii, clxiv.

solar, 111, 116, 187, 188, 194, 332, 333, 339, 458, 462, 464, 466, 473, 599, 600, 602, 612-614, 617, 623, 624, 626, xxx, cxlix, clxiv.

Eḍḍeru plates of Amma, .. .. . lxxiii.  
 Ekdāśi-brata, .. .. . cxlix.  
 Ekalingaji stone inscription, .. .. . 85 n.  
 Ela śrēṣṭhin, merchant, .. .. . 156, 158.  
 Elephantā caves, temple of Śiva in, cxlvii, cxlviii.  
 Ellōrā plates of Dantidurga, date of, 614 n., xi n., xxvii n., lxxvii.

## emblems on seals—

Agnikuṇḍa (emblem of solar worship), 57, 67, 90.  
 Bull, .. .. . 383.  
 Gaṇa-lakṣmī, 236, 252, 289, 325 n., 369, 443, 458, 474, 478, 491, 543, 623, 627, 645, cl.  
 Lion, .. .. . 146, 153.  
 Man and wife, .. .. . 137.  
 Goad, .. .. . 611.

## Eras—

Chēdi, .. .. . 167, 306, 309, 534, 543.  
 Gaṅga, .. .. . 612 n.  
 Gupta, 6 and n., 17, 162 n., 168, 613, 619, i, iv, xxix n.



Harsha, .. .. . xxvi.

Kalachuri, (*s.a.* Chēdi), i-xxx; first discovery of its dates, i; first conjecture about its epoch in 250 A.C. by Fitz-Edward Hall i, ii; its epoch placed in 249 A.C. by Cunningham, ii; identified with the Traikūṭaka era and its epoch fixed in 244-45 A.C. by Bhagvanlal, iii, iv; its epoch changed to 249-50 A.C. by Cunningham iv; Bhagvanlal's theory about its foundation by the Ābhīra Śvaradatta, iv-v; Kielhorn's view about its commencement on *pūṇimānta* Bhādrapada śu. di. 1, 28th July 249 A.C., iv; proportion of current and expired years according to this epoch, v-vi; R.G. Bhandarkar's objection, v; Kielhorn's revised view about its commencement on *pūṇimānta* Āśvina śu. di. 1, 5th September 248 A.C., vi; Sh. B. Dikshit's view about the commencement of its year on *pūṇimānta* Āśvina va. di. 1, vii; Fleet's view that its founder was the Ābhīra Śvarasēna, not Śvaradatta, vii; Rapson's view that it dates from the consolidation of Ābhīra power, vii; R.C. Majumdar's view that it was founded by a Kushāṇa Emperor, viii; objections to this view, viii; Jayaswal's view that it was started by the Vākāṭakas, ix; objections to this view, ix; dates of the inscriptions of the Maghas referred to it, ix; objections to this view, x; its year commenced on Kārttika śu. di. 1, x; dates of the inscriptions of the *Mahārājas* of Khandesh, Subandhu and Śrīdhara-varman referred to it, x; a new epoch of it (250-51 A.C.) shown by the Nagardhan plates of Svāmīrāja, xi; different epochs shown by its two groups of dates, xi; early dates of the era (i) in expired years, xi; (ii) in current years, xii; results obtained from examination of its early dates, xiii; its commencement on *amānta* Kārttika śu. di. 1 (25th September) in 249 A.C., xiv; its later dates—(i) in expired years, xiv-xx; (ii) in current years, xx-xxi; results obtained from examination of its later dates, xxi; its commencement on *pūṇimānta* Kārttika śu. di. 1 (6th October) in 248 A.C. xxii; reconciliation of the two epochs, xxii; origin of the era, xxii; its names, *Chēdi-samvat* and *Kalachuri-samvat*, xxii; provenance of its early dates, xxiii; its original home, xxiii; political conditions which led to its

foundation, xxiii; rise of Ābhīra Śvarasēna, the founder of the era, xxiv; Śvarasēna not identical with Śvaradatta, xxv; the era originated in an extension of the regnal dates of Śvarasēna, xxv; it originated in Maharashtra and spread to Gujarat, Konkan and north of the Narmadā, xxvi; used by the Ābhīras and their feudatories, xxvi; by Śrīdhara-varman, Subandhu and Saṅgamasīmha, xxvi; by the Traikūṭakas, xxvi; by the Kalachuris of Māhishmatī, and their feudatories, xxvi; by the Early Gurjaras, xxvi; by the Sēndrakas, xxvii; by the Gujarat Chālukyas, xxvii; by the Harischandriyas, xxvii, supplanted by the Śaka era in Maharashtra and Southern Gujarat, xxvii; supplanted by the Vikrama era in North Gujarat, xxvii; spread to North India with the extension of Kalachuri power, xxvii; used by the Kalachuri Emperors of Tripuri and their feudatories, xxviii; used in the Dhurēti plates of Chandēlla Trailōkyamalla, xxviii; vanished from North India with the downfall of the Kalachuris of Tripuri, xxviii; introduced into Chhattisgarh by a branch of the Kalachuris, xxviii; used there by the Kalachuris and their feudatories, xxviii; began to lose ground there also after 1220 A.C., xxix; Jovian years used in its dates, (i) of the twelve-year cycle and (ii) of the sixty-year cycle, xxix; intercalary months in its dates, xxix; irregular *tithis* in its dates, xxix; current *tithis* in its dates, xxix; special names of *tithis* mentioned in its dates, xxx; *nakṣatras* mentioned in its dates, .. .. . xxx.

Kanishka, .. .. . viii.

Kushāṇa, .. .. . xxv.

Śaka, 6 and *n.*, 14, 111 *n.*, 112, 167, 384, 570, 574, 579, i, iii, xxvii, xxix and *n.*

Vikrama, 480, 485, 555, 559, 564, 570, 574, 576, 579, i, iii, xxvii-xxix and *n.*

Traikūṭaka, (*s.a.* Kalachuri), .. 30, iv, vii.

Brakaṇa, Erikiṇa, or Erakiṇa *s.a.* Eraṇ, *in.*, .. .. . 609 and *n.*

Erikiṇa, *s.a.* Eraṇ, 606, 609, 610, xxxviii, xxxix, and *n.*, cxliii.

Eraṇ, *vi.*, .. .. . 605, 607-609, xxxviii.

Eraṇ stone inscription of Samudragupta, .. .. . xxxix *n.*

Eraṇ stone pillar inscription of Budhagupta, .. .. . 17, 608.



Éraṇ stone pillar inscription of Gōparāja,  
605, xxxviii.  
Éraṇ stone pillar inscription of Śrīdhara-  
varman, .. .. . 605.  
Éraṇḍapalli, *l.*, .. .. . 6 n.  
Éraṇḍōl, *vi.*, .. .. . 6 n.  
Ēreyaṅga, *Hāyasaḥa pr.*, .. .. . xcix.  
Evadī-maṇḍala, *t.d.*, .. .. . 458, 462.

## F

Fa-Hian, *Chinese traveller*, .. .. . 29.  
Faizabad grant of Jayachandra, .. .. . 331 n.  
Fan-Ye, *Chinese an.*, .. .. . viii.  
Fines imposed for offences, 89, 95, 102, 109, 155,  
156, 158, 622.  
Firishta, *Muslim historian*, .. .. . lxxxix n.  
Fish incarnation of Viṣṇu, .. .. . 185, 184.  
Fleet, J. F., 22 n, 23 and n., 30, 34 n., 33 n., 57,  
63 n., 64 n., 65 n., 67, 71 n., 84, 89 n., 123, 124 n.,  
165, 167, 168 n., 239, 244 n., 341 and n., 601 and  
n., vi, vii, xxiii, xlviii and n., li, lviii and n., lix,  
lx, lxxiii n., lxxxviii, clxxxi.  
fortnight, 4th, of Grīṣma, .. .. . 2.  
*Futūḥ-i Buldān*, *historical wk.*, .. .. . lxiv.

## G

g, with a triangular left limb, .. .. . 198.  
g, resembling *rā*, .. .. . 179.  
g, subscript, .. .. . 463.  
Gaḍādhara, *Br.*, .. .. . 396.  
Gaḍādhara, *m.*, .. .. . 401.  
Gaḍādhara, *Br.*, .. .. . 601.  
*gadyāṇa* or *gadyāṇaka*, *cain.*, .. .. . clxxxiii and n.  
Gadre, A.S., 160, 163 and n., 164 n., lxii and n.  
Gaganaśiva, *Saiva ascetic*, .. .. . clii n., clv.  
Gāhaḍavāla, *dy.*, 302 n., xxviii, xciii, c and n.,  
ciii, cxiv, cxxiv, clxxxii-clxxxv, clxxxix.  
Gai, G.S., .. .. . 162 n.  
*Gaintā* or *Gaita*, *ep.*, 598 and n., 599, 601, clxvi.  
Gājala, *gen.*, .. .. . 452, 457.  
*Gajādhāta*, 'lord of elephants', *ep. of Chōḍa-*  
*gaṅga*, .. .. . 334, 337, 340, ci, clxxxviii.  
*Gajapati*, 'lord of elephants', *tit.*, 258, 277, 294, 322,  
328, 342, 361, 371, 634, 649, c, clxxxviii.  
Galhaṇa, *m.*, .. .. . 348, 358.  
*Gamāgamika*, *off.*, 21 and n., 116 and n., 122, cxlv.  
Gaṇa, *Br. donee*, .. .. . 172.  
Gaṇa, *Br. donee*, .. .. . 617.  
*Gaṇa*, 'a corporation', 611, 612, 614, 616, cxxxviii,  
cxliii, clxx.  
*Gaṇa-datti*, 'gift of a corporation', .. .. . 611, xlvii.  
Gaṇadēva, *m.*, .. .. . 617.  
*Gaṇapaka*, *off.*, .. .. . 2, 3 n., 4.  
Gaṇapati, *Kākatīya k.*, .. .. . clvii.  
Gaṇa Śankara, *Kalachuri k.* Śaṅkaragaṇa  
of Māhishmatī, .. .. . xlvii.

Gaṇḍa, *Chandēlla k.*, .. .. . xc.  
Gaṇḍak, Little, *ri.*, .. .. . 383 and n.  
Gaṇḍaki, *ri.*, .. .. . 384, 383 and n., 396.  
*Gaṇḍa-chaturthī*, *festival*, .. .. . 341.  
Gaṅg, *i. a.* Gaṅgēyadēva, *Kalachuri k.*  
of Tripurī, .. .. . xci.  
Gaṅga dynasty, .. .. . 459, 462, l, lxxxi, lxxxviii,  
ci, cxxv n., cxxxviii, cxxx.  
Gaṅga grants, early, .. .. . 612, 614.  
Gaṅgas, Eastern, .. .. . 335, cxxx.  
Gaṅgas, Western, .. .. . xcix.  
Gaṅgā, *ri.*, .. .. . 225, 232, 254 and n., 298 n.  
588, 594, 612 n., 617, lxi, cxxvi, clxii.  
Gaṅgādēva, *m.*, .. .. . 374.  
Gaṅgādhara, *Br. donee*, .. .. . 290, 299.  
Gaṅgādhara, *scribe*, .. .. . 370, 374.  
Gaṅgādhara, *m.*, .. .. . 466, 472.  
Gaṅgādhara, *Br.*, .. .. . 513, 517, cxxvii n.,  
cxxxix.  
Gaṅgādhara, *Sanskrit post.*, .. .. . cii, clxxvi.  
Gaṅgādhara, *win. of Ratnadēva III*, .. .. . 535, 541,  
542, cxxx, clxxvii.  
Gaṅgāditya, *Br.*, .. .. . 619, 622.  
Gaṅgaikōṇḍachōlapura, *Chōla ca.*, .. .. . xciv.  
Gaṅgākunḍapura, *s. a. above*, .. .. . xciv.  
Gaṅgāpur, *vi.*, .. .. . 2 n.  
Gaṅgāpurī, *Chōla ca.*, .. .. . xciv.  
Gaṅgē, *m.*, .. .. . 374.  
Gaṅgēśvara Mahādēva, *temple at Kāvi*, .. .. . 96.  
Gaṅgēyadēva, *Kalachuri k.* of Tripurī,  
254, 255, 258-240, 248, 253, 261, 265, 280,  
285, 290, 297, 313, 318, 632, 633, 642,  
lii, lxxxviii and n., lxxxix-xciv, c, cv, cxiv,  
cxvii, cxx, cxxi and n., clxi n., clxix,  
clxxxvii; his help in the defeat of Pratihāra  
king Rājyapāla, lxxxix; his defeat of the  
Kuntala *k.*, lxxxix; his defeat by Paramāra  
Bhōja, xc; his campaign in Orissa, xc;  
his occupation of Prayāga and Banāras, xci;  
his other conquests, xci; his titles, xci;  
date of his death, 240, 280, xcii; Mēru-type  
of temple erected by him, xcii; his coins,  
xcii-xciii.  
Gaṅgēyadēva, *Rāṣṭrakūṭa k.* of Tīrabhuktī,  
lxxxix, cxiv n., clxi n.  
Ganguli, D. C., .. .. . xcix.  
Gaṇjām plates of Śaśāṅka, .. .. . xxix n.  
Gaonri plates of Vākpati Muñja, .. .. . 425.  
Garbha, *s. a.* Gōbrā, *ri.*, .. .. . 399, 401, 411, 417.  
Garde, M. B., .. .. . 197 n., cli n., clv.  
Garga, *off.*, .. .. . 348, 356.  
*Garuḍadhwaja*, *ep. of Gaṅgēyadēva* of Tīra-  
bhuktī, .. .. . lxxxix n.  
Gaṭākhērā, *ri.*, .. .. . 209.  
Gāṭhēśarman, *Br. donee*, .. .. . 360, 363.



- Gauḍa, *ep. of Gōllāka*, .. 183-186, lxxxiv, cxl, cl, clxviii.
- Gauḍa, king of .. 226, 233, 384, 393, 431, 433, 449, 637, 642, lxxv n., lxxvi, lxxxviii, ci, cxvii, cxxvi.
- Gauḍa, *family*, .. 411, 417, 344, 349, 350, 354.
- Gauḍa, *co.*, .. 206, 218, l, lxxi, lxxvii, xcv, xcvi, clvii.
- Gaṇmika, 'Chief of a troop', *off.*, .. 391, cxliii.
- Gauri, *s. a. Gorā, vi.*, .. 627, 629.
- Gautama, *Br. donee*, .. 396.
- Gautama-Gaṅgā, *s. a. Gōdāvarī, vi.*, .. xc.
- Gautamīputra Śātakarṇi, *Śātanābha k.*, .. xxiii and n., xxiv.
- Gayā, *holy place*, .. 333, 338, xci, clviii.
- Gayākarna (or Gayakarna), *Kalachuri k. of Tripurī*, .. 301, 302, 303-307, 309-311, 313, 320, 326, 330, 333, 337, 343-348, 354, 484, 642, 643, 648, 654, 658, civ-cvi, cxxvi, clvi; his defeat by the Chandēllas, clv; his invasion of South Kōsala, cv; his queen and sons, cv.
- Gēyāri, *n.*, .. 370, 373.
- gh, forms of, .. 179, 300.
- gh, used for b, .. 138, 376, 383.
- Ghārāpurī, *island near Bombay*, .. 148.
- Ghata, *family*, .. 179, 182.
- Ghātama or Ghāṭamma, *fen. of the Kalachuris of Ratanpur*, .. 364, 366, 367.
- ghaṭī, *measure of capacity*, .. 193 n., clxxi.
- Ghaṭṭapati, 'officer of landing stations', .. 393, cxlii.
- Ghosh, Amalananda, ix, xcv n., xcvi n., cxvii n., cxvii n., cxvii n., cxxii n., cxxvii n.
- Ghosh, J. C., .. 168.
- Ghosh, M. M., .. clxxiv.
- Ghōsha, *Br. donee*, .. 66, 72.
- ghōsha, 'a settlement of the Ābhīras', .. xxxii.
- Ghōṣakatala, *field*, .. 10.
- Ghōṣakavīgraha, 'Battle of Horses', .. 279, cxliii.
- Ghōṣā, *vi.*, .. 478, 480.
- Ghōṣā plates of Pṛthivīdeva II, .. 478, xxi n.
- Ghumli plates, .. lxiv.
- gimha *s. a. grīshma, season*, .. 5.
- Giñjā, *vi.*, .. x.
- Giñjā inscription of Bhīmasēna, .. ix.
- Girahuli, *s. a. Girolpālī, vi.*, .. 336, 342.
- Girinagara, *s. a. Girnār, in.*, .. 83, 85, 89, lxii.
- Girnār, *vi.*, .. 85.
- Goa plates of Satyāśraya Dhruvarāja Indravarma, .. 74 n.
- Gōbhilaputra, *s. a. Gūhilot, royal family*, .. 313, 319.
- Gōbrā, *vi.*, .. 411.
- gods:—
- Alaṅghyēśvara *s. a. Śiva*, 111, 116, 632, 633, cxlviii.
- Āstramadēva, *s. a. Śiva*, 97, 98, 102, lv, cxlviii n.
- Avalōkitēśvara, Bōdhisattva, .. clxi.
- Balarāma, .. 183 n., 185 n., cl and n.
- Bhagavat, *s. a. Viṣṇu*, 23, 24, 26, 28, xlii, xliii.
- Bhagnakhidra, *s. a. Śiva*, .. 364.
- Bhāillasvāmin, *s. a. the Sun*, .. 196.
- Bhava, *s. a. Śiva*, .. 122.
- Bhīmēśvara, *s. a. Śiva*, .. 290, 291, 298, 304, 388, 390, cii.
- Bhōgēśvara, *s. a. Viṣṇu*, 147, 133, lxvii, cxlv.
- Bilvapāṇi *s. a. Śiva*, .. 483, 490.
- Brahmā, 179, 206, 290, 296, 376, 380, 388, 392, cxlix, cl and n., clx, cxliii.
- Buddha, .. 19, 21 *add.*, 277, 376, 380, clxi.
- Chandrachūḍa *s. a. Śiva*, .. 319-321, 327, cxxix.
- Dattatṛēya, .. 203, 216.
- Dhūrjati, *s. a. Śiva*, .. 303, 310.
- Druhiṇa, *s. a. Brahmā*, .. 179, 182.
- Gāhuṇḍa, *s. a. Śiva*, .. 308 and n.
- Gaṇapati, or Mahā-Gaṇēśa, 223, 232, 313, 318, 340, 343, 370, 373, 464, 470, 484, 488, 512, 516, 558, 561, 564, 566, 569, 570, 573, 576, 637, 641, 653, 657, lxxxiv n., lxxxvi, cxlviii, clvii, clxi, cxliii.
- Gauri-Śaṅkara, .. 364.
- Haladhara *s. a. Balarāma*, 183 and n., 186 and n., lxxxiv, cl.
- Hanumān, .. cxxv, clxxxiv-clxxxviii.
- Hara-Gauri, *s. a. Śiva-Pārvatī*, .. 223, lxxxvi, clx.
- Hātakēśvara, *s. a. Śiva*, .. 370, 374.
- Hēramba, *s. a. Gaṇapati*, .. 343, 333, 342.
- Indranārāyaṇa, *s. a. Viṣṇu*, .. 197, lxxxvi n.
- Jalāyana, *s. a. Viṣṇu*, .. 234, 235.
- Jāmbavanēśvara, *s. a. Śiva*, .. 423.
- Janārdana, *s. a. Viṣṇu*, .. 132, 137.
- Jayāditya, *s. a. the Sun*, .. liv, cxlix.
- Kachchhapa, *Tortoise incarnation of Viṣṇu*, 183, 184, lxxxiv, cl.
- Kārttikēya, .. 13, 16, 123, 126, 131, 136, 143, 216, 223, 232, 606, lxxxvi, cxlvii, clxi.
- Kēdāra, *s. a. Śiva*, .. 512, 513, 518.
- Kīrtiśvara, *s. a. Śiva*, .. 332, 339, cvi, clviii.
- Kṛishṇa, .. 370, 373, cl and n.
- Kṛishṇēśvara, *s. a. Śiva*, .. 197.
- Kumāravara, *s. a. Kārttikēya*, .. cxlviii.
- Lakshmanēśvara, *s. a. Śiva*, .. cxxx.
- Lakshmi-Nārāyaṇa, .. 279, 284, clxi.
- Mahākumāra, *s. a. Kārttikēya*, .. 13, cxlviii.
- Mahāsēna, *s. a. Kārttikēya*, 13, 14, 16, 171, 606, 610, cxlviii.
- Mahēśvara or Mahādēva, *s. a. Śiva*, 39, 43, 48, 51, 54, 82, 83, 88, 91, 108, 111, 116, 124, 126, 133, 136, 138, 143, 249, 262, 299, 322,



- 330, 340, 343, 346, 359, 362, 367, 384,  
395, 403, 408, 588, 592, 618, 622, 632, cxlix.  
Makutēśvaranātha, *s.a.* Śiva, .. .. . xlviii n.  
Maṇikyēśvara, *s.a.* Śiva, .. .. . 354.  
Mañjughōsha, *Buddhist god of learning*,  
347, 354.  
Matsya, *Fish incarnation of Vishṇu*, 183, 184,  
lxxxiv.  
Moon, 205, 216, 290, 296, 303, 305, 307, 315,  
317, 327, 376, 380, 414, 433, 488, 520, 525,  
534, 540, 558, 561, 570, 574, 641, 657.  
Murāri, *s.a.* Kṛishṇa, .. .. . 364, 366.  
Nandikēśvara, *s.a.* Śiva, .. .. . lxxxii.  
Nandin, .. .. . 464, 470, cl.  
Nārāyaṇa, *s.a.* Vishṇu, 101, 126, 131, 136, 143,  
152, 155, 157, 197, 451, 456, 576, 578, lxvii,  
clxix.  
Nauhalēśvara, *s.a.* Śiva, 207, 221, 224, lxxxiv,  
lxxxvi, clvi.  
Paraśurāma, .. .. . 183, 184, lxxxiv, cl.  
Paśupati, *s.a.* Śiva, 39, 42, 48, 49, 51, 54, cxlvii.  
Prāṇkēśvara, *s.a.* Śiva, .. .. . 600 n., 601.  
Prithvidēvēśvara, *s.a.* Śiva, 410 *add.*, 416, cxliii.  
Rājīvalōchana, *s.a.* Vishṇu, .. .. . 450 and n.  
Rāma, .. .. . 347, 356, cxxviii, cxliii, clxvi.  
Ratnēśvara, *s.a.* Śiva, .. .. . 410, 415, cxlii.  
Rēvanta, *son of the Sun*, 496, 501, 529, 594,  
cxxvii, clxi, cxliii.  
Rudra, *s.a.* Śiva, 179, 182, 218, 380, 488, ci, cl.  
Śaṅkaranārāyaṇa, *s.a.* Vishṇu, .. .. . 196-198,  
lxxxvi, cl.  
Sauri, *s.a.* Vishṇu, .. .. . 353, 342.  
Śēsha, *lord of serpents*, .. .. . 502, 508.  
Śēshaśāyin, *s.a.* Vishṇu, .. .. . cl.  
Śiva, Śambhu and Śankara, 164, 173, 177,  
178, 199, 201, 202, 205-207, 215, 216, 221-  
223, 225, 231-233, 238, 243, 259, 260, 273,  
275, 279 n., 283, 284, 305-309, 313, 317,  
318, 332, 333, 336, 337, 339, 364 n., 370,  
373, 376, 380, 414, 433, 438, 441, 464, 466,  
470, 475, 484, 488, 502, 503, 508, 510-512,  
515, 520, 524, 527, 539, 540, 542, 558, 561,  
570, 574, 584, 637, 640, 641, lxxxiv, cxxvii,  
cxxix, cxlvii, clix, clxi, cxlii, cxliii.  
Sōmanātha, *s.a.* Śiva, 207, 226, 230, 233, 303,  
511, lxxxv, clx.  
Sōmasvāmin, *s.a.* Vishṇu in the Boar  
incarnation, .. .. . 187, 195, lxxxvi *add.*, cl.  
Sōmēśvara, *s.a.* Śiva, 221, 637, lxxxv, lxxxvii, clx.  
Śrīkaṇṭha, *s.a.* Śiva, .. .. . 505, 510, 524.  
Śrīvatsa, *s.a.* Vishṇu .. .. . 279, 284.  
Sūkara, *Boar incarnation of Vishṇu*, .. .. . 183.  
Sun (*Āditya and Sūrya*), 59, 65, 66, 72, 73,  
75, 78, 81, 117, 121, 402, 407, 428, 444, 460,  
476, 480, 492, 530, 545, 551, 619, 624, 628,  
cxlvii, cxlviii, clxi, cxliii.  
Upēndra, *s.a.* Vishṇu, .. .. . 179, 182.  
Vaidyanātha, *s.a.* Śiva, .. .. . 206, 221, 513, 320,  
lxxxvi, cv, clvi, clix, clx.  
Vaṇkēśvara, *s.a.* Śiva, .. .. . 398, 401, 403, 408, 410,  
415, 420, 534, 540, cxix and n., cxxii, cxxiii,  
clxii.  
Vappulēśvara, *s.a.* Śiva, .. .. . 279, 284.  
Varāha or Boar incarnation of Vishṇu,  
123, 126, 128, 131, 133, 135, 138, 142, 147,  
152, 157, 182-184, 187, 194 n., lxxxiv, cl.  
Vāsudēva, *s.a.* Vishṇu, .. .. . 152, 153, 155, 157,  
cxlvii.  
Vināēśvara, .. .. . clx.  
Vishṇu, 23, 26, 126, 128, 131, 133, 135, 142,  
147, 152, 157, 179, 185, 187, 188, 194, 234,  
235, 380, 588, 592, 633, 636, 637, lxxxiv,  
lxxxvi, cxlvii, cl, clxi, cxliii.  
Yāgēśvara, *s.a.* Śiva, .. .. . 401.  
Gōdāvari, *ri.*, .. .. . 290, 298, 304, xcix n., cxxvi.  
goddesses:—  
Aindri, .. .. . 588, 593, cxliii.  
Ambikā, 523, 324, 364, 566, 593, cv, clxi.  
Bhārati, *s.a.* Sarasvati, 359, 362 570, 573, 576,  
578, clxxvii.  
Brāhmī, .. .. . 126 n.  
Chāmundā, .. .. . 126 n., 588, 593, cxliii.  
Chandīkā, .. .. . 594.  
Charchikā, .. .. . 126 n., 593.  
Divine Mothers (*s.a.* Seven Mothers),  
123, 126 and n., 131, 136, 142, cxlviii.  
Durgā, 148 and n., 154, 519, 521, 527, 533,  
542, 558, 561, x, cxxx, clxxi.  
Ēkavīnā, .. .. . 555, 542, cxxx, cxliii, clxxviii n.  
Gaṅgā, .. .. . 318, 370, 374.  
Gaurī, .. .. . 593.  
Indrāṇī, .. .. . 126 n.  
Jayā, .. .. . 593.  
Kēlasaṅkarshīnī, .. .. . 126 n.  
Kāmākshī, .. .. . 593.  
Kaṅkāli, .. .. . 585.  
Kaumārī, .. .. . 126 n.  
Lakshmi, .. .. . xcii, clxxxii and n.  
Mahālakshmi, .. .. . 180, 593.  
Mahāmāyā, .. .. . 555, cxliii and n.  
Māhēśvari, .. .. . 126 n.  
Mārīchā, .. .. . 593.  
Nīrasīmhi, .. .. . 593.  
Pārvatī, .. .. . 503, 510, cxliii.  
Sarasvati, 225, 232, 313, 318, 370, 573, 464,  
470, 570, 593, 637, 641, lxxxvi.  
Tārā, *Buddhist goddess*, .. .. . 576, 380, clxi.  
Tārā, *s.a.* Ambikā, .. .. . 593.  
Trayī, .. .. . 592.  
Tripurā, .. .. . 593.  
Tvaritā, .. .. . 593.



- Umā, .. .. 280, 284, 380, 381, 382, lxxxvi.
- Vaishnavī, .. 126 n., 388, 390 n., 392, clxiii.
- Vārāhī, 126 n., 388 and n., 390 n., 392, 393, clxiii.
- Vindhyavāsini, .. .. 393.
- Yōginis, Sixty-four, .. lxxxiv and n., clvii.
- Gode, P. K., .. .. 389 n.
- Gōggā, f., .. .. 40 and n., 43.
- Gōggiyamma, *off.*, .. .. lxxviii n.
- Gōharwa, *vi.*, .. .. 232.
- Gōharwa plates of Yaśaḥkarma, 252, 263, 264, xiv, c, ci.
- Gōjjiga, *s.a.* Rāshtrakūṭa Gōvinda IV, lxxxii n.
- Gōkāk plates of Dējja-Mahārāja, .. .. lvii.
- Gōkarṇa, *holy place*, .. .. 333, 338, clviii.
- Gōkarṇa, *k. defeated by Ratnadēva II*, 344, 348, cxxvi.
- Gōkulaghāṭṭa, *ca.*, .. .. 384, 393.
- Gōkulasvāmin, *Br.*, .. .. 32, 36.
- Gōlākī Maṭha, *monastery*, lxxxiv, cvi, clvii, clviii and n., clix.
- Gōlāl, *s.a.* Galāl, *vi.*, .. .. 98.
- Gōlha, *m.*, .. .. 370, 375.
- Gōlhaṇadēva, *ch.*, .. .. 310, 311, civ.
- Gōliavali, *s.a.* Galāl, *vi.*, .. .. 97, 99, 102.
- Gōlikā *vi.*, .. .. 83, 85, 88.
- Gōllāka *alias* Gauḍa, *min. of* Kalachuri Yuva-rājadēva I, 183-186, lxxxiv, cxl, cl, clxviii.
- Gōllāpūrva, *Jaina āmnāya*, .. .. 311.
- Gōlūṇa, *m.*, .. .. 374.
- Gondophares, *Parthian k.*, .. .. viii.
- Gonds, *people*, .. .. 381, cxix.
- gōṇī, *measure of capacity*, .. 195 and n., clxxi.
- Gōpādhyaka, *off.*, .. .. 34, 37.
- Gōpāditya, *Br. donee*, .. .. 66, 71.
- Gōpāditya, *Br. donee*, .. .. 172.
- Gōpāla, *Br. donee*, .. .. 479, 483.
- Gōpāla, *Kalachuri pr.*, 320, 326, 388-390, 392, 393.
- Gōpāla, *min. of* Chandēlla Kīrtivarmān, .. xcvii.
- Gōpāla, *s.a.* Rāshtrakūṭa Gōvinda IV, .. lxxxii.
- Gōpālādēva, *feu. of* the Kalachuris of Ratanpur, .. .. 380, 382, 389.
- Gōpālapura, *vi. near* Pujārīpālī, .. 388, 390, 394.
- Gōpālpur, *vi. in* Vindhya Pradesh, .. 185, cl.
- Gōpālpur, *vi. in* Jabalpur District, 390, 633, clxi.
- Gōpālpur stone inscription of Vijayasīmha, 632, c n.
- Gōpālpur rock inscription of Yuvarājadēva I, .. .. 183.
- Gōparāja, *ally of* Bhānugupta, .. 605, 608.
- Gōparāshṭra, *t.d.*, .. 43 n., 147-149, 153, cxxv.
- go-prachāra, '*pasture-land*', .. .. 151.
- Gōraj, *vi.*, .. .. 35.
- Gōrajā, *s.a.* Gōraj, *t.d.*, .. 32, 33, cxxv.
- Gōraksha, *min. of* Ghātama, .. 364, 367.
- Gōrī, *s.a.* Gōrā, *vi.*, .. 623, 624, 626.
- Gōsaladēvi, *q. of* Kalachuri Jayasīmha of Tripurī, 326 n., 364, 645, 651, 652, 654, 658, i n., cvii, cxxvi, cxxxix, clxix.
- Gōsalapur, *vi.*, .. .. cvii, cxxvi.
- Gōshthapālī, *s.a.* Gaṭākhērā, .. 206, 209, 220.
- Gōshthika, '*member of a managing committee*', 21 and n.
- Gothadā, *s.a.* Ghōṣiā, .. .. 479, 480, 483.
- Gōthālī, *vi.*, .. .. 303, 310.
- gōtras:—
- Ālavāyana, .. .. 479 and n., 483.
- Ananta .. .. 306, 308.
- Bharadvāja, 9, 10, 12, 17 *add.*, 18, 26, 28, 66, 71, 76, 78, 79, 81, 128, 131, 172, 187, 191.
- Bhāradvāja, 118, 122, 233, 396, 329, 333, 617.
- Bhārgava, .. .. 623, 626, 630.
- Chhandōgi, .. .. 36.
- Chandratrēya .. .. 475, 477, 491, 493.
- Daundakīya, .. .. 66, 71, 172.
- Dhaumra, .. .. 396.
- Dhumrāyana, .. .. 66, 72, 172.
- Gālava, .. .. 36.
- Gautama, .. .. 40, 44, 172.
- Ghṛitakaśika, .. .. 600, 602.
- Hārita, .. .. 66, 72.
- Jātūkarma, .. .. 161 and n., 163.
- Kāṇva, .. .. 290, 299.
- Kāśyapa, .. .. 653, 658.
- Kāśyapa, 48, 51, 66, 72, 124, 127, 172, 396, 333, 341, 636.
- Kātyāyana, .. .. 343, 346, 396.
- Kauṇḍinya, 66, 71, 103, 109, 172, 196, 396, 615 n., lxxxvii.
- Kauśika, 239, 249, 340, 344, 398, 401, 617.
- Kauśila, .. .. 360, 361 n., 363.
- Kautsa .. .. 43, 46.
- Kṛishṇātrēya, 111, 116, 348, 358, 396, 313, 317.
- Kuśika, .. .. 396.
- Lakshmana, .. .. 172.
- Mānavya, .. 123, 126, 131, 136, 142, clxvii.
- Māthara, .. .. 66, 71.
- Maudgalya, .. .. 617.
- Maunya, .. .. 313, 317 n., 320, 333, 339.
- Parāśara, .. .. 420, 423.
- Pārāśara, .. .. 32, 33, 396, 344, 349.
- Paurṇa, .. .. 35 n., 37.
- Prāgāyana, .. .. 83, 86 n., 89.
- Rāhula, .. .. 396.
- Śāṇḍila, .. .. 172.
- Śāṇḍilya, 7, 91, 96, 133, 137, 268, 396 *add.*, clxvi.
- Sāṅkṛita, .. .. 350, 354.
- Sāṅkṛiti, .. .. 352 n.
- Sāvarnya, .. .. 396, 329, 333.
- Vaishṇava, .. .. 172.
- Vatsa, 66, 71, 139, 144, 172, 424, 429, 443, 445, 459, 462, 617.



- Vidarbhi-Kauṇḍinya, .. .. 254, 262.  
 Visvāmītra, .. .. 333, 338.  
 Gōvardhana, *s.a.* Gōrdhan, *tn.*, 2 and *n.*, 4, clxxviii.  
 Gōvinda, *m.*, .. .. 484.  
 Gōvinda, *off.*, .. .. 355, 357.  
 Gōvinda, *off.*, .. .. 601.  
 Gōvinda III, *Rāshtrakūṭa k.*, 180, lxxi and *n.*, lxxii.  
 Gōvinda IV, *Rāshtrakūṭa k.*, lxxvii, lxxviii, lxxx, lxxxi and *n.*, lxxxii and *n.*, lxxxiii, clxxv.  
 Gōvinda, *Gujarat Rāshtrakūṭa fen.*, .. liv.  
 Gōvinda Chandra, *Chandra k.*, .. xciii.  
 Gōvindachandradēva, *Gāḍaḍaḍa k.*, c *n.*, ciii, cxxiv, clxxiv, clxxxix.  
 Gōvindaḍi, *Br.*, .. 139 *add.*, 144.  
 Govindāmbā, *wife of Rāshtrakūṭa Jagattu-*  
*ga*, .. .. lxxvii, lxxxi *n.*  
 Gōvindāyichcha, *Br. donee*, .. 396.  
 Grahapati, *m.*, .. .. 234, 235.  
 Grahavarman, *Mankhari pr.*, .. xlix, l.  
 Grāmabhōgika, 'head of a village', .. 141, cxll, cxliv.  
 Grāmakaṭpa, 'head of a village', .. 130, cxll, cxliv.  
 granary, gift of, .. 177, 178, 196, 198.  
 Greeks, Bactrian, .. .. xxxiii.  
 Grihya rites, .. .. cxlvi.  
 Grishma, *season*, .. .. 2.  
 Guḍimallam plates of Vikramāditya II, 418, cxvi.  
 Guḍiwāḍi inscription of Gōkarṇa, .. cxxvi.  
 guggula, 'bdellium', .. .. 148, 152.  
 Guhadāsa, *off.*, .. .. 17, 19.  
 Guhila, *royal family*, .. .. 313, lxxv.  
 guilds, .. .. 2, 4, clxix, clxxviii.  
 Guṇakala, *t.d.*, .. .. 383, 396, cxxxv *n.*  
 Guṇāmbhōdhidēva (or Guṇasāgara I), *Kalachuri k. of Sarayūpāra*, 238, lxxv and *n.*, cix, cx, cxi *n.*, cxiii.  
 Guṇanivāsa, *scribe*, .. .. 184, 185.  
 Guṇasāgara I, *Kalachuri k. of Sarayūpāra*, 384, 393, cix, cxi and *n.*, cxii.  
 Guṇasāgara II, *Kalachuri k. of Sarayūpāra*, 384, 394, cx, cxi, cxiii, cxiv.  
 Guṇasāgara III, *ep. of Bhīma, Kalachuri k. of Sarayūpāra*, .. 384, 395, cx, cxii.  
 Gunda inscription, .. .. viii, xxv, xxxiii.  
 Guṇḍāyī, *g. of Kalachuri Ratnasēna of Ratan-*  
*pur*, .. .. 358, 362, cxxx.  
 Gunji rock inscription of Kumāraravardatta, cxlii *n.*  
 Gupta, *dy.*, .. .. cxlvi.  
 Gupta empire, .. .. 39.  
 Gupta inscriptions, .. .. 39 and *n.*, ix.  
 Gupte, Y. R., .. 40 *n.*, 47, 49 *n.*, 609 *n.*, cxlviii.  
 Gurgaj, *tc.*, .. .. 224.  
 Gurgi, *vi.*, .. .. 224, lxxxiv, cli, clx.  
 Gurgi stone inscription of Kōkalladēva II, 224, lxxxviii, cliii, civiii, clx.  
 Gurjara, *k. of Gujarat*, 139, 144, 330, 402, 407, 637, 642, 649, li, lxiiv, cvii.  
 Gurjara, *k. of the Pratihāra dy.*, 226, lxxxv, lxxxvi, lxxxviii, ci, clxxxviii *n.*  
 Gurjara, *co.*, .. .. lxxvi, xciv.  
 Gurjara Dynasty, Early, 38, 67, 76, 79, 83, 91, 97, 139, 618, lii, xxii, xxvi, cxxxvii, cxxxviii, cxl, cxli, cxlvi.  
 Gurjaras, Early, .. .. li-lvii;  
 their rise after Kalachuri Buddharāja, li; originally ruled near Māṇḍavyapura. li; in their later records they trace their descent from Karna, li *n.*;—kings—Dadda I, lii; Jayabhata I-Vitarāga, lii; Dadda II-Prasāntarāga, lii; Jayabhata II, liii; Dadda III-Bāhusahāya, liv; Ahirōla, lv; Jayabhata IV, lv; invasion of their kingdom by the Arabs, lvi; annexation of their country by Avanī-janāśraya Pulakēśin, lvi; extent of their kingdom, lvi; their capitals, lvi; their religion, .. .. lvii.  
 Gurjara women, .. .. 263, 273.  
 Gurjara-Pratihāras, *dy.*, lxxii, lxxiii, lxxvi and *add.*, lxxviii.  
 Gwalior Museum inscription of Pataraṅga-śambhu, .. .. cli, cliii.  
 Gwalior *prafasti* of Bhōja, .. .. lxxv *n.*  
 Gurmhā plates of Jayādityadēva II, .. 266 *n.*  
 Gyātaspur, *vi.*, .. .. 197.
- ## H
- h*, forms of, .. .. 58, 75.  
*h*, with a tail, .. .. 67, 234, 383.  
*h*, without a tail, .. .. 264, 375.  
 Haihaya, *s.a.* Kārtavīrya, *legendary k.*, 233, 260, 265, 269, 286, 376, 381, 383, 392, 412, 414, 422, 558, 561.  
 Haihaya, *royal family*, 336, 343, 358, v, xlv, l, li, lxxv.  
 Haihaya Dynasty of Raipur, .. .. 376.  
 Haihaya Dynasty of Ratanpur, .. .. 355, 358.  
 Haihaya, *tribe*, .. .. li.  
 Haihayas, *descendants of Haihaya*, 205, 216, 238, 246, 410, 414, 428, 476, 480, 493, 530, 536, 540, 548, 624, 628, clxvii and *n.*  
 Hājirāja, *m.*, .. .. 369, 370, 374, 375.  
 hala, 'a plough-measure', .. .. 466, 473, clxx.  
 Haladī, *s.a.* Haldi, *vi.*, .. .. 411, 417.  
 Halāhala, *off.*, .. .. 26, 29.  
 Halāyudha, *lexicographer*, .. .. 126 *n.*  
 Halavā, *s.a.* Halbā, *aboriginal tribe*, 599 and *n.*  
 Halidar, R. R., .. .. 17.  
 Hall, Fitz-Edward, 196, 204, 292 *n.*, 313, 315 *n.*, 316 *n.*, 318 *n.*, 332, 344, 645, 652, i, xi, lxxxvii, xcix *n.*  
 Hammīravarman, *Chandella k.*, .. .. cviii.  
 Hamsapāla, *Guhilōt k.*, .. 313, 319, 637, 643.



- Hānsōt plates of Bhartṛivādha, .. 154, n., 162, xxvii, lvi, lxx n.
- Hāpūka, Br., .. 439.
- Hayapati, 'lord of horses', tit., .. ci.
- Haragaṇa, off., .. 142, 145.
- Harapārnatya, Sanskrit play, .. 128, 131, clxxii.
- Haravijaya, Sanskrit kāvya by Rājasēkhara, .. clxxvi.
- Haravōhu, cb., .. 465, 472, cxxvii.
- Hari, Br., .. 479, 483.
- Hanibrahmadēva, s.a. Brahmadēva, Kala-  
churi k. of Raipur, .. 376, 378.
- Harichandra, Br., father of Gurjara Dadda I,  
lii and n., liii.
- Haridāsa, Br. donee, .. 350, 353.
- Haridattasārman, Br. donee, .. 360, 363.
- Harigaṇa, fem. of the Kalachuris of Ratanpur,  
433, 435, 437, 441, 449, 496, 300.
- Harigaṇa, m., .. 653, 659.
- Harihar plates of Vinayāditya, .. lxi.
- Haripāla, off., .. 348, 365, 367, 370 n., 375.
- Harisāmha, k. of Khandesh, .. xxxv.
- Harisārman, Br. donee, .. 300, 636.
- Harisārman, Br., .. 625, 626, 627, 630.
- Harischandra, legendary k., 147, 152, 153, lxvi.
- Harischandra, dynasty of, .. lxvi, lxvii.
- Harischandra, Nāga k., .. cxxxiii.
- Harischandra, Gāhaḍanāla k., .. c.
- Harischandriyas, dy., .. xxvii, cxxviii, cxlvii,  
clxxviii n.
- Harishēṇa, Vākātaka k., .. xxxvi, xl.
- Harisinhā, min., .. 348, 356.
- Hārīti, sage, progenitor of the Chālukyas,  
125, 126, 131, 136, clxvii.
- Hārītipañchasikha, sage, .. 206.
- Harivamśa, Sanskrit wk., .. xxxi, xxxii, clxvii n.
- Harivarman, Kadamba k., .. lvii.
- Harsha, Gubila k., .. 238 add., lxxv.
- Harsha, Chandelīla k., .. 238, 246, lxxii, lxxv.
- Harsha stone inscription of Vīgraharāja,  
195 n., 223 n., 224 n.
- Harsha or Harshadēva, k. of Kanauj, 85, 87, 92,  
105, 618, lii, xlix, l, lii-liv, lxi, lxviii, lxxix.
- Harshavardhana, s.a. Harshadēva,  
128, 131, 133, 136, 138, 145, iii.
- Hāsala, engr., .. 399, 401, 403, 409.
- Hasham, Khalif., .. lvi, lxiv.
- Hasivadhā, s.a. Hasōd, vi., .. 496, 501.
- Hasōd, vi., .. 496.
- Hastigrāma, vi., .. 385, 396, cxxxvi.
- Hastin, Parivrajaka k., .. 615.
- Hastivaidya, 'Physician of elephants', 614, 617, clxx.
- Hastiyāmāthi, s.a. Hāthmūdi, vi., 403, 404, 408 add.
- Hattakēśvarapurī, s.a. Alakā, .. 438, 440 n.
- Hayapati, s.a. Aśvapati, 'lord of horses', tit., lxxiv n.
- Hējāvika, 'a horse-dealer', .. 224 n.
- Hēmachandra, Sanskrit lexicographer and poet,  
xl, lxx, lxxx n., xcv, xcvi n., clxxiii.
- Hēmādpanti temple, .. 7.
- Heou Han Chou, Chinese wk., .. viii.
- Hērāmbapāla, s.a. Vināyakapāla, Pratibāra k., lxxiv n.
- Hējābuka, 'a horse-dealer', .. 109 n.
- Hējāvuka, Br. subcaste, .. 103, 109, lv.
- Himālaya, mo., .. 227, 233.
- Hinayāna sect of Buddhism, .. cxlvi.
- Hindoriā stone inscription, .. cviii.
- Hirahadgalli plates of Śivaskandavarman, 599 n.
- Hiralal, 174 and n., 179, 180, 195, 239, 288, 289,  
290 n., 291, 292, 297 n., 299 n., 300 n., 301, 324,  
327 n., 331 and n., 364 n., 402, 403, 405 n., 407 n.,  
411, 420 n., 430, 431 n., 436, 438, 452 and n.,  
453, 474, 475, 476 n., 477 n., 478, 479 n., 480,  
484 n., 491, 492 n., 494 n., 495, 502 n., 528, 529,  
534, 534, 537, 538 n., 539 n., 563, 564 n., 580,  
582, 584 n., 585 and n., 588-590, 596, 597 and n.,  
598, 599 and n., 600 n., lxxxiii, lxxxvii.
- Hisām-ud-din, cb., .. cviii.
- Hodivala, S.H., .. lxxxix, xcii n.
- Hoernle, .. clxxxiv and n., clxxxv, clxxxvii.
- Hoysala, dy., .. xcix.
- Hridayaśiva, disciple of Chūḍaśiva, Śaiva asce-  
tic, .. 206, 221, lxxxvi, clii-cliv, clvi.
- Hridayaśiva, disciple of Sadāśiva, Śaiva ascetic, cli, cliv.
- Hṛishikēśa, m., .. 279, 284.
- Hultzsch, 22, 25, 26 and n., 27 n., 123, 125 n.,  
126 n., 252 and n., 254 n., 255, 256 n., 258 n.,  
xliv, lxxiii n., lxxxix n., cxvi.
- Hūṇa, royal family, 290 298, 304, 647, cli, clvi,  
clxiv, clxv.
- Hūṇa, k., .. 313, 314, 319, 637, 642, ci, cxix.
- Huvishka, Kushāṇa k., .. xxv.
- I
- i, initial, 38, 47 add., 160, 174, 252, 279, 289, 300,  
312, 325, 332, 340, 346, 383, 402, 423, 458, 465,  
474, 528, 543, 618.
- i, medial, .. 5, 13, 72, 346.
- i, used for yi, .. 288.
- ī, initial, .. 38, 599, 603.
- ī, medial, .. 8, 13, 19, 25, 30, 38, 75, 79, 160, 166.
- Ichhāwār plates of Paramardidēva, .. 89 n.
- Iksharaki, s.a. Achchhāran, 26-28, xliii, cxxxiv.
- Ilā, wife of Budha, .. 376, 380.
- Ilas plates of Dadda II-Prasāntarāja, .. iii.
- Ilāvarta, continent, .. 429.
- Indor copper-plate inscription, .. 614 n.
- Indore, m., .. 5, 6, 8.
- Indore plate of Bhulūṇa, .. 8, 11.
- Indore plate of Svāmīdāsa, .. 5, 8, 11.
- Indra III, Rāshtrakūṭa k., lxxvii, lxxxi n., lxxxvi n.,  
clxxv.
- Indrabala, Śāmaranśī k., .. cxxv.
- Indra-dagds, 'a pole raised in honour of Indra', 607 n.



- Indradatta, *Trailokya k.*, 23, xxvi, xl n., xlii, clxxix.  
 Indraganda, *Sāndraka sb.*, .. .. . lvii.  
 Indrarāja, *i.e.* Indra II, *Rāshtrakūṭa k.*, .. . lxx.  
 Indraratha, *k. of Ādinagara*, .. .. . cxxi.  
 Indrasarman, *Br. donee*, .. .. . 66, 68 n.  
 Indrasūra, *Br. donee*, .. .. . 66, 68 n., 71.  
 Indrasūra, *Br. donee*, .. .. . 68 n., 72.  
 Indrasūra, *Br. donee*, .. .. . 172.  
 inscriptions—  
   in a cave, .. .. . 1.  
   on copper-plates, 5, 8, 10, 17, 19, 22, 25, 29,  
     33, 38, 44, 47, 51, 57, 67, 72, 75, 78, 82, 90,  
     96, 102, 110, 117, 123, 127, 132, 137, 146,  
     154, 160, 165, 236, 252, 285, 289, 299,  
     324, 340, 358, 369, 382, 398, 401, 419, 423,  
     443, 458, 474, 478, 491, 528, 543, 549, 596,  
     599, 603, 611, 617, 622, 626, 633, 645.  
   on pillars, .. .. . 176, 250, 605.  
   on rocks, 182, 185, 184, 185, 321, 632.  
   on statues, 309, 580, 582, 585, 586, 595.  
   on stones, 13, 174, 178, 186, 195, 198, 204,  
     224, 234, 263, 275, 278, 288, 305, 312, 322,  
     331, 344, 346, 363, 365, 368, 375, 409, 417,  
     430, 456, 446, 450, 463, 483, 495, 501, 512,  
     519, 535, 554, 557, 563, 569, 575, 588, 636,  
     652.  
 Inscription in Ajaṅṭā Cave XVI, .. .. . xliii.  
 Inscription in Ajaṅṭā cave XVII, xxxv, xxxvi n.  
 Intercalary month, .. .. . 521, 545, xxix.  
 Isāna, *Br. donee*, .. .. . 617.  
 Isānadēva, *Sāmavāṇī k.*, .. .. . cxxx and n.  
 Isānaśāmbhu, *Saiva ascetic*, .. .. . 225, 232, cliii, cliv.  
 Isānaśiva, *Saiva ascetic*, .. .. . 550, 554.  
 Isānavarman, *Manbhuri k.*, .. .. . cxxiv.  
 Isvara, *Br. donee*, .. .. . 66, 71.  
 Isvara, *Br. donee*, .. .. . 172.  
 Isvara, *engr.*, .. .. . 503, 511.  
 Isvaradatta, *k. of Gujarat*, iv, vii, viii; different  
   from the Ābhīra Isvarasēna, .. .. . xxv.  
 Isvaratāta, *feu. of the Ābhīras*, 603, 604, xxxvii,  
   cxlvii; his officers, xxxvii; his date, xxxvii;  
   extent of his kingdom, .. .. . xxxvii, xxxviii n.  
 Isvarasēna, *Ābhīra k.*, 1, 2, 4, 6, 18, vii, xxiv-  
   xxvi, xxxiii, xxxiv n., xxxv, xli, cxlv, cxlvii,  
   clxxviii; founder of the Ābhīra *dy.*, xxxiii;  
   originator of the Kalachuri-Chēdi era, xxxiv;  
   extent of his kingdom, xxxiv; his successors, xxxiv.  
 Isvaraśiva, *Saiva ascetic*, 206, 220, lxxxiv, cliv  
   and n., clv and n., clvi.  
 J  
 j, forms of, .. .. . 540.  
 j, with three horizontal bars, .. .. . 174, 176.  
 j, with the lower horizontal bar ending in a curve, 606.  
 j, used for y, 237, 253, 276, 300, 323, 383, 424, 528,  
   550, 555, 583.  
 Jabalpur, *dt. and tn.*, .. .. . 299, 324, 331, 635.  
 Jabalpur plates of Jayasīrha, 324, 365 and n., 521,  
   645, xvii, cvii.  
 Jabalpur first plate of Yaśaḥkarna, 299, 324 n.,  
   325, 645, xxx n., lxxxviii, lxxxix, xcix, ciii, cxxxix.  
 Jabalpur second plate of Yaśaḥkarna, .. .. . 635.  
 Jabalpur stone inscription of Jayasīrha,  
   326, 331, 653, xxi n., clvii.  
 Jabalpur stone inscription of Saṅkaragaṇa III,  
   lxxxvi *add.*  
 Jackson, A.M.T., .. .. . 25, 33, 124, clxxx, lxvi n.  
 Jaḍēra, *i.e.* Jōndrā, *vi.*, .. .. . 475-479, 483.  
 Jagaddēva, *Kalachuri k. of Ratanpur*, 535, 541, 544,  
   549, cxxxix, cxxx.  
 Jagaddēva, *Paramūra pr.*, .. .. . xcvi, xcix n.  
 Jagannātha, *m.*, .. .. . 558, 565.  
 Jagapāla, *gen. of the kings of Ratanpur*, 451, 452,  
   456, 457, 475 n., 597, cxxiii and n., cxxvi-cxxviii,  
   clxiii.  
 Jagapālapura, *tn.*, .. .. . 452, 457, cxxviii.  
 Jagatsīrha, *m.*, .. .. . 484, 490.  
 Jagatsīrha, 'Lion of the World', *ep. of Jaga-*  
   pāla, .. .. . 451, 452, 457, cxxvi.  
 Jagatsīrha, *m.*, .. .. . 548, 556.  
 Jagattuṅga, *Rāshtrakūṭa pr.*, lxxii, lxxiii, lxxvi n.,  
   lxxxii n.  
 Jāgu, *m.*, .. .. . 585, 586.  
 Jākadēva, *Saindhava k.*, .. .. . 162 n.  
 Jāikhērā, *vi.*, .. .. . 549.  
 Jaina doctrine, .. .. . 513, clxvi.  
 Jainas, .. .. . 517, clxi, clxii, clxiv.  
 Jaiparā, *i.e.* Jaiprā, *vi.*, .. .. . 597 and n., 598.  
 Jaiprā, *vi.*, .. .. . 597.  
 Jaishiyā, *k. of Sindh*, .. .. . lvi.  
 Jaisīngh, *k. of Sindh*, .. .. . lxiv.  
 Jājalladēva I, *Kalachuri k. of Ratanpur*, ..  
   410, 416, 418, 419, 421, 424, 429, 434,  
   445, 447, 452, 456, 459, 463, 470, 477,  
   481, 484, 488, 493, 496, 500, 531, 534,  
   540, 546, 548, 625, 629, cv, cxvii n., cxxii  
   n., cxxiii-cxxv, cxxxvi, clxii; his invasions,  
   cxxxii; his defeat of Nāga Sōmēśvara, cxxiv;  
   his alliance with northern kings, cxxiv;  
   his defeat of Bhujabala and dethronement  
   of the king of Orissa, cxxv; his declaration  
   of independence, cxxv; his foundation of  
   Jājallapura, cxxv; his queen, son, *guru* and  
   ministers, .. .. . cxxv.  
 Jājalladēva II, *Kalachuri k. of Ratanpur*, 512, 513,  
   516, 519-521, 525, 527-529, 532, 533, 535,  
   cxxxix, cxxx and n., clxxxviii and n.; inva-  
   sion of his kingdom by Kalachuri Jayasīrha,  
   cxxxix; his providential escape in a calamity,  
   cxxxix; building activity in his reign, .. cxxxix.  
 Jājallapura, *i.e.* Jānjgir, *tn.*, 410, 431, 417, cxxv,  
   cxxxvi, clxii, clxxii.



- Jajjalla, *Kalachuri k. (?)*, .. .. cxxx, cxxxi.  
 Jajjhauti, *co.*, .. .. 411.  
 Jākhū, *Br.*, .. .. 396.  
 Jālandhara, *co.*, .. .. 206, lxxvii.  
 Jalhana, *younger brother of Kumārapāla*, .. 336, 343.  
 Jālhaṇa, *m.*, .. .. 323, 324.  
 Jalhana, *Sanskrit an.*, .. .. lxi n., clxxiii.  
 Jallāla Khōjā, *off.*, .. .. cviii.  
 Jālū, *Br. clones*, .. .. 398.  
 Jāmaḍi, *s.a. Sāmaḍi, vi.*, .. .. 98.  
 Jāmbavat, *holy place*, .. .. 424, 425, 429.  
 Jambhā, *s.a. Jāmaḍi, vi.*, .. .. 97, 98, 102.  
 Jambūsaras, *s.a. Jambūsara, vi.*, 38, 39, 66, 167, 172.  
 Jambūtīrtha, *holy place*, .. .. 425.  
 Jāmbhō, *f.*, .. .. 484, 489.  
 Janāda, *m.*, .. .. 288, 289.  
 Janaka, *off.*, .. .. 384, 397.  
 Janārdana, *Br.*, .. .. 646, 652.  
 Janāśraya, *s.a. Avanijanāśraya, ep.*, .. .. iii.  
 Janḍēra, *s.a. Jōndrā, vi.*, 424, 425, 429, 529, 530, 533, cxxv.  
 Jānjigī, *tn.*, .. .. 411, 328, cxxv, clxii.  
 Jarwār Budruk, *vi.*, .. .. 149, lxxvii.  
 Jāsalladēvi, *princess*, .. .. 396.  
 Jāsānanda, *poet*, .. .. 450, 457.  
 Jasarājadēva, *s.a. Yaśōrāja, sen. of the Kalachuris of Ratanpur*, .. 383 and n., 386.  
 Jāsōdhara, *m.*, .. .. 450, 457 add.  
 Jāta, *off.*, .. .. 347, 348, 354.  
 Jātaka, *Buddhist wk.*, .. .. 614 n., cxii n.  
 Jātavarman, *Varman k.*, .. .. xciii.  
 Jātēśvara *alias* Madhukāmārjaya, *Gaṇḍa k.*, 459, 505, 509, 534, 540, cxxvii n., cxxviii.  
 Jātū, *engr.*, .. .. 536, 543.  
 Jātūkatrī, *mother of Bhavabhūti*, .. .. 161 n.  
 Jāulī, *s.a. Jabalpur, t.d.*, 299 n., 300, 313, 320, 636, cxxvi.  
 Jayabhata I *alias* Vitarāga, *Early Gurjara k.*, 59, 64, 69, li, lii, liv n.  
 Jayabhata II, *Early Gurjara k.*, 84, 88, 104, 618, lxii, cxlix; his kingdom invaded by Dharasēna IV, liii, lxii; his reign-period, .. .. liv.  
 Jayabhata III, *Early Gurjara k.*, 84, 88, 91, 104, iii, liv n., lxii, cxliv; a devotee of Śiva, lv; traced his descent from Karmā, lv and n.; his reign-period, .. .. lv.  
 Jayabhata IV, *Early Gurjara k.*, 97, 101, liv n., lxiv, lxx, cxlviii; a devotee of Śiva, lv; rescued the king of Valabhī from the Tājikas, lvi; invasion of his kingdom by the Tājikas, lvi.  
 Jayadēva, *son of Svāmin, gen.*, 451, 452, 456, cxxiii.  
 Jayagrāma, *s.a. Jaikhērā, vi.*, .. .. 147, 149, 113.  
 Jayamēru, *ep. of Bāṇa Vikramāditya I*, 418, lxxvii, cxvi.  
 Jayapāla *k. of the Panjab*, .. .. lxxxviii.  
 Jayapāla, *Pāla k.*, .. .. lxxv.  
 Jayapura, *s.a. Jēsalpur, tn.*, .. .. 91, 92, 95.  
 Jayapura, *s.a. Jarwār Budruk, tn.*, 147, 149, 153, 154, xli, lxxvii, cxlv.  
 Jayapuradvārī, *s.a. Jēur, vi.*, .. .. lix n.  
 Jayaśakti, *Sāmraka cb.*, 40 n., 111 and n., xxvii, lviii, lix and n., lxiii n.  
 Jayasimha, *Kalachuri pr.*, .. .. 438 and n., 442, cxxvii.  
 Jayasimha, *Chālukya k. (?)*, .. .. 166-168, 171.  
 Jayasimha *alias* Dharāśraya, *Chālukya cb.*, 125, 126, 128, 131, 133, 136, 138, 143, 167, 168, iii, xxvii, liv, lix and n., lx, lxi and n., lxii, lxiii, lxvi n., cxxvi, cxlviii; appointed by Vikramāditya I to rule over Gujarat and Nasik District, lx; exterminated the whole army of Vajjāda, lx; his sons, .. .. lx.  
 Jayasimha, *Later Chālukya k. of Kalyāṇī*, lxxxix, xc.  
 Jayasimha, *Kalachuri k. of Tripurī*, 313, 320, 325, 326, 330, 331, 333, 339, 340, 343, 346, 348, 320, 326, 389, 637, 643-645, 647, 654, 658, lxviii n., cv-cvii, cxxix, clvi-clviii, clxix; his invasion of Dakshina Kōśala, cvi, his queens, .. .. cvii.  
 Jayasimha, *Paramāra k.*, xcv and n., xcvi-cxix, c n.  
 Jayāśraya, *ep. of Gujarat Chālukya Maṅgalarasa*, 138, 143, lx, lxiii.  
 Jayastambha 'a victory pillar', .. .. 607, 608.  
 Jayaswal, K. P., .. .. ix, ciii n.  
 Jayasimha, *brother of Jagapāla, gen.*, 452, 457.  
 Jayavarman, *Chandēlla k.*, .. .. cxxiv and n.  
 Jayavarman, *sen. of the Kalachuris of Tripurī*, .. .. 341, 345, 360, 363.  
 Jēika, *m.*, .. .. 199, 204 and n.  
 Jējābhukti or Jējābhuktika, *co.*, 410, 411, 416, cv, cxxiv, clxxxviii.  
 Jējuri plates of Vinayāditya, .. .. xxvii.  
 Jīmaka or Jīmaka-karabhara, 'tax for the boarding of touring royal officers', .. .. 151, 158, 616.  
 Jenkins, Richard, 501 and n., 502 n., 554, 569, 585 n., 586, 595 and n.  
 Jēsalpur, *vi.*, .. .. 92.  
 Jēṭhaka, 'head of a corporation', .. .. 614 n.  
 Jēṭṭara, *sa.*, .. .. cxii n.  
 Jēur, *vi.*, .. .. lix n.  
 Jb, .. .. 58, 137, 279 n., 502.  
 Jhānsī stone inscription, .. .. xcvi.  
 Jhār plates of Dharasēna II, .. .. 92.  
 Jhusī grant of Trilōchanapāla, .. .. xc.  
 Jihvāmūliya, 8, 23, 26, 30, 33, 39, 47, 52, 67, 90, 97, 110, 123, 132, 138, 187, 312, 138.  
 Jihvāmūliya used for *sb.*, .. .. 335, 342.  
 Jijaka, *m.*, .. .. cxx.  
 Jimūtavāhana, *progenitor of the Silābhara family*, cxx.  
 Jimūtavāhana, *Br.*, .. .. 459, 462.  
 Jivā, *wife of Br. Rājadēva*, .. .. 535, 541.



Jivadāman, <i>Saka Satrap</i> , .. .. .	34.
Jāla, .. .. .	3, 323.
Jōdhpur inscription of Bāuka, 83 n., lii, clxviii.	
Jōgalā, <i>concubine</i> , .. .. .	653 and n., 659.
Jōgaltēmbhi hoard of Kshatrapa coins, ..	xxiv.
Jōgl, 'an ascetic', .. .. .	380, 382.
Jōgūka, <i>Br. donee</i> , .. .. .	398, 401.
Jōndrā, <i>vi.</i> , .. .. .	423.
Jouveau-Dubreuil, .. .. .	viii, cxvi n.
Junaid, <i>Arab governor of Sindh</i> , lvi, lxiv, lxv and n.	
Jurā inscription of Kṛishṇa III, .. .. .	lxxxv.
Jurz, <i>co.</i> , .. .. .	lvi.
Jyēshthasēna, <i>Br. donee</i> , .. .. .	161, 163.
Jyēshthakā-grāma, 'chief village', .. ..	151, clxxi.

## K

k, with a curve at the lower end of the vertical, 3.	
k, with an elongated vertical, .. .. .	13.
k, with a loop on the left, .. .. .	38.
k, without a loop, .. .. .	463.
k, with a triangle on the left, .. .. .	176.
k, in ligatures, .. .. .	198, 484.
k, reduplicated before t, .. .. .	90.
Kabkān, <i>k.</i> , .. .. .	xcii n.
Kācha I, <i>k. of Khandesh</i> , .. .. .	xxxv.
Kācha II, <i>k. of Khandesh</i> , .. .. .	xxxvi.
Kāchara, <i>sag.</i> , .. .. .	266, 274, clxviii.
Kachchha, <i>co.</i> , .. .. .	cxix.
Kachichhapaghāta, <i>dy.</i> , .. .. .	lxxxix.
Kachchōl, <i>vi.</i> , .. .. .	167.
Kadamba, <i>dy.</i> , .. .. .	613, xxvi, xli, lvii, lxvi.
Kadamba copper-plate grants, .. .. .	15 n.
Kadambaguhā, <i>l.</i> , .. .. .	206, 208, 220, cli-cliii, clix.
Kadambaguhādhivāsīn, .. .. .	cli, cliv.
Kadambapadraka, <i>s.a. Kamlikhērā, vi.</i> , 208, clii.	
Kadambapadraka grant of Naravarman, clii.	
Kādambarī, <i>vi.</i> , .. .. .	279, 281, 284.
Kādambarīrāma, <i>Sanskrit poet</i> , .. .. .	clxxiv and n.
Kādambarīrāmakṛishṇa, <i>Sanskrit dramatist</i> , ..	clxxix n.
kadaru, <i>s.a. kridara, 'a granary'</i> , .. .. .	177.
Kaḍi copper-plate inscription of Mūla-rāia, .. .. .	112 n.
Kadwāhā, <i>vi.</i> , .. .. .	208, clii, clv.
Kahalla, <i>s.a. Kahla, vi.</i> , .. .. .	385, 386, 396.
Kahla, <i>vi.</i> , .. .. .	382 and n.
Kahla plates of Sōdhadēva, 238, 268 n, 382, lxviii n.,	
lxix and n., lxxv and n., lxxxv, cix and n., cx and	
n., cxii and n., cxiii and n., cxiv and n., cxxxv n.,	
cxlii, cxlv.	
Kailwārā, <i>vi.</i> , .. .. .	209.
Kairā, <i>s.a. Khēdā, vi.</i> , .. .. .	57, 67, 163.
Kairā plates of Dadda II (K. 380), 57, 82, 102 n.,	
143 n., 146, lii, li, lii, clxv.	
Kairā plates of Dadda II (K. 385), 57 n., 67, 102 n.,	
iii, li, lii.	

Kairā plates of Vijayarāja, 165, lviii n., lxiii n.	
Kaiyāṣa, <i>Sanskrit com.</i> , .. .. .	xxxii.
Kākaira, <i>s.a. Kāñker</i> , .. .. .	197, 198.
Kakandakutū, <i>s.a. Khutundā, s.d.</i> , .. .. .	177, 178.
Kākatīya, <i>dy.</i> , .. .. .	clvii.
Kākayara, <i>s.a. Kāñkēr, co.</i> , 432, 433, 457, 459,	
cxvii, cxviii.	
kākinj, <i>coin</i> , .. .. .	225 n., clxxxix.
Kalachhala, <i>vi.</i> , .. .. .	603, xxxvii.
Kalachhala plate of Iṣvaratāta, 603, xxxvii, cxl,	
cxlii.	
Kalachuri, <i>royal family</i> , 298, 304, 328, 338, 376,	
381, 401, 434, 435, 437, 441, 470, 496, 499, 540,	
548, 564, 576, 578, 637, 641, 647, 653, 657, iii,	
v, xxix, cv, cxxxvii.	
Kalachuri Dynasty, Early, 39, 45, 48, 52, xxvi,	
xl, xlii, cxl, cxli, cxlii, cxlviii.	
Kalachuri Dynasty of Raipur, .. .. .	570.
Kalachuri Dynasty of Ratapur, 398, 402, 410,	
417, 420, 424, 430, 443, 453, 458, 464, 474, 479,	
484, 491, 496, 502, 512, 519, 528, 534, 544, 550,	
597, 623, 627.	
Kalachuri Dynasty of Tripurī, Later, 181, 234,	
237, 253, 264, 276, 290, 313, 321, 323, 325, 332,	
340, 345, 347, 364, 365, 643, 653, xxvii.	
Kalachuris of Dakṣhiṇa Kōsala-cxv-	
cxviii, clxviii; foundation of their king-	
dom by a younger son of Kokalla I, cxvii;	
their capital, Tummāga, cxvii; ousted from	
Dakṣhiṇa Kōsala, cxviii; re-establishment of	
their power by Kaliṅgarāja, cxviii; Kamala-	
rāja, cxx-cxxi; Ratnarāja I, cxxii; his founda-	
tion of the new capital Ratnapura, cxxii;	
Prithivīdēva I, cxxii-cxxiii; Jājalla-	
dēva I, cxxiii-cxxv; Ratnadēva II, cxxv-	
cxxvii; Prithivīdēva II, cxxvii-cxxix; Jājalla-	
dēva II, cxxix; Jagaddēva, cxxix-cxxx; Ratna-	
dēva III, cxxx; Pratāpanalla, cxxx; his suc-	
cessor, Jājalla, defeated by the Yādavas and	
the Gaṅgas, cxxx; Vāhara and his succes-	
sors, cxxx; foundation of the Raipur branch	
by Rāmachandra, cxxi; annexation of the	
kingdom by the Marathas, .. .. .	cxxxiii.
Kalachuris of Māhishmatī, xlii-li; their capi-	
tal Māhishmatī, xlii; they trace their descent	
from Arjuna, the son of Kṛitavīrya, xli;	
different from the Ārjunāyanas, xli; came	
to be known as Haihayas, xli; their rise	
to power, xli; their feudatories, xlii; early	
kings, -Kṛishṇarāja, xlii-xliii; Śaṅkaragana,	
xliii; Buddharāja, xliii-l; his successors,	
feudatories of the Early Chālukyas, l;	
subjugated by Vinayāditya, .. .. .	1.
Kalachuris of Sarayūpāra, cix-cxiv; their	
genealogy, cxi-cxii; <i>dy.</i> founded by	
Lakṣmīnarāja, younger brother of Vāma-	



- rāja, cxli; Lakshmanarāja conquered Śvēta-pada, cxli; Śivarāja I, cxlii; Bhīmata I, cxlii; Lakshmanarāja II *alias* Rājaputra, cxlii; Śivarāja II, cxlii; Śaṅkaragaṇa II, cxlii; his alliance with Bhōja and Kōkalla I, cxlii; Lakshmanarāja III *alias* Guṇasāgara I, cxlii; his sons, Ullabha and Bhāmāna I, cxlii; Śaṅkaragaṇa III-Mugdhatuṅga, cxlii; Guṇasāgara II, cxlii; Śivarāja III *alias* Bhāmāna II, cxlii; Śaṅkaragaṇa IV, cxlii; Bhīma *alias* Guṇasāgara III, cxlii; Vyāsa *alias* Maryādāsāgara, cxiv; Sōḍhadēva, cxiv; annexation of his kingdom by the Gāhaḍavālas, .. cxiv.
- Kalachuris of Tripuri lxvii-cviii, cxxxviii, cxl, cxlix, clviii; their kingdom founded by Vāmarāja, lxviii; his earlier capital, Kālāṇjara, lxviii; his younger brother Lakshmanarāja placed in charge of it, lxix; his later capital, Tripuri, lxx; Māyurāja, lxxi; Bhīmaṭa, lxxi; Śaṅkaragaṇa I, lxxi; Lakshmanarāja I, lxxi; Kōkalla I, lxxii-lxxvi; Śaṅkaragaṇa II *alias* Mugdhatuṅga-Prasiddhadhavalā, lxxvi-lxxvii; Bālaharsha, lxxvii; Yuvarājadēva I, lxxvii-lxxxiv; Lakshmanarāja II, lxxxv-lxxxvi; Śaṅkaragaṇa III, lxxxvi-lxxxvii; Yuvarājadēva II, lxxxvii-lxxxviii; Kōkalla II, lxxxviii; Gāṅgēyadēva, lxxxix-xcii; Karṇa, xciii-cii; Yaśaḥkarṇa, cii-civ; Gayākarna, civ-cv; Narasiṁha, cv-cvi; Jayasiṁha, cvi-cvii; Vijayasiṁha, cvii-cviii; occupation of their territory by the Chandēllas, the Paramāras and the Muslims, .. cviii.
- Kalachuri-chandra, *ep.* of Gāṅgēyadēva, lxxxix and n.
- Kalachuri era, specific mention of, 447, 449, 451, 457, 496, 501, 583, 584, 623, 626.
- Kalachuri-samvatsara, 448, 456, 499, 584, 626, ii, xxii and n.
- Kalachuryas, *dy.*, .. .. . lxix.
- Kalahaka, *s.a.* Kalasgaon, *vi.*, .. 147, 153.
- Kālāirēya, *k.*, .. .. . 173.
- Kālāṇjara, *fort.*, 383, 392, xxvii, lxviii and n., lxix, lxxi, lxxv, xcv, cviii, cx, cxii, cl, clxxiii.
- Kālāṇjara-maṇḍala, *s.d.*, .. .. . lxix n.
- Kālāṇjara-pura-var-ādhīśvara, *ep.*, .. .. . lxix.
- Kālāṇjar stone inscription of Udayana, lxviii n.
- Kālāṇjar stone inscription of Kīrtivarman, xcvi *add.*
- Kaṣas-Budruk plates of Bhīllama III, .. 475 n.
- Kalasgaon, *vi.*, .. .. . 149.
- Kalāyana, *vibhāra*, .. .. . 19, 21.
- Kālidāsa, *Sanskrit poet*, 18, 26, 156 n., xl-xlii, xlv n., lxxix.
- Kālindī, *ri.* in Bengal, .. .. . 466.
- Kālindī, *s.a.* Yamunā, *ri.*, .. .. . cxxvii.
- Kaliṅga, *n.*, .. .. . 616.
- Kaliṅga, *co.*, 206, 218, 314, 319, 465, 471, xliii, lxxi, lxxvii, xcvi n., c n., ci, xcv.
- Kaliṅga, *k. of Kaliṅga*, .. 265 n., 313, xciii.
- Kaliṅga, kings of, .. .. . 613.
- Kaliṅgarāja, *Kalachuri k. of Ratanpur*, 402, 408, 410, 415, 422, 428, 444, 476, 481, 493, 520, 525, 530, 534, 540, 544, 548, 623, 628, cxvii and n., cxviii, cxx, cxxii; re-established Kalachuri power in Dakṣiṇa Kōsala, cxviii; invasion of his kingdom by Sindhurāja, cxix-cxx; his matrimonial alliance with Vajjūka, .. .. . cxix.
- Kālīya, *serpent*, .. .. . 207, 221, lxxxv, clx.
- Kallivana, *s.a.* Kalvan, *vi.*, 40, 44, 148, 149, 154, clxv.
- Kallumbara, *s.a.* Dēvasvāmin, *Br. donee*, .. 89.
- Kalpadrūkōśa, *Sanskrit lexicon*, .. 26 n., xl and n.
- Kalvan, *vi.*, .. .. . 40, 149, clxv.
- Kalvan plates of Yaśōvarman, .. .. . xcix n.
- Kalyāṇ Sahāi, *Kalachuri k. of Ratanpur*, .. cxxxvii.
- Kamala Dēva, *Kalachuri k. of Ratanpur*, cxxxii n.
- Kamalādhara, *scribe*, .. .. . 324.
- Kamalarāja, *Kalachuri k. of Ratanpur*, 402, 408, 410, 415, 422, 428, 444, 476, 481, 493, 530, 534, 540, 544, 623, 628, xc, cv, cxvii, cxviii, cxix, cxx-cxxii; his aid to Gāṅgēyadēva in his invasion of Utkala, .. .. . cxxi.
- Kamalasīṁha, *artisan*, .. .. . 324.
- Kamalasīṁha, *off.*, .. .. . 326, 330.
- Kāman stone inscription, .. .. . clxxxiii.
- Kāmapāla, *Abhira k.*, .. .. . xxxiv.
- Kāmarūpa, *s.a.* Assam, *co.*, .. .. . xcvi.
- Kāmasūtra, *Sanskrit wk. by Vātsyāyana*, xxxiv n.
- Kāmata, *tax*, .. .. . 331, 367, 652.
- Kamauli plate of Gōvindachandra, 302, ciii n.
- Kāmbōja, *co.*, .. .. . lxxv.
- Kamlikhērā, *vi.*, .. .. . clii.
- Kammanijja, *s.a.* Kamrēj, *vi.*, 118, 133 n., 134 n.
- Kamrēj, *vi.*, .. .. . 118, 133, 134 and n., lxiv.
- Kamśa, *demon*, .. .. . 394.
- Kamśārīpallikā, *s.a.* Karhōli, *vi.*, 155, 156, 158.
- Kaṇāda, *founder of the Vaiśiṣṭhika system of philosophy*, .. .. . 308.
- Kāṇaka, *vi.*, .. .. . 30-32.
- Kanakāmara, *Apabhramśa poet*, .. .. . cii, clxxvii.
- Kānākhērā, *vi.*, .. .. . 13, xxvi, xxxvii.
- Kānākhērā stone inscription of Śrīdhara-varman, 13, 606, 607, 610 n., x, xxxvii, xxxviii, cxl, cxlviii.
- Kaṇaswa inscription of Śivagaṇa, .. .. . lxiv.
- Kanauj, *in.*, .. .. . 411.
- Kāñchaḷa, *Br. donee*, .. .. . 139 *add.*, 144.
- Kāñchanā, *q. of Kalachuri Lakshmanarāja III of Sarayūpāra*, .. .. . 376, 382, cix, cxi.
- Kāñchanadēvi, *q. of Kalachuri Guṇāmbhōdhi-dēva of Sarayūpāra*, 384, 393, cix, cxi, cxiii.
- Kāñchī, *s.a.* Conjiveram, 133, 136, 263, 273, xciii, xcix.



- Kāndā-dōngara, *l.*, .. .. 452, 453, 457, cxxvii.  
 Kandahili, *vi.*, .. .. 341.  
 Kandakadēvi, *q. of Rāshtrakūṭa Amōgha-*  
*varsha III*, .. .. lxxviii, lxxxi n.  
 Kaṇḍakanaka, *off.*, .. .. 102.  
 Kaṇḍaravāḍa, *s.a. Kunda, vi.*, .. 333, 339.  
 Kānhaḍa, *m.*, .. .. 370, 371.  
 Kanharadēva, *Nāga k.*, .. .. 459.  
 Kaṇhavalā, *s.a. Kaṇhi, t.d.*, 124, 127, cxxxiv and n.  
 Kanhēri, *vi.*, .. .. 29, xliii.  
 Kanhēri plate of the Traikūṭakas, 29, i, iv, xliii,  
 xlv, cxxxiv.  
 Kaṇhi, *vi.*, .. .. 124.  
 Kānhō, *Jāgī*, .. .. 380, 382.  
 Kanhuvāḍi, *vi.*, .. .. 49.  
 Kanishka I, *Kushāṇa k.*, .. 607, viii, x, xxi, xxv.  
 Kanishka II, *Kushāṇa k.*, .. .. xxv.  
 Kaniyas-Taḍakasārīkā, *s.a. Tarsāri*, .. 23-23.  
 Kānkēr, *tn.*, .. 453, 596, 597, 599, 600, cxxviii.  
 Kāntāra, *forest co.*, .. 452, 453, 457, cxxvii.  
 Kāntipura, *ea. of the Nāgas*, .. .. viii.  
 Kānyakubja, *s.a. Kanauj*, 370, 373, 410, 416, lxxx n.,  
 lxxxix, cv, cxxiv, clxxxviii.  
 Kāpālasandhi, *peace-treaty*, .. .. xcv n.  
 Kāpālika, *sect of Saivism*, .. .. clix.  
 kāpārda or karpārda, *coin*, .. .. 223, clxxxix.  
 Kāpikā, *s.a. Kāvī, vi.*, .. .. 84, liv, cxlix.  
 Kāpura, *vi.*, .. .. 23, 24 and n., 25.  
 Kara, *dy.*, .. .. 452, xc, cxxi and n.  
 Karā inscription of Yaśāhpāla, .. .. xci n.  
 Karachuli, *s.a. Kalachuri, royal family*, .. lxxi, lxxix.  
 Karhad, *tn.*, .. .. 23.  
 Karhad plates of Kṛṣṇa III, liv n., lxxx, lxxxi and  
 n., lxxxii n., lxxxv n.  
 Karakapdasharin, *Apabhraṇṭa kāṇya by Kana-*  
*kāmara*, .. .. cii, clxxvii.  
 karāṇa, 'a document', .. .. 150.  
 karāṇa, 'a committee', .. .. cxliv n.  
 Karaṇbēl, *vi.*, .. 292, 636, 652, 653, ci, clxii.  
 Karaṇbēl stone inscription of Jayasīnha-  
 dēva, .. 265 n., 636, lxxxvii, xciv, xcv, ci.  
 Karāṇika, 'writer of legal documents', 213, clxix.  
 Kārāñjā, *vi.*, .. .. 300, 636.  
 Karaṇḍi, *vi.*, .. .. 227.  
 Karapūṭafrēsthin, *merchant*, .. 156, 158.  
 Karḍā plates of Karka II, lxxvi and n., lxxviii.  
 Karīkatī, *vi.*, .. .. 177, 178.  
 Karillīṇi, *s.a. Karjan, vi.*, .. 91, 92, 95.  
 Kāritālāi, *vi.*, 178, 186, 188, lxxii n., lxxxvi, cl.  
 Kāritālāi stone inscription of Lakshmaṇa-  
 rāja I, 178, xxviii, lxxvii, lxxi, lxxii and n., cxlix.  
 Kāritālāi stone inscription of Lakshmaṇa-  
 rāja II, 186, 198, 267, lxxxv, lxxxvi, cxxxviii, clxx.  
 Karjan, *vi.*, .. .. 92.  
 Karka, *off.*, .. .. 26, 29.  
 Karka, *Br. donee*, .. .. 66, 72.  
 Karka, *off.*, .. .. 79, 81.  
 Karka, *Br. donee*, .. .. 172.  
 Karka II, *Gujarat Rāshtrakūṭa sen.*, .. 162, lxxv.  
 Kārka, *Br. donee*, .. .. 172.  
 Karkara or Karkarāja, *Rāshtrakūṭa cb.*,  
 lxxxii, lxxxiii.  
 Karkarēḍikā or Karkarēḍi, *s.a. Kakrēri, s.a.*,  
 340, 341, 343, 348, 356, 360, 363, cvi, cvii, cxxxviii.  
 Karkarōṇi, *l.*, .. .. clviii.  
 Karkasvāmin, *Br. donee*, .. .. 617.  
 Karkaṭa-rāsi, .. .. 97, 302.  
 Kārmaṇḍya, *s.a. Kamrēj, t.d.*, 133, 136, 139, 344,  
 lxiv, cxxxiv, cxxxv.  
 Karṇa, *epic hero*, 83, 87, 92, 103, 618, lii n., clxxviii.  
 Karṇa, *Chaulukya K.*, .. .. xcix n.  
 Karṇa, *Kalachuri k. of Tripurī*, 237-241, 248, 249,  
 251-253, 261, 262, 264-267, 276, 278-280,  
 283-85, 288-290, 297, 303, 307, 313,  
 319, 347, 348, 354, 411, 417, 637, 642,  
 647, 653, 657, 658, iii, lxxviii n., xci-ciii,  
 cvi, cxiv, cxxi, cxxv, cxxxviii, cxliii,  
 clvii n., clx, clxi and n., clxii, clxxviii, clxxvi-  
 clxxviii, clxxxiii;—date of his accession,  
 xciii; his invasions, xciii-xciv; dethrone-  
 ment of Paramāra Jayasīnha, xcv; annexa-  
 tion of Chandēlla territory, xcv; invasion of  
 Pāla kingdom, xcv; his second coronation,  
 xcvi; his defeat by Vikramāditya VI and  
 Kīrtivarman, xcvi; his second attempt to  
 annex Paramāra kingdom, xcvi; his defeat  
 by Udayāditya, xcix; his titles, c; his  
 patronage to religion and literature, ci;  
 his queen, son and daughters. cii.  
 Karṇa Dahārīā, *s.a. Kalachuri k. Karṇa*, cii, clxxvii.  
 Karṇadēva, *m.*, .. .. 364, 366.  
 Karṇamēra, *te.*, .. .. 290, 297, 304, ci, clx.  
 Karṇasundarī, *Sanskrit play by Bilhaṇa*, .. lxxx.  
 Karṇāṭa, *co.*, 206, 218, 402, 407, 358, 363, xxxii,  
 lxxvi, lxxvii, lxxix, xciv, xcvi.  
 Karṇatīrtha, *ghāt at Prayāga*, .. 254, 262, ci.  
 Karṇāvati, *settlement of Brāhmaṇas*, 290, 298, 304,  
 328, 647, ci, clxii.  
 Karōḍhaka, *s.a. Karaṇḍi, vi.*, .. 226, 227, 233.  
 Kārōhaṇa, *s.a. Karwan, vi.*, .. .. 85 n.  
 Karpūra, *Sanskrit poet*, cii and n., clxxvi, clxxvii.  
 Karpūramanjarī, *Prakrit play by Rājāśēkhara*,  
 207, lxxviii, clxxiv n., clxxv, clxxvi.  
 Karpūravarsha, *s.a. Kēyūravarsha, ep. of*  
*Kalachuri Yuvarājadēva I*, .. lxxix, lxxx.  
 Karā, *vi.*, .. .. 496.  
 karṣa, *weight*, .. .. clxxxiii.  
 karṣa, *coin*, .. .. 193 and n.  
 Kārshāpana, *coin*, .. 2 and n., 4, clxxviii-clxxx,  
 clxxxii.  
 Kārtavīrya, *progenitor of the Kalachuri family*,  
 238, 246, 290, 296, 376, 381, 383, 392, 402, 407,



- 410, 414, 422, 428, 443, 444, 476, 480, 493, 530,  
545, 558, 561, 624, 628, clxvii.
- Kārttikēyā, *s.a.* Pratihāra Mahāpala, .. lxxiv n.
- Kārūka Siddhāntin, *sect of Śaivism*, .. cliv.
- karuṇā*, one of the bhāvanās, .. 308 n., clv.
- Kāruṇika Siddhāntin, *sect of Śaivism*, .. cliv.
- Kārwan, *holy place*, .. 84, lv.
- Kāryachintaka, 'member of the Executive Committee of a Corporation', .. 616 n.
- Kāśākula, *s.a.* Kachchōl, *t.d.*, 166, 167, 172, cxxxiv.
- Kāśala, *poet*, .. 466, 473, clxiv, clxxviii.
- Kaśapura, *tn.*, .. 10, 12.
- Kaśapura, *tn.*, .. 175 and n.
- Kāsārē, *vi.*, .. 110.
- Kāsārē plates of Allāśakti, 110, 118 n., 121 n., 163,  
xii, lviii and *add.*, lxiii.
- kashya*, spirituous liquor, .. clxx.
- Kāśī *s.a.* Banarās, *t.d.* and *tn.*, 238, 249, 297, 303,  
358, xci.
- Kasiā, *vi.*, .. 375.
- Kasiā stone inscription, 375, lxix and n., cix and  
n., cx, cxii n., cxiii, clxxiii.
- Kāśikā, *s.a.* Kāśī, *tn.*, .. xci.
- Kāśikā, *Sanskrit com.*, .. xxxii, xlv.
- Kāsim, *m.*, .. lxiv.
- Kāśmīra, *co.*, 206, 218, 253, 260, lxxvii, lxxxv.
- Kāśyapa, founder of the Nyāya system of philosophy, .. 317 and n.
- Kāṭachchuri, *Early Kalachuri dy.*, 39, 42, 45, 48,  
52, 161, 164, xlv, xlviii, cxlvii.
- Kāṭak plates of Mahābhavagupta, .. 475 n.
- Kāṭak plates of Mahāśivagupta, .. 475 n.
- Kāṭaka, *ca.*, .. 384 n.
- Kāṭaughana, *vi.*, .. 385, 396.
- Kāṭyāyana, *Sanskrit au.*, .. xxxii n.
- Kaurava, *royal family*, .. 341, 343.
- Kauśāmba-maṇḍala, *t.d.*, .. 281, xci n.
- Kauśāmba-pattalā, *t.d.*, .. 254, 255, 262, cxxxvi.
- Kauśāmbi or Kōśāmba, *s.a.* Kōsam, *tn.*, .. 255, 262,  
323, 324, xc n.
- Kauthe grant of Vikramāditya V, .. lxxxvii n.
- Kauṭilya, *au. of Arthashastra*, 45 n., 610 n., 611 n.,  
clxxxix.
- kaṭumbo-kshētra*, 'ancestral field', .. clxxi.
- Kavachakshētra, *field*, .. 226, 233.
- Kavachāśiva, *Śaiva ascetic*, .. cli, cliv.
- Kāvī, *vi.*, .. 84.
- Kāvī plates of Gujarat Rāshtrakūṭa Gōvinda, .. 84.
- Kāvī plate of Jayabhāṭa IV, 96, 103, iii, iv,  
xii, lv, lvi.
- Kaṇinḍravachanasamucchaya, *Sanskrit anthology*, .. cli, clxxvii.
- Kavirāja, *tit.*, .. clxxv and n.
- Kavirāja, *Sanskrit poet*, .. clxxiv, clxxv.
- Kavita, *m.*, .. 574.
- Kāryādarśa, *Sanskrit wk. by Daṇḍin*, 370 n., xxxi.
- Kāryālaṅkāra, *Sanskrit wk. by Rudraṭa*, .. xxxi n.
- Kāryamīmāṃsā, *Sanskrit wk. by Rājaśēkhara*,  
lxxviii, clxxv, clxxvi.
- Kāryānuśāsana, *Sanskrit wk. by Hēmachandra*, clxxiii.
- Kawarwārā, *vi.*, .. 53.
- Kāyastha, *caste*, 205 and n., 224, 263, 264, 267,  
274, 411, 417, 558, 565, lxxxiv, lxxxvi, cxxv,  
cxl, cxliv, clx, clxxviii.
- Kāyathā, *s.a.* Kaiṭhā, *vi.*, .. 545, 549.
- Kayavāditya, *m.*, .. 321, 322.
- Kāyāvātāra, *s.a.* Kārwan, *holy place*, 82, 84, 85 n.,  
87, lv, lvi, lviii n.
- Kaye, .. 162 n.
- Kāzad, *vi.*, .. 23, 26.
- Kēdāra, *holy place*, .. 588, 590, 594.
- Kēlhaṇadēvī, *g. of Kalachuri Jayasīrha*,  
326, 330, cvii.
- Kēmbhāvi inscription of Rēvarasa, .. xlv n.
- Kēmajju, *vi.*, .. 97, 98, 102, lv.
- Kērala, *co.*, .. 206, 314, lxxviii, clvii.
- Kēsarin, *Sulka ch.*, .. 196, clvi.
- Kēsava, *feu. of Yādava Kṛishṇa*, .. xxxiv.
- Kēsava, *lexicographer*, .. 26, xl.
- Kēsava, *ancestor of Raipur Kalachuris*, .. cxxxi n.
- Kēsava, *off.*, .. 83, 89, cxliv.
- Kēsava, *Br.*, .. 345, 346, cvii.
- Kēsava, *off.*, .. 365, 367.
- Kēsava, *engr.*, .. 597, 599, 600, 602.
- Kēsava, *scribe*, .. 646, 652.
- Kēsava, *Br.*, .. 401.
- Kēsava, *Br. donee*, .. 403, 408.
- Kēsavasēna, *Śēna k.*, .. c n.
- Kēṭabha, *m.*, .. 616.
- Kēyūraravsha, *sp. of Kalachuri Yuvarāja-*  
*dēva I of Tripurī*, 180, 205, 206, 218, 226, and  
n., 235, lxxix, lxxxii.
- kb*, with a loop on the right, 1, 38, 52, 166, 375, 383.
- kb*, with a curve turned to the left, .. 176.
- kb*, consisting of two triangles joined by a  
horizontal line, .. 196.
- kb*, with a triangular left limb, .. 198.
- kb*, with a tail-less left member, .. 279, 300, 375,  
398, 402.
- kb*, with the left limb fully developed, 205, 237, 264,  
300, 402, 588.
- kb*, with a curve in the left limb, .. 474.
- kb*, used for *sb*, .. 340, 369.
- Khādā, *s.a.* Karrā, *vi.*, .. 496, 501.
- Khāḍgasīrha, *m.*, .. 535, 542.
- Khailapāṭaka, *s.a.* Kailwārā, *vi.*, .. 206, 209, 220.
- Khairhā, *vi.*, .. 289.
- Khairhā plates of Yaśahkarna, 289, 300-302, 324 n.,  
325, 479 n., 634, 645, xxi n., lxxxviii, lxxxix, c,  
ciii, cxxxix.
- Khajurāhō, *ca. of the Chandēllas*, lxxxiv, clv.



- Khajurāhō inscription of Dhaṅga, .. 197.  
 Khajurāhō inscription of Kōkkala, 180 n., lxxiv n.  
 Khajurāhō inscription of Yaśōvarman, lxx n.,  
 lxxv, lxxxiii.  
 Khalāri, *vi.*, .. 376, 377, xxix, cxxxi, clxix.  
 Khalāri stone inscription of Haribrahma-  
 dēva, .. 369, 375, cxxxi.  
 Khalvāṭikā, *s.a.* Khalāri, 376-378, xxix, cxxxi n.,  
 clxiii, clxix.  
 Khaṇḍagahā-pattalā, *s.a.* Kandahli, *t.d.*,  
 340, 341, 344, cxxxi.  
 Khaṇḍavāla, *off.*, .. 395, cxliv.  
*khaṇḍī*, *measure of capacity*, .. 188, clxxi.  
*khaṇḍikā*, *s.a.* *khaṇḍī*, .. 223 and n., clxxi.  
 Kharagraha-Dharmāditya, *Maitraka k.*, .. lxii.  
 Kharagraha I, *Maitraka k.*, .. xlix.  
 Kharaparika, *tribe*, .. xxxix.  
 Khare, G. H., 110 n., 127, 129, 130 n., xxiv *add.*,  
 lviii *add.*  
 Kharepatan plates of Anantadēva, 147 n., 153 n.  
 Kharepatan plates of Raṭṭarāja, clviii, clxxxiii n.  
*khāri*, *measure of capacity*, .. 188, 195  
 and n., 362 n., 363, clxxi.  
 Kharōd, *vi.*, .. 329, 333, 355, clxiii.  
 Kharōd stone inscription of Ratnadēva III,  
 420, 503 n., 529 n., 533, cxvii n., cxxvii n., cxxviii-  
 cxxx.  
 Khaśas, *people*, .. clxvii n.  
 Khēṭaka, *s.a.* Kairā, *t.d.* and *tn.*, .. lxx n.  
 Khetākāhāra, *s.a.* Kairā, *t.d.*, .. liv.  
 Khaṭṭollikā, *vi.*, .. 226, 253.  
 Khijjiṅga, *s.a.* Khiching, *ca.* of the Bha-  
 ṇjas, .. 465, 467 *add.*, 472, cxxvii.  
 Khimiḍi, *s.a.* Kimēḍi, *co.*, 410, 411, 416, 465,  
 cxxiii, clxxxviii.  
 Khimmiṇḍi, *s.a.* Khimiḍi, *t.d.*, .. 465, 472.  
 Khōh plates of Parivrājaka Saṅkshōbha, 613 n.  
 Khōh plates of Parivrājaka Hastin, .. 599 n.  
 Khōjuka, *m.*, .. 360, 363.  
 Khōlēśvara, *gen.* of Yādava Sīrṇhāṇa, .. xxxiv.  
 Khōṭṭiga, *Rāshtrakūṭa k.*, .. lxxxii n.  
 Khuddasvāmin, *off.*, .. 175.  
 Khuddataka, *m.*, .. 8, 9.  
 Khutṇḍā, *vi.*, .. 177.  
 Kielhorn, F., 7, 39 n., 40 n., 51-53 n., 58 and n.,  
 59, 63 n., 91, 98, 166, 186 and n., 188 n.-191 n.,  
 197 n., 199 n., 204, 205 n., 207, 208, 209 n.-  
 213 n., 216 n.-224 n., 234, 235, 236 and n., 239  
 and n., 240, 241 n.-245 n., 249 n., 299 n., 300 and n.,  
 301 and n., 302, 303 n.-308 n., 312, 313, 314 n.-  
 318 n., 320 n., 321 and n., 322 and n., 323, 326,  
 331 and n., 340, 341, 342 n., 343 n., 344, 345, 349  
 n., 358, 360 n., 361 n., 368 and n., 375, 382 and n.,  
 383 n., 384 n., 385 and n., 386 n.-391 n., 396 n.,  
 409, 410 n., 412 n.-416 n., 420, 436 and n., 446,  
 450 and n., 451 and n., 452, 453, 454 n.-456 n.,  
 483, 484 n., 485 and n., 486 n., 487 n., 501, 512  
 and n., 513, 515 n., 516 n., 518 n., 529, 535, 569  
 and n., 570 n., 575, 576 and n., 579 n., 583, 595 and  
 n., 597 n., 600, 636, 637, 652, v, vi and n., x,  
 xi, li, lxxiii, lxxv, xcvi n., cx n., cxii n., cli, clv,  
 clxxxviii n.  
 Kikaka, *blacksmith*, .. 341, 344.  
 Kiki, *off.*, .. 365, 367, 646, 652.  
 Kimaj, *s.a.* Kimōj, *vi.*, .. 98.  
 Kimiḍi, *zamindāri*, .. 411, cxxiii.  
 Kira, *co.* and *its k.*, 253, 255, 261, 313, 314, 319,  
 637, 642, xci, ci.  
 Kiraj, *l.*, .. lvi, lxiv.  
 Kiranapura, *l.*, .. lxxiii.  
 Kirīṭin, *s.a.* Arjuna, .. 585, 593.  
*kīrtana*, 'a temple', .. 307, 356.  
*kīrti*, 'a meritorious work', 224 and n., 417, 419,  
 456 n., 588, 594.  
 Kīrtidhara, *scribe*, 411 n., 424, 429, 475, 478, 479,  
 485, 492, 495, cxxv.  
 Kīrtigiri, *fort*, .. xcviii.  
 Kīrtikanmudī, *Sanskrit kāvya by Sōmēśvara*,  
 xciv n.  
*kīrtimukha*, *decorative motif*, .. 250.  
 Kīrtirāja, *Chālukya ch.*, .. lxxx n.  
 Kīrtisambhu, *s.a.* Kīrtisiva, *Saiva ascetic*, cvi, clvii.  
 Kīrtisīmha, *m.*, .. 547, 548, 555.  
 Kīrtisiva, *Rājaguru of Narasīmha*, 332, 338, 359,  
 cvi, clvi, clviii.  
 Kīrtivarman I, *Early Chālukya k.*, 128, 131, 138,  
 143, xliii, lvii n.  
 Kīrtivarman, *Chandella k.*, 280, 377, xcv n., xcvi  
 and *add.*, xcvi, cxiii n., cxxiv and n., clxxxviii.  
 Kīrtivarman, *fen.* of the Kalachuris of Tri-  
 purī, 340, 341, 344, 348, 360, 363, xxviii, cvi, cvii.  
*kṛipta*, *tax*, .. 21 n., cxli.  
 Kōhalaṭṭaka, *vi.*, .. 10, 12.  
 Kōkalla I, Kōkkala or Kōkala, *Kalachuri k. of*  
*Tripurī*, 174 n., 205, 217, 238, 246 and  
 n., 402, 407, 410, 414, 422, 428, 443, 444,  
 476, 480, 493 520 525, 530, 534, 545, 624,  
 628, lxvii, lxxii-lxxvi, lxxxi n., cxiii, cxvii  
 and n., cxxxviii, clxxiv, clxxv; his matri-  
 monial alliances, lxxii; his help to  
 contemporary kings-(i) Rāshtrakūṭa Kṛishṇa  
 II, lxxii; (ii) Pratihāra Bhōja I, lxxiii;  
 identification of the latter, lxxiii-lxxiv; (iii)  
 Śrī-Harsha, lord of Chitrakūṭa, lxxv; (iv)  
 Śaṅkaragaṇa of Sarayūpāra, lxxv-lxxvi; his  
 conquests, .. lxxvi.  
 Kōkalla II, *Kalachuri k. of Tripurī*, 226, 235, 238,  
 248, 253, 260, 279, 285, 290, 297, 313, 318, 641,  
 647, lxxxviii and n., lxxxix and n., cxviii; his con-  
 quests, .. lxxxviii.  
 Kōkar, *vi.*, .. 149.  
 Kōkāsa, *artisan*, .. 324.



- Kōkāsa, *family*, .. 331, 333, 337, 361, 363.  
 Kōkilākshaka, *s.a.* Kokat, *vi.*, .. 147, 149, 153.  
 Kōlagallu inscription of Khōṭṭiga, .. 475 n.  
 Kōlikarnikaya, '*guild of Kaulikas*', .. 4 n.  
 Kōmō-maṇḍala, *t.d.*, 403, 404, 408, 410, 413, 412, 433, 436, cxix, cxx, cxxii, cxxiii, cxxxvi.  
 Kōṅgarā, *vi.*, .. 399, 600, 601.  
 Kōṅgōda, *co.*, .. c n.  
 Kōṇi, *vi.*, .. 463, cxxvii.  
 Kōṇi stone inscription of Pṛithvidēva II, 463, clxiv.  
 Kōṇiyānām (vātaka), *s.a.* Kanhuvāḍi, .. 48, 49.  
 Kōṇkabhaṭa, *m.*, .. 617.  
 Kōṇkaṇ, number of villages in, .. 147 and n., 155.  
 Kōṇkaṇa, *s.a.* Puri-Kōṇkaṇa, *co.*, 402, 407, xxxi, xxxii, lxxvi, lxxix, xciv.  
 Koolā, *vi.*, .. 360.  
 Kōral, *vi.*, .. 83.  
 Kōrdduva, *Br. donee*, .. 172.  
 Kōrēlla-Eightyfour, *s.a.* Kōral, *t.d.*, .. 618, 619, 622, cxxxv n., cxxxvi.  
 Kōrillā, *s.a.* Kōral, *t.d.*, .. 83, 85, 88, cxxxv.  
 Kōsam, *vi.*, .. 255, 323, ix, x.  
 Kōmi plates of Anantavarman, .. cxxv.  
 Kōsala, *s.a.* Dakṣhiṇa Kōsala, *co.*, 205, 207, 398, 401, 403, 408, 429, 460, 472, 477, 503, 509, 623, 626-628, 631, xliii, lxxi, lxxvi, lxxvii, lxxxv, lxxxvi, c and n., cxv, cxvii, cxviii n., cxix, cxx and n., cxxi, cxxiii-cxxv, cxxx, cxxxi, clxxxiii.  
 Kōsalā, *s.a.* Dakṣhiṇa Kōsala, *co.*, .. cxv.  
 Kōsalai-nāḍu, *s.a.* South Kōsala, .. cxxi.  
 Kōsam inscription of Bhīmasēna, .. ix.  
 Kōsambī *s.a.* Kosandih, *vi.*, 313, 317, cxxvii n.  
 Kosandih, *vi.*, .. 313.  
 Kōsaṅga, *s.a.* Kosgain, *fort*, 358, 359, 362, 364, 367, cxxii.  
 Kosgain, *fort*, .. 357 and n., 359, 363, 364.  
 Kosgain stone inscription (No. I) of Vāhara, 355, 357, cxxxi, cxxii and n.  
 Kosgain stone inscription (No. II) of Vāhara, 363, cxxii.  
 Kōsmārā, *vi.*, .. 134, lxiii.  
 Kōsura, *m.*, .. 364, 368.  
 Kōṭavumachgi inscription of Vikramāditya V, 156 n.  
 Kōṭgaḍh, *vi.*, .. 430, 436, 503 and n., clxiii.  
 Kōṭipura, *tn.*, .. liv, cxlix.  
 Kōṭṭapāla, '*guardian of a fort*', .. 370 n., 373.  
 Kōṭṭarāja, *Abbira k.*, .. xxxiv n.  
 Kōvēra, *registration fee (?)*, .. 153 add., cxlii.  
 Kratha, *people*, .. 381 n., cx n.  
 Krathakaśika, *co.*, .. 383 n.  
 Kṛidara, '*a granary*', .. 177, 197.  
 Kṛishṇa, *incarnation of Viṣṇu*, .. xxxii.  
 Kṛishṇa or Kṛishṇapa, *Chundālla pr.*, .. 196, 197, lxxxvii and n., clvi.  
 Kṛishṇa, *Later Abbira k.*, .. xxxiv, cxxxi.  
 Kṛishṇa, *Later Abbira k.*, .. xxxiv n.  
 Kṛishṇa III, *Rāshtrakūṭa k.*, lxix n., lxxiv n., lxxxi n., lxxxii n., lxxxiii and n., lxxxv, lxxxvi add., lxxxvii add.  
 Kṛishṇadāsa, *k. of Khandesh*, .. xxxvi.  
 Kṛishṇādēvi, *f.*, .. 175.  
 Kṛishṇagiri, *s.a.* Kanhēri, *mo.*, .. 30-32, cxlvi.  
 Kṛishṇarāja, *s.a.* Rāshtrakūṭa Kṛishṇa II, 180, 205, 217, 238, 418, lxxii and n., lxxiii, lxxvii.  
 Kṛishṇarāja, *Early Kalachuri k.*, 34, 39, 42, 48, 52, 63 n., 614, xxvi, xliii, xlvi, clxxxviii n.; silver coins of, 614, xliii and n., xlvi; he extended his kingdom to Vidarbha, xlvi; his feudatory Svāmīrāja, xlvi; devotee of Paśupati, .. 39, 42, 49, 54, cxlviii.  
 Kṛishṇarāja-rāpakas, *coins of Kalachuri Kṛishṇarāja*, .. 147, 148, 153, xlvi n., clxxxii.  
 Kṛitavīrya, *legendary k.*, .. 361, xlv.  
 Kṛiyā, *ceremonies in Saivism*, .. cliv.  
 Krōḍāñchi, *s.a.* Kulāñch, *tn.*, .. 268.  
 kṛb, used for kby, .. 237.  
 Kshaharāta, *dy.*, .. xxiii, xxiv, clxxxix.  
 Kshattapa coinage, 2 n., 14 n., clxxxviii, clxxxii.  
 Kshattapa inscriptions, .. 2 n.  
 Kshatrapas, Western, .. 2 n., 14.  
 Kshatriya, *caste*, 167, 173, 612, 617, clxvii, clxviii and n.  
 Kshēmagirika, *vi.*, .. 147, 153.  
 Kshīrasara, *vi.*, .. 76, 78, 79, 81, lii.  
 Kshīcasvāmin, *com. of the Amarakōśa*, 126 n., 349 n., xxxiii.  
 Kshudrakas, *tribe*, .. xxxiii.  
 kby, used for kby, .. 353.  
 Kuḍḍur plates of Mārasimha, lxxiv n., lxxxi, lxxxii, lxxxiii n., ci add.  
 Kugdā, *vi.*, .. 446.  
 Kugdā stone inscription of Pṛithvidēva II, 431, 446.  
 Kujula Kadphises, *Kushāpa k.*, .. viii.  
 Kūkē, *engr.*, .. 341, 344.  
 Kūkē, *engr.*, .. 363.  
 Kukkudiyā, *vi.*, .. 226, 233.  
 Kukkūṭa, *co.*, 410, 411, 416, 465, cxxiii, clxxxviii.  
 Kukkotavallikā, *s.a.* Kukaḍ, *vi.*, .. 76, 78.  
 Kulachandra, *Br.*, .. 424, 429.  
 Kulāñch, *vi.*, .. 268.  
 Kulāñchā, *s.a.* Kulāñch, *vi.*, 266, 268, 383, 386, 396, clxvi, clxviii.  
 Kulapañjikā, *sk.*, .. 268.  
 kularika, '*a potter*', .. 2, 4 and n.  
 Kulchand, *k.*, .. lxxxix.  
 Kulēnur inscription, .. xc.  
 Kulōttuṅga I, *Chōla k.*, .. cxxiv.  
 Kumāra, *Br. donee*, .. 172.  
 Kumāra, *Br. donee*, .. 617.  
 Kumāradēvi, *q. of Samudragupta*, .. cxxii.



- Kumārāgadiāpaka*, coin, .. .. . clxxxiii.  
*Kumārāgupta I*, *Gupta k.*, .. .. . xxxix, xl.  
*Kumārāgupta*, *pr. of Mālarā*, .. .. . xlix, l.  
*Kumarākōṭa*, *s.a. Dhangaon*, *in.*, 501 n., 503 and n., 511, cxxviii, clxii.  
*Kumārāmātya*, *off.*, 36 and n., 605, 604, xxxvii and n., cxl, cxli.  
*Kumārāpāla*, *poet and scribe*, 484, 503, 511, 513, 518, 519, 521, 527, 536, 543, clxviii.  
*Kumārāpāladēva*, *k. of Karkarāṭi*, .. .. . lxxviii n.  
*Kumarisāhasa*, 'offence against an unmarried girl', 156 n.  
*Kumarivādao*, *s.a. Kavarwārā*, .. .. . 52, 53, 55.  
*Kumbhagaḍ* inscription, .. .. . 313.  
*Kumbhaṭi*, *vi.*, .. .. . 513, clxvi.  
*Kumbhī*, *vi.*, .. .. . 645.  
*Kumbhī* plates of Vijayasinhha, 324 n., 525, 526, 565 and n., 566 n., 567 n., 645, i, cvi, cvii, cviii and n., cxxxix.  
*Kuṇḍa*, *s.a. Kuṇḍan*, *vi.*, .. .. . 333.  
*Kundalikāmala*, *s.a. Kuṇḍalgaon*, .. .. . lix n.  
*Kundarāja*, *sp. of Chappadēva*, .. .. . xc.  
*Kundaśakti*, *Sāndraka pr.*, .. .. . lvii n.  
*Kuṇḍivāpaka*, *s.a. Kuḍāl*, *vi.*, .. .. . xlviii n.  
*Kuṇḍa*, *co. and its k.*, 313, 314, 319, 637, 642, ci.  
*Kuntala*, *co. and its k.*, 226, 233, 253, 255, 261, 265, 275, 290, 297 and n., 303, 330, 649, xxxii, xliii, lxxix, lxxx, lxxxi, lxxxviii, lxxxix, xciii, xciv, cvi, cxix.  
*Kupikā*, *vi.*, .. .. . 603, 604, xxxvii.  
*Kuruspāl* stone inscription of Sōmēśvara, cxxiii n., cxxiv.  
*Kusanagara*, *s.a. Kasiā*, .. .. . 375.  
*Kusāraka*, *Br. donee*, .. .. . 8, 9.  
*Kuśāvati*, *ca. of Dakṣiṇa Kōṣala*, .. .. . cxv.  
*Kushāṇa*, *dy.*, viii, ix, xxxiii, cxlviii, clxvii.  
*Kushāṇa* inscriptions, .. .. . 1, ix.  
*Kushāṇaputra*, *dy. (?)*, .. .. . xxiii and n.  
*Kusumabhōga*, *s.a. Kusmurrā*, *t.d.*, 452, 457, cxxvii.  
*Kusumbā*, *vi.*, .. .. . 226, 233.  
*Kusumēśvara*, *s.a. Kōsmārā*, *vi.*, 133, 134, 136, lxiii.  
*kūṭaka*, *measure of capacity*, .. .. . 223 n.  
*Kūyisambapālisa*, *s.a. Kooiā*, *t.d.*, 360, 363, cxxvii.  
*ky* used for *ksh*, .. .. . 237.
- L
- l*, forms of, .. .. . 176.  
*l*, with a straight vertical, .. .. . 603, 612.  
*l*, with a short vertical, .. .. . 33, 38, 47, 110, 618.  
*l*, with a vertical bent to the left, .. .. . 2.  
*l*, with a vertical curving to the left, 5, 33, 38, 110, 612, 618.  
*l*, used for *r*, .. .. . 288.  
*l*, .. .. . 137.  
*Lāchchhalladēvi*, *q. of Kalachuri Ratnadēva II*, 431, 434, 437, 442, 446, 448, 496, 500, cxxv, cxxvi, clxviii.  
*Lādaha*, *co.*, .. .. . 431 n., 455 n.  
*Lajjā*, *q. of Pāla Vighrahapāla*, .. .. . lxxv.  
*Lakāṇa*, *s.a. Lashaṇu*, *Br. donee*, .. .. . 491, 495.  
*Lakhamā*, *f.*, .. .. . 465, 472.  
*Lakhaṇa*, *off.*, .. .. . 365.  
*Lakshādhyāyi-santāna*, *s.a. Golakī Maṭha*, clviii n.  
*Lakshmadēva*, *Paramāra k.*, .. .. . ciii.  
*Lakshmādēvi*, *q. of Yaśōrāja*, .. .. . 596.  
*Lakshmaṇa*, *epic hero*, .. .. . lii n.  
*Lakshmaṇadēva*, *cb.*, .. .. . 580, 582, 589.  
*Lakshmaṇarāja I*, *Kalachuri k. of Sarayūpāra*, 376, 381, 383, 392, lxxviii n., lxxix-lxx, cix-cxiii.  
*Lakshmaṇarāja I*, *Kalachuri k. of Tripurī*, 179-182, lxxi.  
*Lakshmaṇarāja II* *alias Rājaputra*, *Kalachuri k. of Sarayūpāra*, 376, 382, lxxix, cix, cxi, cxii n., cxiii.  
*Lakshmaṇarāja II*, *Kalachuri k. of Tripurī*, 187, 206, 220, 238, 247, 253, 260, 265, 637, lxxxix n., lxxxv-lxxxvi, cxviii, cxxxviii, cxl, cxliv, cl, cliii, clv, clvi, clx, clxvi; his conquests, lxxxv; his matrimonial alliance with the Later Chālukyas, lxxxvi; his patronage to Saiva ascetics, lxxxvi; his ministers, lxxxvi; his queen and son, .. .. . lxxxvi, lxxxvii *add.*  
*Lakshmaṇarāja III*, *Kalachuri k. of Sarayūpāra*, 376, 382, cix, cxi-cxiii.  
*Lakshmaṇasēna*, *Sēna k.*, .. .. . c n.  
*Lakshmēśvar* stone inscription, .. .. . lvii n.  
*Lakshmi*, *wife of Rāshtrakūṭa Jagattuṅga*, lxxvi n., lxxvii, lxxxi n.  
*Lakshmīdēva*, *Ābhīra k.*, .. .. . xxxiv.  
*Lakshmīdēva*, *Kalachuri k. of Ratanpur*, 570, 574, cxxx, cxxxii.  
*Lakshmīdēvi*, *q. of Pamparāja*, .. .. . 597, 598, 601.  
*Lakshmīdhara*, *m.*, .. .. . 199, 204.  
*Lakshmīdhara*, *m.*, .. .. . 348, 357.  
*Lakshmīdhara*, *m.*, .. .. . 466, 472.  
*Lakshmīdhara*, *vgr.*, 458, 462, 475, 478, 627, 631.  
*Lakshmīdhara*, *Br. donee*, 597 and n., 598, 600, 601.  
*Lakshmi-karṇa*, *s.a. Kalachuri Karṇa of Tripurī*, .. .. . xcvi.  
*Lakulīsa*, *founder of the Pāsupata sect of Saivism*, .. .. . cxlviii.  
*Lalitabhara*, *k. of Kara dy.*, .. .. . cxxi n.  
*Lalitāsabharanāma*, *sk.*, .. .. . 593.  
*Lāl Pahād*, *bill*, .. .. . 321, 322.  
*Lāl Pahād* rock inscription of Narasinhha, 321, 325, 345 n., xvii, cv.  
 languages:—  
*Prakrit*, 237, 238, 247 n., clxxvii, clxxviii.  
*Sanskrit*, 5, 8, 10, 13, 17, 19, 23, 26, 30, 33, 39, 44, 47, 52, 58, 67, 72, 73, 79, 82, 90, 97, 103, 110, 117, 123, 128, 132, 138, 147, 155, 160, 166, 174, 179, 182-185, 187, 196, 199, 205,



- 225, 234, 257, 251, 253, 264, 279, 285,  
288, 290, 300, 305, 309, 312, 321, 323, 332, 345,  
364, 365, 368, 370, 375, 383, 398, 402, 409,  
417, 420, 424, 430, 437, 443, 446, 458, 464,  
474, 478, 484, 491, 496, 502, 512, 519, 528, 534,  
544, 550, 558, 563, 576, 580, 582, 585, 587, 595,  
605, 612, 618, 623, 627, 632, 636, 643, 653.  
Sanskrit, with an admixture of Prakrit  
forms, .. .. . 2, 606.  
Sanskrit, influenced by local dialects, .. 177.  
Sanskrit, corrupt, 276, 323, 347, 450, 555,  
369, 596, 599.  
Lāñji, *vi.*, .. .. . 411, cxxiii, cxxiv.  
Lāñjikā, *s.a.* Lāñji, *tn.*, 410, 411, 416, 465, cxxiii,  
clxxxviii.  
Lashanū, *Br.*, .. .. . 475, 478.  
lashji, *s.a.* yashji, 'a memorial pillar', .. 607.  
Lāṣa, *co.*, 118, 206, 218, 255, 255, 260, 313, 320,  
xliii and *n.*, li, lxxiii *n.*, lxxvii, lxxix, lxxx, lxxxv,  
xciv, cxix, cxxxiv, clvi, clx.  
Lavanānagara, *tn.*, .. .. . 207, 224, cxxxvi.  
Lāvanyavatī, *g.* of Kalachuri Guṇasāgara III  
of Sarayūpāra, .. .. . 384, 395, cx, cxii.  
Legends on seals, 57, 66, 67, 72, 90, 96, 110,  
123, 127, 131, 132, 137, 256, 252, 289, 325 *n.*,  
331, 369, 374, 383, 397, 419, 423, 443, 446, 458,  
462, 474, 478, 483, 491, 495, 543, 549, 611, 623,  
627, 631, 645, xlvii, lii, lviii *n.*, lxiii.  
Lēkhanādhyakṣha, 'Superintendent of writing,' 587, cxliv  
*n.*  
letters, incorrect, scored out, .. 187, 543, 550.  
letters, omitted, supplied, .. 186, 325, 327 *n.*, 544.  
Lichchhavi, *dy.*, .. .. . cxxii.  
Lilācharitra, *Marathi wk.*, .. .. . clxxxix.  
Lilāvati, *Sanskrit wk. by Bhāskarāchārya*, 43 *n.*,  
clxxxiii and *n.*, clxxxix.  
Līṅgapurāṇa, *Sanskrit wk.*, .. .. . 85 *n.*  
lōbhavijayin, 'an avaricious conqueror', .. 610 *n.*  
Lōhaṇṇ plates of Pulakēśin II, .. .. . lx *n.*  
Lōhikaksha, *t.d.*, .. 105, 109, cxxxiv, cxxxv.  
Lōkamahādēvi, *g.* of Chālukya Vikramāditya II, xlv.  
Lōṇākara, *vi.*, .. .. . 503, 511.  
Loṇiya, *family*, .. .. . 176.  
lpi, subscript, .. .. . 289, 346.  
Lucknow Museum plate of Kīrtipāla, .. 146 *n.*  
Lūṇḍēla, *family*, .. .. . 564, 566.  
**M**  
*m*, form of .. .. . 10.  
*m*, with a horizontal base line, .. .. . 606.  
*m*, with a loop at the bottom, .. .. . 606.  
*m*, subscript, .. .. . 110, 160.  
Machakā-Sihavā fort., .. 452, 453, 457, cxcvii.  
Madana, *Sanskrit dramatist*, .. .. . lxxx.  
Madanabrahman, *Kalachuri k. of Ratanpur*,  
558, 562, cxxxi, cxxxii.  
Madanadēvi, *g.* of Kalachuri Guṇasāgara I  
of Sarayūpāra, .. .. . 384, 393, cxi, cxlii.  
Maḍanapāla, *Pāla k.*, .. .. . 466, cxxvii and *n.*  
Madanasundari, *g.* of Vidyādharamalla, chara-  
cter in the *Viddhasālabbhāñjikā*, .. .. . lxxix.  
Madanavarman, *Chandēlla k.*, .. .. . civ.  
Madanē, *m.*, .. .. . 374.  
Māḍha, *Br. donee*, .. .. . 396.  
Mādhari, *mother of Ābhira Īśvarasēna*, .. 2, 4.  
Mādhava, *Br.*, .. .. . 360.  
Mādhava, *artisan*, .. .. . 233.  
Mādhava, *min.*, .. .. . 558, 562, cxxxii.  
Mādhavagupta, *pr. of Mālara*, .. .. . xlix, l.  
Mādhavāksha, *off.*, .. .. . 587.  
Mādhavaśarman, *Br.*, .. .. . 601.  
Madhu, *poet*, .. .. . 233 *add.*  
Madhukāmārṇava, *ep. of Gaṅga Jaṣṣvara*,  
459, cxxxviii.  
Madhukūṭa, *s.a.* Mohtur, *bill*, .. .. . ix, xli.  
Mādhumatēya, *Saiva ascetic*, 206, 220, clii, cliii, cliv.  
Mādhumatēya, *lineage of Saiva ascetics*, .. 221.  
Madhumati, *ri.*, .. .. . cliv *n.*  
Madhumati, *s.a.* Mahuā, *tn.*, 199, 202, 208, 225, 227,  
231, lxxxiv, cliii-clvi, clx.  
Madhumatipati, 'lord of Madhumati', *Saiva ascetic*, cliii.  
Madhusūdana, *Br.*, .. .. . 335, 338.  
Madhusūdana, *m.*, .. .. . 466, 472.  
Madhuvēṇi, *s.a.* Mōhvār, *ri.*, .. 208, cliv and *n.*  
Madhyadēśa, *Central India*, 424, 429, 515, 516,  
cxxvii *n.*, cxxix, clxxiv *n.*  
Madhyadēśa, *central part of Ratanpur kingdom*,  
443, 446.  
Madhyamaṇḍala, *t.d.*, 474, 475, 478, 491, 492,  
495, cxxxvi.  
Madrakas, *tribe*, .. .. . xxxiii.  
Madurāi-maṇḍalam, *co.*, .. .. . cxxi.  
Magadha, *co.*, .. .. . 206, lxxvii, clxi.  
Magadha school of sculpture, .. .. . clxi.  
Māgadhi, *Prakrit dialect*, .. .. . clxxiv *n.*  
Maganpārā, *vi.*, .. .. . 149.  
Magha, *dy.*, .. .. . x, xxiii.  
Māghavanandi, *Jaina ascetic*, .. 310, 311.  
Magnāth, *vi.*, .. .. . 104 and *n.*  
Mahābhāṇḍāgārika, 'Chancellor of the Exchequer',  
*off.*, .. .. . 249, 262, 299, 636, cxliv.  
Mahābhārata, *epic*, 83, 219 *n.*, 337 *n.*, xxxi, lxx,  
cxii *n.*, cxx, cxlviii, clii *n.*  
Mahābhāṣya, *wk. by Patañjali*, xxxii, xlv *n.*, cxlviii.  
Mahābhōja, *m.*, .. .. . 310, 311, civ, clxi.  
Mahābōdhi-Mahāvihāra, *Buddhist monastery at*  
*Sārnāth*, .. .. . 276, 278, clxi.  
Mahāḍāna, 'a great gift', .. .. . 298 *n.*, cxlii.  
Mahādaṇḍānyaka, 'Chief military Commander',  
*off.*, .. .. . 14, 16, 607, xxxvii, cxl, cxlii *n.*  
Mahādānīka, 'Head of the Department of  
Charity', .. .. . 395, cxlii.



- Mahādēva, Br. *dante*, .. .. . 66.  
 Mahādēva, Br., .. .. . 570, 574.  
 Mahādēvi, wife of Harigaṇa, .. 653 and n., 659.  
 Mahādēvi, 'crowned queen', 249, 262, 299, 636, cxxxix.  
 Mahādhana, Br., .. .. . 529, 535.  
 Mahādharmaśāhikarāṇika, 'Head of the Department of Religion', off., .. 249, 262, cxxxix, cxlii.  
 Mahādhyakṣa, 'Chief Superintendent', off., 249, 299, 636, cxl.  
 Mahāditya, Br. *dante*, .. .. . 340, 344.  
 Mahāgiriḥāra, *i.d.*, .. 147, 149, 153, cxxxiv, cxxxv.  
 Mahākāntāra, *co.*, .. .. . cxvi n.  
 Mahākaraṇika, Chief Secretary, .. 249, cxliv.  
 Mahākārttika, full-moon day of Kārttika, 33, 36 and n., 139, 144, xxx, cxlix and n.  
 Mahākavi, *tit.*, .. .. . clxxv n.  
 Mahākōṣṭhapāle, 'Chief Guardian of Forts', 366 n. *add.*, cxliv.  
 Mahākṣatpālaka, 'Chief Keeper of Records', 249, 262, 299, 393, 636, 646, 652, cxxxix, cxli.  
 Mahākṣatrapa, *tit.*, .. .. . 606, 607, 610.  
 Mahākumāra, Crown Prince, 364, 646, 652, i n., cxxxviii.  
 Mahākūṭa inscription of Maṅgalēśa, xlviii and n.  
 Mahākūṭa temple inscription of Bappuvarasa, lxxxii.  
 Mahalingam, T.V. .. .. . cxvi n.  
 Mahallaka, *s.a.* Mahattara, .. .. 156, 159, cxlv.  
 Mahāmahantaka, off., .. .. . 393.  
 Mahāmahattaka, *tit.*, .. .. . 370, 373, 393 n.  
 Mahāmaṇḍalīśvara, 'Chief Feudatory', *tit.*, 398, 401, 403, 408, 418, xlv n., civ n., cv, cxxii, clxxxviii n.  
 Mahāmaṇḍalika, 'Chief Feudatory', 365, 367, 370, 397-399, 601.  
 Mahāmantrin, Chief Counsellor, 249, 262, 299, 365, 367, 636, 646, 652, cxxxix, cxl, cxlv.  
 Mahāmātra, 'an elephant-driver', .. 614 and n.  
 Mahāmātragaṇa, 'Corporation of elephant-drivers', 612, 614 and n., 616.  
 Mahāmātya, 'Chief Minister', 249, 262, 299, 330, 385, 386, 636, 646, 652, cxxxix, cxl.  
 Mahānanda, Br., .. .. . 396.  
 Mahāṇa Sahāi, Kalachuri k., .. cxxxii n.  
 Mahānubhāva, religious sect, .. .. clxxxix.  
 Mahāpāñchakulika, 'Head of the Department of Pañchāyatī', off., .. .. 393, cxlv.  
 Mahāparinirvāṇa, 'passing away of the Buddha', 373, cix.  
 Mahāpīlupati, 'Chief of the Elephant Corps', 44-46, cxliii, clxvii and n.  
 Mahāpradhāna, off., .. 330, 365, 367, 646, 652.  
 Mahāpramātri, 'Chief Surveyor', off., 249, 299, 636, cxxxix, cxli.  
 Mahāpramattavāra, 'Chief of the Elephant Corps', off., .. .. 262, cxliii.  
 Mahāpratibāra, 'Chief Utter', off., 34, 37, 249, 262, 299, 393, 636, 652, cxxxix, cxl.  
 Mahā-Pravararāja, k. of Śarabhapura, .. cxv.  
 Mahāpurōhita, 'Chief Priest', 299, 330, 636, 646, 652, cxxxix, cxlii, clxvi.  
 Mahārāja, *tit.*, 5-10, 12, 17-19, 21, 23, 24, 26, 28, 33, 36, 83, 87, 92, 128, 131, 133, 136, 161, 164, 251, 252, 620, xxxv, xxxix, xlii, xliii, xlv, lxxxix, clxxxix.  
 Mahārājas of Valkha (or of Khandesh) 5, 612, 614, xxii, xxxv-xxxvii, xxxix, cxl, cxli n., clxv; their age, xxxv; their capital, Valkha, xxxv; collateral kings mentioned in the Ajaṇṭa inscription, xxxv-xxxvi; the dates of their grants not in the Gupta era, .. xxxvi n.  
 Mahārājādhirāja, *tit.*, 124, 126, 128, 131, 133, 136, 138, 143, 147, 152, 155, 174, 175, 238, 249, 262, 278, 299, 305, 321-324, 330, 343, 359, 362, 370, 384, 393, 370, 374, 619, 652 n., 655, 652, liii, lxi, lxii, lxviii and n., lxx, lxxi, lxxxix n., xci and n., c, cvii, cviii n., cxiv and n., cxxiv.  
 Mahārājaputra, 'Crown Prince', 249, 262, 299, 321, 322, 330, 393, 636.  
 Mahārājōt, 'Crowned Queen', 326, 330, 364, 367, 393, 652, cxxxviii.  
 Mahārāṇaka, *tit.*, 340, 343, 344, 419, 423, 585, 586, cvi.  
 Mahārāshṭra, *co.*, 607-609, 611 and n., xxxi, xxxii, xxxviii, cxxxiv, clxxxiv and n.  
 Mahārāshṭras, three, *co.*, i, lix, cxv, clxxxiv n.  
 Mahārāshṭrī, Prakrit dialect, .. cii, clxxvii.  
 Mahārāṣa-mahā-mahattaka, *tit.*, 254, 255, lxxxix.  
 Mahāsāmbanika, 'Chief Military Officer', .. 393.  
 Mahāsāmanta, 'Great Feudatory', 33, 34, 36, 249, 262, 299, 330, 636, xlv, lxxxii, cxxxix, cxliv.  
 Mahāsāmāntādhipati, 'Lord of the Great Feudatories', *tit.*, 99, 101, 103, 106, 310, 312, lv, civ.  
 Mahāsāndhivigrahādālikarāṇa, 'Department of Peace and War', .. .. 42, 50, 55.  
 Mahāsāndhivigrahādālikrta, *s.a.* Mahāsāndhivigrahika, off., .. .. 173.  
 Mahāsāndhivigrahādhipati, *s.a.* above, off., 619, 622.  
 Mahāsāndhivigrahika, 'Chief Minister for Peace and War', off., 26, 29, 142, 145, 249, 262, 395, 646, 652, cxxxix, cxliii.  
 Mahāsēnāpati, 'Commander-in-chief', off., 393, cxliii and n.  
 Mahāśivagupta alias Bālārjuna, Sāmānēśi k., 467, cxv, clxiv.  
 Mahāśivagupta alias Yayāti, Sāmānēśi k., xc, cxxi and n., cxxiv n.  
 Mahasōṇa, Br., .. .. . 360, 363.  
 Mahasōṇa, Br., .. .. . 424, 429.  
 Mahāśrēṣṭhin, 'Chief Banker', off., .. .. 395.  
 Mahāśūdra, caste, .. .. . xxxii and n.  
 Mahāśasādbanika, 'Great Equerry', off., 249, 262, 299, 636, cxliii.  
 Mahattama, off., .. .. . 396, cxlv.  
 Mahattara, off., 43 and n., 51, 65, 88, 116, 122, 131, 136, 172, cxlv.



- Mahāvan, *l.*, .. .. . lxxix n.  
 Mahāyāna, *Buddhist sect*, .. 276, 278, cxlvi, clxi.  
 Mahāyānists, 'followers of Mahāyāna', .. clxiv.  
 Mahēndra, *mt.*, .. .. . 226, 227, 233.  
 Mahēndrapāla, *Pratihāra k.*, 207, 208, lxxiii, lxxiv  
 and n., lxxviii, clxxv.  
 Maheshvar, *tn.*, .. .. . xlv n.  
 Mahēśvara, *m.*, .. .. . 88.  
 Mahēśvara, *m.*, .. .. . 233.  
 Mahēśvara, *m.*, .. .. . 313, 320.  
 Mahēśvara, *m.*, .. .. . 399, 601.  
 Mahēśvara, *Sanskrit lexicographer*, .. xl.  
 Mahī, *ri.*, .. .. . 128, 129, 131, lx, lxi.  
 Mahīripātaka, *s.a.* Mēhdiā, *ri.*, .. 385, 396.  
 Mahīdhara, *architect*, 306, 309, 313 and n., 320, 333.  
 Mahīla, *Br.*, .. .. . 396.  
 Mahīpāla I, *Pāla k.*, .. lxxxviii, xci and n.  
 Mahīpāla, *Pratihāra k.*, 207, lxxiv and n., lxxviii,  
 lxxxv, clxxv.  
 Māhiribāra, *t.d.*, .. .. . 149.  
 Mahishamaṇḍala, *t.d.*, .. .. . xlv n.  
 Mahishāsura, *demon*, .. .. . 391.  
 Māhishmatī, *s.a.* Ōṅkār Māndhātā or Mahe-  
 shvar, *ca.*, 17, 18, 20, 21, xxvi, xxxix, xl, xlv  
 and n., xlv, lxix.  
 Māhishmatī-para-var-śāra, *ep.*, .. .. . xlv.  
 Mahmud, *Sultan of Ghazni*, lxxxviii, lxxxix and n.,  
 xc, xcii n.  
 Mahōbā, *vi.*, .. .. . lxxxix, xci.  
 Mahōbā fort-wall inscription, .. .. . 349 n.  
 Mahōbā stone inscription of Paramardīn,  
 cvii and n.  
 Mahōbā stone inscription, .. .. . lxxxix.  
 Mahōliā, *ri.*, .. .. . 386.  
 Mahuā, *ri.*, .. .. . 208, lxxxiv, cliv and n., clv.  
 Mahuāli, *s.a.* Mahōliā, *ri.*, .. 385, 386, 396.  
 mahūt, 'an elephant-driver', .. .. . 614 n.  
 Māila, *Br. donee*, .. .. . 172.  
 mairā, 'a field-boundary', .. .. . 95 and n.  
 Mairikā, *t.d.*, .. .. . 147, 149, 153, cxxxiv.  
 Maitraka, *dy.*, .. .. . 40 n.  
 Maitrakas of Valabhi, *dy.*, .. .. . xlv, lxii, lxiv.  
 maitrī, 'benevolence', *bbāvanā*, .. 308 n., clx.  
 Majumdar N. G., .. .. . 13, 14, 15 n., 16 n.  
 Majumdar R. C., .. .. . 5, 6, 7 n., 8, 9 n., 85 n.,  
 viii, li and n., liii, c n.  
 Makarapātaka, *s.a.* Magarmuhā, *vi.*, 313, 314, 320.  
 Makundpur, *ri.*, .. .. . 234, cl.  
 Makundpur stone inscription of Gāṅgēyadēva,  
 234, 278, 633, xx, lxxxix and n.  
 makuti, 'an edict addressed to the Śūdras', 396 n.  
 Mākutika, *village off.*, .. 396 and n., cxliv and n.  
 Mālā-dvādaśaka, *t.d.*, .. .. . 188, 194, cxxxvi.  
 Mālatīmādhava, *Sanskrit play by Bhavabhūti*, cliv n.  
 Mālaves, *tribe*, .. .. . xxxiii.  
 Mālava, *co.*, 17, 206, xlix and n., li, lxxi, lxxvii,  
 xc, xcv n.  
 Mālava-maṇḍala, *s.a.* Malwa, *co.*, 313, cv, cxxxvi.  
 Mālavaka, *s.a.* Malwa, *co.*, .. 345, 346.  
 Mālavikāgnimitra, *Sanskrit play by Kālidāsa*, lxxix.  
 Malayasimha, *feu. of Kalachuri Vijayasimha*,  
 347, 348, 355-358, 365, 367, 370, 373, cvii.  
 Mālē, 'highlands', *l.*, .. .. . clv n.  
 Malhaṇa, *Br.*, .. .. . 653, 659.  
 Malhaṇa, *poet*, .. 458, 462, 627 and n., 631.  
 Mālḥē, *m.*, .. .. . 341, 344.  
 Mālḥē, *Br. donee*, .. .. . 396.  
 Mālḥū, *Br.*, .. .. . 254, 262.  
 Mālīpūṇḍī inscription of Ammarāja, lxxiii, lxxvi.  
 Mālība, *s.a.* Valabhi, .. .. . lvi and n.  
 Malik Julachī, *Governor of Sindh*, .. .. . cviii.  
 Malkāpuram stone inscription of Rudradēva,  
 323 n., lxxxiv, cvi, cviii n., clvii and n., clviii, clx.  
 malla, 'a match for', .. .. . 350.  
 Malladēva, *Bāṇa k.*, .. 418, lxxvii, cxv, cxvi.  
 Mallāla, *s.a.* Mallār, *tn.*, 503, 510, 513, 518, cxxxix,  
 clxii, clxxii.  
 Mallār, *ri.*, .. .. . 466, 512, 513, clxiii, clxiv.  
 Mallār stone inscription of Jājalladēva II,  
 465 n., 503 n., 512, 534, cxxvi.  
 Māllāyika, *m.*, .. .. . 617.  
 Māltu, *min.*, .. .. . 583, 586.  
 Māmākā, *f.*, .. .. . 276, clxi.  
 Māmē, *m.*, .. .. . 484, 489, 513, 518.  
 Māna, *Śaka k.*, .. .. . xxxviii n.  
 Māna, *scribe*, .. .. . 128, 131.  
 Mānād, *ri.*, .. .. . 104 n.  
 Mānapura, *s.a.* Manor, *tn.*, .. .. . lxiii.  
 Mānasa, *lake*, .. .. . 382, 442.  
 Mandāl, *co.*, .. .. . lvi.  
 maṇḍala, 'a province' or 't.d.', 410, 413, 422, 428, 444,  
 460, 476, 481, 493, 530, 546, 551, 589, 623, 628,  
 lxxvi, cxvii, cxxxv, cxxxvi, cxxxviii, cli, clxviii.  
 Maṇḍali, *s.a.* Miṇḍhōlā, *ri.*, .. 23, 24.  
 Māṇḍalika, 'a feudatory chief', *tit.*, 370, 373, 421.  
 Maṇḍana, *architect*, .. .. . 555, 557-559, 563.  
 maṇḍapa, 'hall of a temple', .. .. . 418, 419, 501.  
 maṇḍapa, 'a temple', .. .. . 335, 542.  
 maṇḍapikā, 'a small temple', .. .. . xc and n.  
 maṇḍapikā, 'a market pavilion', .. 123 and n., clxx.  
 Maṇḍāraka, *s.a.* Mundair, *t.d.*, .. .. . cli.  
 Mandasōr, *tn.*, .. .. . 17, 76.  
 Māṇḍava Mahāl inscription, .. .. . cxxxiii n.  
 Māṇḍavyapura, *s.a.* Māṇḍōr, *co.*, .. .. . lii.  
 Māṇḍēka, *scribe*, .. .. . 364, 367.  
 Māndhātā, *s.a.* Ōṅkār Māndhātā, *holy place*,  
 cxx and n.  
 Māndhātā grant of Jayasimha, .. .. . xcvi.  
 Māndhātā plates of Dēvapāla and Jaya-  
 varman, .. .. . 475 n.  
 Māndhātā plates of Jayasimha, .. .. . 331 n.



- Māṇḍōr, *vi.*, .. .. . lii.  
*maṅgala-kalāṣa*, 'an auspicious vase', .. 250.  
 Maṅgalapurī, *ca.* of Chālukya Maṅgalarasa, lxiii, lxx.  
 Maṅgalarāja, *s.a.* Maṅgalēśa, *Early Chālu-*  
*kya k.*, xlvī-xlviii, l; date of his accession, xlviii n.  
 Maṅgalarāja or Maṅgalarasa, *Gujarat Chā-*  
*lukya ch.*, 138, 143, iii, iv, xxvii, lx, lxi n., lxiii and  
 n., lxx n., lxxvii.  
 Maṅgrōl inscription, .. .. . 223 n.  
 Maṇibhadra, 'a follower of Maṇibhadra', 30, 32 and n.  
 Maṇimaṅgalam inscription of Rājādhirāja, cxxii.  
 Maṇipura, *ca.* of Dakṣiṇa Kōśala, .. cxx.  
 Maṇkaṇaka, *tags*, .. .. . 163 n.  
 Maṇkaṇi, *vi.*, .. .. . 160, 163.  
 Maṇkaṇi plates of Taralasvāmīn, .. .. . 160.  
 Maṇkaṇikā, *s.a.* Maṇkaṇi, *vi.*, .. 161, 163, 165.  
 Maṇkaṇikābhukti, *i.d.*, .. .. . 163 n.  
 Manmatha, *m.*, .. .. . 355, 357, 358, 363.  
 Mannātha, *vi.*, .. .. . 103, 104, 109, lv.  
 Manor, *vi.*, .. .. . lxiii.  
 Manor plates of Jayāśraya-Maṅgalarasa, lxx n., lx,  
 lxiii.  
 Manoramā-Vaṭsarāja, *Sanskrit wk.* by Bhīmaṭa,  
 clxxiv *add.*  
 Manōrathagupta, *Buddhist monk*, .. 276, 278.  
 mantra-śakti, 'power of good counsel', 42 n., 266.  
 Mantrin, 'Counsellor', 189, 370, 373, cxxxviii, cxxxix.  
 mantri-pariṣad, 'council of minister's', .. cxxxix.  
 Manu, mythical k., 402, 407, 425, 444, 460, 476,  
 480, 545, 551, 624, 628.  
 Manu, law-giver, .. 88, cxxxvii, cxxxix, clxxix.  
 manusbya-yajña, 'reception of guests', .. clxvii.  
 Manusmṛiti, *Sanskrit wk.*, .. .. . 21 n., 607 n.  
 Mānyakhēṭa, *Rāṣṭrakūṭa ca.*, lxxviii, lxxxii, lxxxiii.  
 Maradē, *vi.*, .. .. . lvii.  
 Mārasirūha, *Gaṅga pr.*, .. .. . lxxviii n., *cī add.*  
 Marathas, *people*, .. .. . cxxxiii.  
 mārgaṇaka, *tax*, .. .. . 652.  
 Mārkaṇḍēyapurāṇa, *Sanskrit wk.*, .. xxxi, xxxii, xl.  
 Marmad, *co.*, .. .. . lvi.  
 Marshall, John, .. .. . 275, 276.  
 Marubhūmī, *s.a.* Marwad, *co.*, .. .. . xxxi.  
 Maryādāsāgara, *ep.* of Kalachuri Vyāsa of  
 Sarayūpāra, 384 and n., 395, cx, cxii, cxiv and n.  
 Masaun, *vi.*, .. .. . cli, clxi.  
 Māsēr, *vi.*, .. .. . 196, lxxxvii.  
 Māsēr stone inscription, 196 and *add.*, lxxxvii and  
*add.*, clv.  
 māśa, weight, .. .. . clxxxix n.  
 māśa, coin, .. .. . 195 n.  
 Masulipatam grant of Chālukya-Bhīma, .. lxxiii n.  
 maṭha, 'a temple', .. .. . 235.  
 maṭha, 'a monastery', .. .. . clii, cliv, clvi-clix.  
 Mathurā, *tn. and ca. of the Nāgas*, 385, 386, 396, viii.  
 Māthura, 'a resident of Mathurā', .. 390, clxvi.  
 Mātrarāja, k., .. .. . clxxiii *add.*  
 Matpibhāṭa, *off.*, .. .. . 73, 75.  
 Matpisiṃha, *engr.*, .. .. . 167, 173.  
 Matrīsvāmīn, *m.*, .. .. . 617.  
 Matrīśvara, *Br. donee*, .. .. . 133, 137.  
 Matrīśvara, *Br. donee*, .. .. . 172.  
 Matyapurāṇa, *Sanskrit wk.*, .. .. . xxiii, lxx.  
 Mattamayūra, *ca. of Chālukya* Avanti-  
 varman, .. .. . clii, cliv-clvi.  
 Mattamayūra clan of Śaiva ascetics, 199, 202,  
 cxxxix, cli, clv, clvii-clx.  
 Mattamayūras, *people*, .. .. . clii n.  
 Mattamayūranātha, *Śaiva ascetic*, 206, 220, clii-cliv.  
 Mattamayūravatīśa, *clan of Śaiva ascetics*, .. clii.  
 Mau inscription of Madanavarman, .. civ.  
 Maukhari, *dy.*, .. .. . xlix.  
 Maurīyapallikā, *s.a.* Mōrwāḍi, *vi.*, 155, 156, 158.  
 Mauryas, *royal family*, .. .. . 139, 144, lxiv.  
 Mauryas of Konkan, xliii and n., xlv, xlvī, l, clxviii.  
 Maya, *architect of the Aurās*, .. .. . cxviii.  
 Mayidavōlu plates of Śivaskandavarman, 43 n.  
 Māyurāja, *Kalachuri k.*, .. lxxi, clxxiii and n.  
 Mayūrasarman, *Kadamba k.*, .. .. . xli.  
 Māyūrikas, *rulers of the Bhaṭṭa dy.*, 452, 457, cxxiii  
 and n.  
 mavāḍa, *tax*, .. .. . 367.  
 measures of royal policy, .. .. . 108 and n.  
 Mēdapāṭa, *s. a.* Mewad, *co.*, .. .. . 313.  
 Medinī, *lexicon*, .. .. . 384 n.  
 Mēṣadūta, *Sanskrit kavya* by Kālidāsa, .. 219 n.  
 Mēhdiā, *vi.*, .. .. . 385.  
 Mēhuka, *m.*, .. .. . 199, 204.  
 Mēkalā, *co.*, .. .. . xxxviii, cxv.  
 Mēlpāṭi, *vi.*, .. .. . liv n.  
 Menander, *Greek k.*, .. .. . clxxix.  
 Mēru, *mo.*, .. .. . 382, xl.  
 mēru, 'a kind of temple', .. 297 n., 318, xcii.  
 Merutuṅga, *Sanskrit au.*, xciv n., xcv and n., clxxvii.  
 Metres:—  
 Anuṣṭubh, 24 n., 28 n., 35 n., 42 n., 50 n., 55 n.,  
 62 n., 74 n., 77 n., 81 n., 94 n., 107 n., 114 n.,  
 120 n., 125 n., 126 n., 129 n., 130 n., 134 n.,  
 135 n., 139 n., 142 n., 149 n., 151 n., 157 n.,  
 164 n., 171 n., 189 n.—191 n., 201 n., 209 n.,  
 212 n.—215 n., 230 n., 241 n., 243 n.—245 n.,  
 255 n.—257 n., 259 n., 268 n., 269 n., 271 n.,  
 272 n., 286 n., 287 n., 294 n., 295 n., 304 n.,  
 306 n., 307 n., 311 n., 315 n.—317 n., 328 n.,  
 329 n., 334 n.—336 n., 342 n., 343 n., 345 n.,  
 346 n., 350 n., 352 n.—354 n., 360 n.—362 n.,  
 371 n., 387 n., 390 n., 391 n., 400 n., 404 n.,  
 405 n., 407 n., 412 n.—414 n., 421 n., 425 n.—  
 427 n., 431 n., 438 n.—441 n., 447 n., 453 n.,  
 455 n., 460 n., 461 n., 469 n., 470 n., 476 n.,  
 477 n., 480 n., 481 n.—488 n., 492 n., 493 n.,  
 497 n.—499 n., 506 n., 507 n., 514 n., 515 n.,  
 522 n.—524 n., 530 n.—532 n., 537 n.—539 n.,



- 345 n.-347 n., 351 n.-353 n., 356 n., 359 n.,  
361 n., 366 n., 371 n.-373 n., 378 n., 387 n.,  
390 n., 392 n., 616 n., 621 n., 624 n., 625 n.,  
628 n., 629 n., 634 n., 635 n., 637 n.-639 n.,  
640 n., 648 n., 649 n., 654 n.-656 n.
- Āryā*, 134 n., 190 n., 191 n., 212 n., 215 n.,  
242 n., 243 n., 255 n., 268 n., 271 n., 272 n.,  
282 n., 283 n., 286 n., 293 n., 303 n., 317 n.,  
327 n., 336 n., 360 n., 379 n., 387 n., 388 n.,  
427 n., 432 n., 433 n., 440 n., 469 n., 497 n.,  
499 n., 506 n., 507 n., 522 n.-524 n., 531 n.,  
537 n., 539 n., 565 n., 592 n., 638 n., 647 n.,  
656 n.
- Anpachebbhandasika*, 292 n., 303 n., 327 n., 335 n.,  
639 n., 646 n.
- Bhadranirāj*, .. .. . 294 n., 304 n.
- Bhujāṅgaprayāta*, .. 336 n., 361 n., 366 n.
- Drutavilambita*, 119 n., 210 n., 257 n., 270 n.,  
287 n., 350 n., 351 n., 639 n., 655 n.
- Gīti*, 99 n., 106 n., 215 n., 282 n., 334 n., 638 n.
- Gītikā*, .. .. . 569, 572 n.
- Haripī*, .. .. . 201 n., 468 n.
- Indravajrā*, 42 n., 50 n., 55 n., 74 n., 77 n., 81 n.,  
87 n., 94 n., 107 n., 121 n., 142 n., 164 n.,  
171 n., 189 n., 212 n., 244 n., 245 n., 257 n.,  
270 n., 294 n., 296 n., 304 n., 315 n., 317 n.,  
328 n., 334 n., 350 n.-354 n., 361 n., 440 n.,  
523 n., 532 n., 548 n., 577 n., 621 n., 648 n.
- Maḥabhāriṇī*, .. .. . 560 n.
- Mālinī*, 181 n., 189 n., 190 n., 210 n.-214 n.,  
229 n., 230 n., 270 n., 292 n.-294 n., 303 n.,  
304 n., 307 n., 316 n., 327 n., 328 n., 336 n.,  
350 n., 371 n., 412 n., 427 n., 432 n., 433 n.,  
438 n., 439 n., 447 n., 468 n., 497 n., 504 n.,  
506 n., 523 n., 537 n., 546 n., 547 n., 551 n.,  
565 n., 571 n., 578 n., 646 n., 647 n., 649 n.,  
655 n.
- Mandākrāntā*, 189 n., 200 n., 211 n., 212 n., 353 n.,  
377 n.-379 n., 388 n., 432 n., 461 n., 467 n.,  
469 n., 497 n., 506 n., 522 n., 538 n., 637 n.,  
640 n.
- Mañjubhāshinī*, .. .. . 639 n.
- Praharsinī*, .. .. . 335 n.
- Pratitāksarā*, .. .. . 306 n.
- Prīthvī*, .. .. . 200 n., 201 n., 386 n.
- Pushpitāgrā*, 190 n., 210 n., 255 n., 269 n., 286 n.,  
392 n., 523 n.
- Rasādhātā*, 379 n., 487 n., 522 n., 638 n., 639 n.
- Ruehīrā*, .. .. . 271 n.
- Śālinī*, 181 n., 210 n., 245 n., 259 n., 293 n., 295 n.,  
304 n., 307 n., 317 n., 328 n., 329 n., 362 n.,  
427 n., 560 n., 565 n., 566 n., 625 n., 647 n.
- Saṅkīrṇa* (combination of metres), 279, 282 n.,  
421 n., 625 n.
- Śārdūlavikrīḍita*, 13, 14, 16 n., 181 n., 188 n., 189 n.,  
190 n., 200 n., 208 and n., 209 n.-214 n., 218 n.,  
229 n., 241 n.-244 n., 255 n.-258 n., 268 n.,  
-270 n., 281 n., 282 n., 286 n., 287 n., 294 n.,  
304 n., 306 n., 307 n., 314 n.-316 n., 328 n.,  
329 n., 334 n.-336 n., 352 n., 353 n., 377 n.,  
378 n., 386 n., 388 n., 389 n., 412 n.-414 n.,  
426 n., 427 n., 432 n., 433 n., 438 n.-440 n.,  
447 n., 448 n., 460 n., 461 n., 467 n.-469 n.,  
476 n., 477 n., 480 n., 481 n., 485 n.-488 n.,  
493 n., 497 n.-499 n., 504 n.-507 n., 513 n.,  
514 n., 521 n.-524 n., 530 n., 531 n., 536 n.-  
539 n., 547 n., 552 n., 553 n., 555 n., 559 n.,  
561 n., 564 n.-566 n., 571 n., 572 n., 592 n.,  
595 n., 624 n., 625 n., 628 n., 629 n., 637 n.-  
640 n., 648 n., 649 n., 654 n.-656 n., clxxvi.
- Sikharinī*, 181 n., 189 n., 200 n., 201 n., 211 n.,  
214 n., 215 n., 351 n., 352 n., 379 n., 386 n.,  
387 n., 389 n., 399 n., 405 n., 435 n., 439 n.,  
440 n., 448 n., 497 n., 498 n., 522 n., 524 n.,  
536 n., 546 n., 552 n., 560 n., 640 n., 655 n.,  
656 n.
- Sragdharā*, 31 n., 181 n., 190 n., 191 n., 209 n.,  
211 n., 227 n., 228 n., 242 n., 257 n., 268 n.,  
270 n.-272 n., 281 n., 336 n., 377 n.-379 n.,  
387 n., 404 n., 413 n., 426 n., 432 n., 439 n.,  
440 n., 448 n., 467 n., 468 n., 470 n., 487 n.,  
498 n., 499 n., 504 n.-506 n., 514 n., 515 n.,  
531 n., 536 n., 539 n., 545 n., 546 n., 551 n.,  
552 n., 560 n., 565 n., 577 n., 610 n., 624 n.,  
654 n., 655 n., clxxvi.
- Śvāgatā*, .. .. . 294 n., 304 n.
- Udgītī*, .. .. . 188 n., 191 n., 639 n.
- Upagītī*, .. .. . 354 n., 658 n., 639 n.
- Upajātī*, 185 n., 188 n.-190 n., 210 n.-213 n.,  
242 n., 243 n., 256 n., 269 n.-272 n., 283 n.,  
286 n., 287 n., 293 n., 296 n., 303 n., 306 n.,  
307 n., 316 n., 317 n., 334 n.-336 n., 345 n.,  
400 n., 404 n.-406 n., 412 n., 421 n., 426 n.,  
440 n., 447 n., 454 n., 460 n., 476 n., 480 n.,  
481 n., 486 n., 493 n., 515 n., 523 n., 524 n.,  
530 n., 531 n., 538 n., 545 n.-547 n., 551 n.,  
565 n., 571 n., 573 n., 577 n., 624 n., 625 n.,  
628 n., 629 n., 639 n., 647 n., 648 n., 654 n.,  
656 n.
- Upēndravajrā*, 189 n., 212 n., 316 n., 317 n.,  
334 n., 435 n., 440 n., 455 n., 571 n.
- Vaitālīya*, .. .. . 639 n.
- Vanīlastha*, 177 n., 213 n., 334 n., 352 n., 377 n.,  
413 n., 538 n., 654 n.
- Vasantatilakā*, 189 n., 201 n., 209 n.-213 n.,  
227 n.-229 n., 242 n., 244 n., 255 n., 256 n.,  
258 n., 268 n.-272 n., 281 n., 282 n., 286 n.,  
287 n., 293 n., 294 n., 296 n., 303 n., 304 n.,  
306 n., 314 n.-317 n., 327 n., 328 n., 335 n.,  
331 n., 353 n., 378 n., 379 n., 386 n., 389 n.,  
399 n., 405 n.-407 n., 412 n., 421 n., 427 n.,  
432 n., 433 n., 439 n.-441 n., 447 n., 460 n.,



- 461 n., 467 n.-469 n., 476 n., 477 n., 481 n.,  
482 n., 486 n., 488 n., 493 n., 494 n., 497 n.,  
499 n., 504 n.-507 n., 514 n., 515 n., 522 n.-  
524 n., 530 n.-532 n., 538 n., 546 n., 547 n.,  
551 n., 565 n., 572 n., 577 n., 625 n., 628 n.-  
630 n., 637 n., 638 n., 640 n., 646 n.-649 n.,  
656 n.
- Vijāginī*, .. .. . 354 n.
- Mihirāsvāmin, *Br.*, .. .. . 473, 477, 491, 495.
- Mīmāṃsā, *system of philosophy*, 348, 358, 385, 317  
and n., clxvi.
- Mindhōlā, *ri.*, .. .. . 23, xlii.
- Miraj grant of Jayasinha, .. .. . lxxxvii n.
- Misra, *sur.*, .. .. . 378, clxvi.
- Mitākṣarā, *Sanskrit commentary*, .. 223 n., cxliii n.
- Mitra, Rajendralal, .. .. . 483, 485, 486 n.
- Mlēcchhas, *people*, .. .. . clxvii.
- Mūchī, 'a shoemaker,' .. .. . 376, clxix.
- Mōhana, *m.*, .. .. . 358, 363.
- Monasteries—
- of Buddhists, .. .. . 2, 21, 276, cxlvi.
- of Śaiva ascetics, 199, 203, 207, 221, 224-226,  
313, 320, 410, 417, 496, 501, 555, 542, lxxxiv,  
lxxxvi, cxxv, cxxvii, cxxxix, cli, clv, clvii, clxii,  
clxiii.
- Monghyr plates of Dēvapāla, .. .. . lxxiv.
- Monier-Williams, .. 192 n., 202 n., 223 n., 319 n.
- Months—
- lunar—
- Āshāḍha (or Śuchi), 97, 102, 111, 116, 306,  
309, 368, 369, 350, 354.
- Āsvayuja (or Āsvina), 91, 95, 103, 109, 276,  
278, 326, 330, 492, 493, 564, 568, 583,  
584, 623, 626.
- Bhādra (or Bhādrapada), 17, 19, 48, 51, 118,  
122, 323, 324, 341, 344, 349, 358, 420, 423,  
479, 483, 597, 599.
- Chaitra, 128, 131, 384, 397, 473, 478, 612-  
614, 617.
- Jyēṣṭha, .. .. . 3, 8, 371, 373, 384, 393.
- Kārttika, 26, 29, 34, 37, 59, 65-67, 72,  
139, 145, 234, 235, 254, 262, 424, 429,  
443, 446, 518, 562, 595, 596, 599, 602,  
612, 617, 624, 626.
- Māgha, 85, 88, 89, 124, 127, 280, 284, 300,  
398, 401, 545, 549, 564 n., 567, 576, 579,  
619, 622, 636.
- Mārgaśīrṣa (or Āgrahāyana), 147, 154, 314,  
321, 360, 363, 411, 417, 443, 446, 529, 533.
- Pauṣa, .. .. . 384, 396.
- Phālguna, 8, 10, 199, 204, 239, 249, 250, 290,  
299, 403, 408, 570, 574, 627, 631.
- Śrāvaṇa, 14, 16, 20, 21, 40, 44, 133, 137,  
321, 322, 345, 346.
- Vaiśākha, 11, 12, 23, 25, 73, 75, 76, 78,  
79, 81, 167, 173.
- Month—
- first (or intercalary) lunar,
- Āshāḍha, .. .. . 368, 369.
- Māgha, .. .. . 564 n., 567.
- second (or *nija*) lunar,
- Jyēṣṭha, .. .. . 384, 395.
- Kārttika, .. .. . 33 n.
- Month—
- amānta*, lunar, .. .. . 33, 91, 399, 614.
- pūrṇimānta*, lunar, 112, 239, 403, 443, 545, 597,  
600, 624.
- Morwādī, *ri.*, .. .. . 156.
- Mount Abu inscription of Samatāsīnha 313.
- mra*, written as *mra*, .. .. . 564.
- Mṛigāṅkāvalī, *heroine of the Sanskrit play Viddha-*  
*ballabhajikā*, .. .. . lxxix.
- Mṛigāṅkāvarman, *character in the Viddha-*  
*ballabhajikā*, .. .. . lxxix.
- mudrā*, 'position of fingers in worship', 131 and n.
- Mudrārūkṣhaṇa*, *Sanskrit play by Viśākhadatta*, 163 n.
- Mudgāhitaka, *s.v. Maganpāri, ri.*, 147, 149, 153.
- muditā*, 'cheerfulness', *bhāvanā*, .. .. . 308, clx.
- Mugdhataṅga *alias* Prasiḍdhadhavala, *s.v.*
- Śaṅkaragaṇa II, *Kaśchurī k. of Tripurī*,  
203, 217, 225, 258, lxxvi, lxxvii, cxvii.
- Mugdhataṅga, *cp. of* Śaṅkaragaṇa III of
- Sarayūpāra, .. .. . 384, 394, cx, cxi, cxiii.
- Muhammad, son of Kāsim, .. .. . lxiv.
- Muhammadan, .. .. . lxix.
- Muktātman, *m.*, .. .. . 450, 451, 457.
- Mūlavāsara, *ri.*, .. .. . 607.
- Muktai plates of Nannarāja, .. 613 n., xlvii n.
- Munḍa, *Br. done*, .. .. . 7.
- Mundakhēḍē, *ri.*, .. .. . lix.
- Mundakhēḍē plates of Jayasakti, 40 n., 111 n. and *add.*,  
119 n., 120 n., lviii and n., lix n. and *add.*, lxiii n.
- Muñja, *Paramitra k.*, 196, lxxxvii, lxxxviii, xcix n.,  
cxiii, clxxvii.
- Murala, *so. and k.*, .. .. . 313, 314, 319, lxxix, ci.
- Muralā, *ri.*, .. .. . 314.
- Murāri, *Sanskrit dramatist*, .. .. . xlv.
- Murayatas, *tank at Kadmāhā*, .. .. . clv n.
- Muria stone inscription, .. .. . lxxi *add.*
- Muruḍ plates of Aparājita, .. .. . lxxxii.
- Muruṇḍas, *tribe*, .. .. . xxxviii.
- N
- n, cursive, unlooped, .. .. . 1.
- n, looped, .. .. . 3, 15, 38.
- n, with a loop open at the top, .. .. . 203.
- n, unlooped, .. .. . 38, 97, 103, 166, 252, 279.
- n, superscript, unlooped, .. .. . 23.
- n, subscript, looped, .. .. . 166.
- n, used for ñ, .. .. . 450, 464, 484, 512, 519.



- n*, used for *ṇ*, 72, 237, 339, 420, 474, 528, 534, 564, 569.
- n*, used for *anusvāra*, .. .. 618.
- n̄*, with a notch, .. .. 38.
- n̄*, with its upper curve turned inside, .. 618.
- n̄*, with a dot, .. .. 237, 430, 484, 519, 588.
- n̄*, without a dot, 237, 252, 264, 276, 312, 323, 398, 402, 430, 463, 503, 519, 623.
- n̄*, used for *anusvāra*, .. .. 123, 612.
- n̄*, with a curve at the lower end, .. 3.
- n̄*, with a hook added to the subscript letter, 22, 72.
- ṇ*, forms of, .. .. 187, 279, 419.
- ṇ*, with a loop, .. .. 15.
- ṇ*, in its northern form, .. .. 38, 47, 178.
- ṇ*, in its southern form, .. .. 38, 58.
- ṇ*, subscript, .. .. 23, 38, 237.
- ṇ*, not distinguished from *l*, .. .. 396.
- ṇṇ*, .. .. 251, 346, 463.
- Nāchirāja, *Sanskrit poet*, cii and *n*, clxxvi, clxxvii.
- Nachnā, *vi.*, .. .. xxxvii *n*.
- Nādaśiva, *Saiva ascetic*, .. .. 370, 373, clvi.
- Nādlāi stone inscription, .. .. 195 *n*.
- Nāga, *race*, .. .. 59, 608, lvii, lxvi.
- Nāga, *dy.*, .. .. viii, cxix, cxxiv.
- Nāga soldiers, .. .. 608, xxxviii.
- Nāgabala, *s.a.* Naigawān, .. .. 206, 208, 220.
- Nāgabhaṭa, *off.*, .. .. 128, 131.
- Nāgabhaṭa I, *Pratibāra k.*, .. .. lvi, lxi *n*.
- Nāgabhaṭa II, *Pratibāra k.*, 179, 180, 182, lxi *n*, lxix *n*, lxxi.
- Nāgad plates of Allasakti, xxvii *n*, lviii *n* and *add*, lxiii *n*.
- Nāgadatta, *Buddhist monk*, .. .. 607.
- Nāganātha, *Br.*, .. .. 558, 563.
- Nagar, *vi.*, .. .. 7 *n*.
- Nagar Devlā, *vi.*, .. .. 7.
- Nagara, *vi.*, .. .. 385, 396.
- Nāgara, '*resident of Nagara*', .. .. 391, clxvi.
- Nagardhan, *vi.*, .. .. 611, xlvii.
- Nagardhan plates of Svāmīrāja, 611, xi, xlvii, clxx.
- Nagarikā, *s.a.* Nagar Devlā, 7 and *n*, cxxxv.
- Nagarkhand, *dt.*, .. .. lvii.
- Nagarvādā, *vi.*, .. .. 43.
- Nāgaśarman, *Br. donee*, .. .. 26, 28.
- Nāgavamsī, *dy.*, .. .. cxx.
- Nāgavardhana, *Chālukya pr.*, .. .. lix *n*.
- Nāgavardhana, *guru of Chālukya Vikramāditya I*, .. .. 124, 126.
- Nagendra, *t.d.*, .. .. 606, 609, 610, cxxxiv.
- Nāgō, *Br.*, .. .. 300, 636.
- Nagpur Museum stone inscription of the Rulers of Malwa, .. xcviii and *n*, xcix, ciii.
- Nagpur Museum transcript of the Jabalpur second plate of Yaśahkarṇa, .. 300, 301, 633.
- Nahapāna, *Saka satrap*, .. .. xxiii, xxiv.
- Nahusha, *legendary k.*, .. 376, 381, 383, 392.
- Nāi, *scribe*, .. .. 208, 224.
- Naigawān, *vi.*, .. .. 209.
- Naiṣadhīyacharita, *Sanskrit kāya by Śrī-harsha*, .. .. 43 *n*, 267.
- Nakshatras—
- Chitrā, .. .. 599, 600, 602, xxx.
- Hasta, .. .. 343, 346, xxx.
- Kṛittikā, .. .. cxlix.
- Mṛiga, .. .. 597, 599, xxx.
- Rōhinī, .. .. 424, 425, 429, 576, 579, xxx.
- Naktaulī, *vi.*, .. .. 386.
- Nala, *dy.*, .. .. cxv, clxiii.
- nālu, *s.a.* nalva, *l.m.*, .. .. 384, 397.
- nāluka, *s.a.* nālu, *l.m.*, .. .. 396.
- Nāmadēva, *sculptor*, .. .. 333 *add*, 339.
- Nāmadēva, *family priest of Jājalladēva II*, 529, 333, cxxix.
- Nāmadēva, *architect*, .. .. 570, 573.
- Nāmala, *engr.*, .. .. 652.
- Nāmanaiḥ-kōṣam, *co.*, .. .. cxxi.
- Nāmaūṇḍī, *vi.*, .. .. 313, 314, 320.
- Namisādhu, *com.*, .. .. xxxi *n*.
- Nānāghāt cave inscription, .. .. clxviii.
- Nanda, *Saka m.*, .. 13, 16, 606, 610, xxxvii, xxxix.
- Nanda, *s.a.* Chandēlla Gaṇḍa, .. .. xcii *n*.
- Nandāvalī, *co.*, 410, 411, 416, 465, cxxiii, clxxxviii.
- Nandī, *Br. donee*, .. .. 66, 71.
- Nandin, *Br. donee*, .. .. 172.
- Nāndīpara, *s.a.* Nāndīpurī, *Gurjara co.*, 76, 79, 91, 92, liv *n*.
- Nāndīpuradvārī, *s.a.* Nandurhār, *tn.*, .. lviii *n*.
- Nāndīpura-vishaya, *t.d.*, .. 91, 95, cxxxiv.
- Nāndīpurī, *s.a.* Nāndōd, *Gurjara co.*, 38, 39, 65, 67, 71, lv, lvi.
- Nandivardhana, *co.*, 612 and *n*, 615, 616, xlvii, lxxxiii *n*.
- Nandiyarman II-Pallavamalla, *Pallava k.*, cxvi.
- Nāndōd, *vi.*, .. .. 59, lv.
- Nāpl, '*engraver*', .. .. 362 *n*, 363.
- Nayya, *Early Kalachuri k. (?)*, .. .. 161, 164.
- Nanna, *off.*, .. .. 175.
- Nannabhāṭṭi, *off.*, .. .. 8, clxvii *n*.
- Nannarāja, *brother of Rāshtrakūṭa Svāmīrāja*, 612 and *n*, 613 and *n*, 616, xlvii.
- Nannarāja, *son of Rāshtrakūṭa Svāmīrāja*, 613 *n*.
- Nannarāja, *Kalachuri k. of Sarayūpōra*, 376, 381, lxix, lxx, cix, cxi, cxiii.
- Nannasvāmin, *Br. donee*, .. .. 23, 25.
- Nannasvāmin, *Br.*, .. .. 133, 157.
- Nannēśvarakshētra, *field*, .. .. 226, 233.
- Nanyaurā, *vi.*, .. .. xcv.
- Nanyaurā plates of Dēvavarmadēva, 475 *n*, xcv.
- Narapati, '*lord of men*', *tit.*, 258, 277, 294, 322, 328, 342, 361, 371, 634, 649, c, ci *add*.



- Narasimha, *Sulki* *ch.*, .. 196, lxxvii and *add.*  
 Narasimha, *Kalachuri crown prince*, .. 303, 308.  
 Narasimha, *Kalachuri k. of Tripuri*, 313, 320, 321-326, 330, 333, 337, 343, 346, 637, 643-643, 647, 654, i, xxviii, lxviii n., civ-cvi, clvi, clvii.  
 Narasimha, *Sulki* *k.*, .. 196, lxxvii, clvi.  
 Naravarmadēva, *Paramāra* *k.*, .. 208, i.  
 Nārāyaṇa, *Br. donee*, .. 91, 96.  
 Nārāyaṇa, *Br.*, .. 239, 249.  
 Nārāyaṇa *m.*, .. 387.  
 Nārāyaṇa, *au. of Rāmābhyudaya*, 389, 394, clxxviii.  
 Nārāyaṇa, *off.*, .. 601.  
 Nārāyaṇasvāmin, *Br.*, .. 606, 611.  
 Nārāyaṇapura, *tn.*, .. 303, 310, 336, 342, cxxx, clxii.  
 Nārāyaṇasārman, *Br. donee*, .. 420, 423.  
 Nārāyaṇpāl inscription of Guṇḍa-Mahādēvi, cxxiv n.  
 Narēndrasēna, *Vākāṭaka* *k.*, .. xl.  
 Narēndravardhana, *k.*, .. clxxiii *add.*  
 Nariā, *vi.*, .. 53.  
 Narma, *Br.*, .. 89.  
 Narmadā, *ri.*, 18, 128, 129, 131, 313, 320, 347, 354, 388, 390, 394, 636, 643, 652, lx, lxi, lxxix, cxviii, cxix, cxx, clvii.  
 Narman, *Br. donee*, .. 172.  
 Nāsapuṇḍikā, *vi.*, .. 226, 233.  
 Nasik, *tn. and ca.*, .. 1, 127, 129, lx.  
 Nasik cave inscription of Īśvarasēna, 1, 3, vii, viii, clxxviii.  
 Nasik cave inscription of Gautamīputra, xxiii n.  
 Nasik plates of Dharaśraya-Jayasimha, 132 n., 127, xiii, liv, lviii, lx, clxxii.  
 Nāsika, *s.a. Nasik, t.d.*, .. 48, cxxxv n.  
 Nāsikya, *s.a. Nasik, t.d.*, 128, 129, 131, xxxii, cxxxiv.  
 Nāsir-ud-din Mahmud, *Sultān*, .. cviii.  
 Nāṭakalakṣaṇaratnakōṭa, *Sanskrit wk. by* Sāgaranandin, .. 389, 390.  
 Nath, B. N., .. clxxxv and *add.*  
 Naṭṭā, *g. of Kalachuri Kōkalla of Tripuri*, 238, 246, lxxii.  
 Nāṭyaśāstra, *Sanskrit wk. by Bharata*, .. xxxi n.  
 Nauhalēśvara, *te. and monastery*, 207, 221, 224, cxxxix.  
 Navalākhi plates of Śilāditya I, .. 46 n.  
 Navapattalā, *s.a. Nayākhērā, t.d.*, 333, 339, cxxxvi.  
 Navarātri, *festival of Durgā*, .. 361 n., clxiii.  
 Navasābasāṅkacarita, *Sanskrit kāya by* Padmagupta, .. 452, lxxxviii, cxviii, cxix, cxx.  
 Navsāri, *tn.*, .. 82, 123, 137-139, lxiii-lxvi.  
 Navsāri plates of Jayabhaṭa III, 82, 103, 104 n., 105 n., 619, iii, iv, xi, lv, lxii.  
 Navsāri plates of Karka II—Suvarṇavarsha, 85 and n., 163 n.  
 Navsāri plates of Pulakēśināja, 137, xxvii, lvi, lix n., lxiv, lxx, cxli.  
 Navsāri plates of Śrīyāśraya-Śilāditya, 123, 167, lviii, lx, lxiii, cxxxiv n.  
 Navasārikā, *s.a. Navsāri, ca. of the Gnjarat*  
*Chālukya*, 123, 124, 127, 139, 144, lvi, lxiii-lxvi.  
 Nāyaka, *tit.*, .. 343, 370, 374, 399, 601.  
 Nayākhērā, *ri.*, .. 333.  
 Nayanāvali, *f.*, .. 280, 284.  
 Nayapāla, *Pāla* *k.*, .. 254, xci.  
 Nētur, *vi.*, .. xlviii n.  
 Nētur plates of Maṅgalēśa, .. xlviii and n.  
 Nētur plates of Vijayāditya, .. lxi and n.  
 Nikhatigrāma, *s.a. Naktauli, vi.*, 383, 386, 396, cxxxvi.  
 Nikumbha, *Stadraka* *ch.*, .. 111, 113.  
 Nikumbha, *ep. of Allaśakti*, .. 111 and n., 113, 117 n., 118, 121, lviii and *add.*  
 Nikumbha, *ep. of Jayaśakti*, .. 111, 112.  
 Niladāsa, *k. of Khundesh*, .. xxxvi.  
 Nilakaṇṭha, *engr.*, .. 199, 204.  
 Nilakaṇṭha, *com. of the Mahābhārata*, cxliv, clxxiv n.  
 Nilgund inscription of Amōghavarsha I, lxxi n.  
 Nimbādēva, *m.*, .. 465, 471.  
 Nimbārka, *Chālukya* *ch.*, .. lxxx.  
 Nimbō, *Br.*, .. 396.  
 Nipāniā, *vi.*, .. 208.  
 Nipāniya, *s.a. Nipāniā, vi.*, .. 206, 208, 220.  
 Nirdēvala, *m.*, .. 364, 367.  
 Nirguṇḍipadraka, *s.a. Nagarwārā, vi.*, .. 43, 46.  
 Nirihullaka, *off.*, .. 43, 46, xlvii, li, cxliii.  
 Nirpaṇ plates of Nāgavardhana, 148, 167, lix n.  
 Niśumbha, *demon*, .. 394.  
 Nītiśāstra, *Sanskrit wk. by Kāmandaka*, .. 401 n.  
 Nītiśākyāṃṛita, *Sanskrit wk. by Sōmadēva*, cxxxix, cxliv n.  
 nirvartana, *l.m.*, 40, 43 and n., 83, 88, 91, 95, 97, 111, 116, 612, 617, xlvii, clxx and n.  
 nirvartin, *l.m.*, .. 43 and n., clxx.  
 Nōhalā, *g. of Kalachuri Yuvarājādēva I of* Tripuri, 205, 206, 219, lxxviii and n., lxxxiv, lxxxv, cxxxix, cli-clvi, clx.  
 Nōhatī, *vi.*, .. lxxxiv n.  
 Nōlambavādī, *t.d.*, .. xciii.  
 Nōnallā or Nōnnalā, *g. of Ratnadēva I of* Ratanpur, 403, 408, 410, 413, 429, 444, 476, 481, 493, 530, 625, 628, cxix, cxxii and n.  
 Nōnna, *engr.*, .. 208, 224.  
 Niparudra, *Eastern Chālukya pr.*, .. xlv.  
 Numerical symbols for—  
 1 14, 26, 29, 32, 36, 73 *add.*, 90, 96, 123, 127, 147, 154 *add.*  
 2 8, 9, 10, 15, 16, 33, 37, 75, 78, 81, 98, 102.  
 3 .. 2, 4, 23, 25, 47, 51, 132, 137.  
 4 .. 2, 4, 110, 116, 166, 173.  
 5 8, 26, 29, 33, 37, 39, 44, 52, 56, 612, 617.  
 6 .. 82, 89, 102, 127, 131.  
 7 15, 8, 10, 12, 17, 19, 23, 25, 39, 44, 606, 610, 618, 622.  
 9 .. 2, 3 n., 4, 33, 37.



10	2, 4, 8, 10, 12, 23, 25, 26, 29, 33, 37, 39, 44, 47, 51, 52, 56, 66, 72, 75, 78, 81, 90, 96, 103, 109, 127, 131, 166, 173.
20	.. .. 123, 127, 606, 610, 618, 622.
30	.. .. 127, 131.
40	.. 14, 15 <i>n.</i> , 26, 29, 39, 44, 132, 137.
50	.. .. 82, 89, 147, 153.
60	3, 8, 17, 19, 47, 51, 52, 56, 90, 96, 147, 154 <i>add.</i>
80	.. 59, 66, 67, 72, 98, 102, 103, 109.
90	33, 37 <i>add.</i> , 73, 75, 76, 78, 79, 81, 166, 173.
100	8, 10, 11, 12, 15, 16, 17, 19, 147, 153.
200	.. 14, 23, 25, 26, 29, 33, 37, 147, 153.
300	39, 44, 47, 51, 52, 56, 59, 66, 67, 72, 73, 75, 78, 79, 81, 166, 173.
400	82, 89, 90, 96, 98, 102, 103, 109, 110, 116, 123, 127, 131, 132, 137, 139, 145, 147, 154 <i>add.</i> , 618, 622.
500	.. .. 2, 4.
1000	.. .. 2, 4.

## Numerical (or decimal) figures—

161, 162 and <i>n.</i> , 163, 179, 199, 239, 264, 276 <i>n.</i> , 280, 290, 301, 310, 313, 321, 326, 332, 339, 341, 345, 349, 360, 366, 368, 384, 398, 403, 411, 420, 443, 451, 458 <i>n.</i> , 464, 475, 479, 485, 492, 496, 502, 512, 519, 529, 545, 580, 583, 585, 587, 595, 597, 599, 623, 627, 632, 646.
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Nyāya, *philosophical system*, 513, 517 *n.*, clxvi

## O

ō, initial, .. .. 1, 52, 132.
ō, medial, shown by a <i>mātrā</i> above the line, .. .. 3, 38 <i>add.</i>
ō, medial, shown by a curve, .. .. 23, 166.
ō, medial, horn-shaped, .. .. 187.
ō, with the right-hand stroke crescent shaped, 199.
octroi duty, .. .. 36, 148, 154, 156, 158.
ōdayantrika, 'manufacturer of hydraulic machines', 2, 4 <i>n.</i>
Ōdra, <i>s.a.</i> Orissa, <i>co.</i> , .. 207, 221, cxviii, cxxi.
Ōdraka, <i>s.a.</i> Orissa, <i>co.</i> , .. .. lxxi.
offences, ten, .. 89 and <i>n.</i> , 95, 102, 109, 622.
Ojha, G.S., .. .. lxiv.
Om, initial auspicious word, 175, 181, 185, 197, 200, 209, 241, 255, 292, 303, 314, 327, 333, 371, 377, 404, 421, 425, 438, 444, 453, 460, 467, 476, 480, 485, 492, 504, 521, 530, 536, 545, 551, 556, 571, 577, 584, 624, 628, 637, 646, 654.
Ōṅkār Māndhātā, <i>boly place</i> , .. 18, 20, xlv.
Osumbhala, <i>s.a.</i> Ūmbhāl, <i>vi.</i> , .. 153, 156, lxiii.

## P

p, with a long vertical on the left, .. 1.
p, open at the top, .. .. 174, 176.
p, resembling d, .. .. 176.
Pāchri, <i>vi.</i> , .. .. 292.

Pāchri, <i>vi.</i> , .. .. 321.
Padampur, <i>vi.</i> , .. .. clxiv.
Pādē, <i>vi.</i> , .. .. 597.
Pādī, <i>s.a.</i> Pādē, <i>vi.</i> , .. .. 597, 599-601.
Padmā, <i>f.</i> , .. .. 535, 542.
Padmā, <i>princess</i> , .. .. 582.
Padmagupta <i>alias</i> Parimala, <i>Sanskrit poet</i> , cxviii, cxix, cxx.
Padmanābha, <i>Br. donee</i> , .. .. 424, 429.
Padmanābha, <i>m.</i> , .. .. 570, 575.
Padmanābha, <i>Br. donee</i> , .. 623, 626, 627, 630.
Padmasirīha, <i>off.</i> , .. .. 326, 330.
Padmasirīha, <i>m.</i> , .. 347 and <i>n.</i> , 354, 355.
Padmāvati, <i>s.a.</i> Pawāyā, <i>Nāga co.</i> , .. viii.
padra, 'a village', .. .. 89 <i>n.</i>
Padraka, <i>s.a.</i> Pārdī, <i>vi.</i> , .. .. 139, 144.
Pahapaka, <i>s.a.</i> Putpurā, <i>vi.</i> , 535, 536, 542, clxiii.
Pāhidēva, <i>m.</i> , .. .. 570, 575.
Pāikōrē, <i>s.a.</i> Prāchikōṣa, <i>vi.</i> , .. 250 and <i>n.</i> , xcv.
Paikōrē stone pillar inscription, .. .. 250.
Paikpārā inscription, .. .. xciii <i>n.</i>
Paitēśarman, <i>Br. donee</i> , .. .. 360, 365.
Paiṣhaṇ plates of Rāmachandra, .. .. 156 <i>n.</i>
Pajani, <i>s.a.</i> Pāchri, <i>vi.</i> , .. .. 321, 327.
Pāla, <i>dyn.</i> , .. lxxi, xci, xciii, xcv, xcvi, ci, clxviii.
Palanpur plates of Bhīmadēva, .. .. 180 <i>n.</i>
Palasādā, <i>s.a.</i> Parsōdī, <i>vi.</i> , .. .. 545, 549.
Pālhaṇa, <i>artisan</i> , .. .. 324.
Pālhaṇa, <i>m.</i> , .. .. 331.
Pālbhūka, <i>sculptor</i> , .. .. 437.
Pāli, <i>co.</i> , .. 205, 218, 258, 247, lxxvi, lxxvii.
Pāli, <i>vi.</i> , 417, lxxvii, cxv, cxvii, cxxv and <i>n.</i> , clxii.
Pāli stone inscriptions of Jājalladēva I, .. 417.
pālidhruja, banner of the Early Chālukyas, .. lxi.
Pālittapātaka, <i>vi.</i> , .. .. 147, 148, 153.
pāliyā, 'a memorial stone', .. .. 608 <i>n.</i>
Pallava, <i>royal family</i> , 124, 126, 136, 265, 273, lix, xciii, xciv.
Pallūdhamba, <i>s.a.</i> Pallusūdhāmbaka, <i>t.d.</i> , 153 and <i>n.</i> , cxxxiv.
Pallusūdhāmbaka, <i>t.d.</i> , .. .. 147, 149, 153.
Pāltu, <i>m.</i> , .. .. 586.
Pampa, <i>Kanarese poet</i> , .. .. lxviii <i>n.</i> , lxxii.
Pamparāja, <i>feu. of</i> the Kalachuris of Ratanpur, .. .. 597-599, 601.
papa, <i>coin</i> , .. .. clxxxiii, clxxxix and <i>n.</i>
Pañchaharisa, <i>family</i> , .. .. 451, 456.
Pañchaka, <i>s.a.</i> Pañchāyat, .. .. 573 <i>n.</i>
Pañchakula, <i>s.a.</i> above, 373, cxliv and <i>n.</i> , cxlv, clxviii.
Pāñchakulika, 'head of a Pañchāyat', <i>off.</i> , .. cxlv.
Pāñchāla, <i>co.</i> , .. .. 206, lxxvii, clxxiv <i>n.</i>
Pāñchāla, <i>Western Gāṅga k.</i> , .. .. lxxxviii.
Pāñchālī, <i>Prakrit dialect</i> , .. .. clxxiv.
pañcha-mahā-sabha, 'five great sounds' (of musical instruments), <i>privilege</i> , 58, 59, 63, 76, 83, 88, 91.



- 97, 104, 108, 145, 403, 408, 618, 622, lii, lviii, lxxxii, cxxii, cxxxvii.
- Pañcha-mahā-yajña*, 'five great sacrifices', 33, 46, 62, 70, 77, 80, 86, 93, 106, 135, 164.
- Pañchamaṅgalī*, *Panchayat*, .. .. 373 n.
- Pañchanada*, *s.a.* the Panjab, .. .. xxxi.
- Pañchārtha*, *Pāsupata* sect of *Saivism*, .. 308.
- Pañchārttika*, *s.a.* above, .. 232 and n., clix.
- Pañchārttika*, 'a follower of the *Pāsupata* sect', 307, clix.
- Pañcha-sabda*, 'five musical sounds', .. 397, 398.
- pañchōyatana*, 'a five-shrine temple', 466, 473 and n., clxi, clxiii.
- Pañchika*, *gen.* of *Kubēra*, .. 30, 32 and n.
- pañchīyaka-drumma*, *coin*, .. 223 n., clxxxiii and n.
- Pāndaraṅga*, *gen.* of *Chālukya Vijayāditya III*, lxxiii.
- Paṇḍaratalāi*, *s.a.* *Pēndriā*, .. 458, 460, 462, 320, 321, 327.
- Pandeya*, *L.P.*, .. 419, 423, 543, clxxxv, clxxxvii.
- Paṇḍita*, *ep.* of *a Br.*, 262, 331, 373, 374, 396, 333, 370, 374, 584, 397, 399, 652, clxvi.
- Paṇḍriā*, *vi.*, .. .. 583 n.
- Pāṇḍu-lēṇa* hill, .. .. 1, 2, xli n.
- Pāṇḍusarman*, *Br. donec*, .. .. 360, 363.
- Pāṇḍya*, *co.*, .. .. 233, 260.
- Pāṇḍya*, *kingdom*, .. 133 n., 138, 145, lxxix, lxxxv.
- Pāṇḍya*, *h.*, .. .. 313, 319, lxxxv, ci.
- Pandya*, *Amrit*, .. .. 603 and n., 604 n.
- panel of sculptures at Sangor*, .. .. 174.
- Panha*, *s.a.* *Paṇhai*, *off.*, .. .. 399.
- Paṇhai*, *s.a.* above, *off.*, .. .. 601.
- Pāṇini*, *Sanskrit grammarian*, xxxii, xl n., xlv.
- Pāṇini*, *rules of*, 23, 31 n., 48, 79, 90, 111, 132, 138, 203, 264, 323 n., 606 n.
- Paṇu*, *vi.*, .. .. 45.
- Panjhrā*, *vi.*, .. .. 112.
- Pāṇjikā*, *Sanskrit wk. by Brahmasambhu*, clii n., clviii.
- pānta-sālā*, 'a road', .. .. cxlv.
- Panwār*, *vi.*, .. .. civ.
- Pāradas*, *people*, .. .. clxvii n.
- Pāragaan*, *vi.*, .. .. 622, 626.
- Pāragaan* plates of *Prithvidēva II*, .. 626, xvi.
- Pāragaan* plates of *Ratnadēva II*, .. 622, xv.
- Paramabhaṭṭāraka*, 'Lord paramount', *imperial tit.*, 6-10, 12, 41, 138, 145, 174, 175, 238, 249, 262, 278, 299, 321, 322, 330, 343, 359, 362, 370, 373, 384, 393, 399, 601, 603, 604, 619, 632, 633, 635, 652, xxxvi n., liii, lxi, lxii, lxviii, lxx, lxxi, c, cvii, cxiv.
- Paramamūḍēvara*, 'devout worshipper of *Mahāvara* (*Śiva*)', *ep.*, 41, 49, 54, 86, 93, 105, 106, 113, 125, 134, 140, 244, 258, 277, 294, 322, 328, 342, 361, 366, 390, 400, 406, 455, 613, 620, 633, 634, 649, lxxxix n., ci, cxlvii, cl.
- Paramāra*, *dy.*, iii, xxviii, xc, xcvi, cv, cxx n., cxxiv.
- Paramardin*, *Chandella h.*, .. .. cvii and n.
- paramavaishnava*, 'devout worshipper of *Viṣṇu*', *ep.*, 188, 455, lxxxvi, cxlvii, cl, cxxxix, cixxx.
- Paramēvara*, 'Great Lord', *imperial tit.*, 83, 92, 105, 128, 131, 133, 136, 138, 143, 147, 152, 155, 174, 175, 238, 247 n., 249, 262, 278, 299, 321, 322, 330, 343, 359, 362, 370, 384, 393, 397, 398, 619, 632, 633, 635, 652, liii, lxi, lxii, lxviii, lxx, lxxi, lxxviii, xci, c, cvii, cxiv, cxxiv.
- Paramēvara*, 'Great God (*Śiva*)', .. 247 and n.
- Parāśara*, *Sanskrit an.*, .. .. xxxi.
- Parāśara*, *Br.*, .. .. 329, 333.
- Parbhaṇi* plates of *Arikēsarin*, .. .. c n.
- Pārdī*, *vi.*, .. .. 12.
- Pārdī*, *vi.*, .. .. 159.
- Pārdī* plates of *Dahrasēna*, 22, 25, iv, xl n., xlii, cxlvi n.
- Pargiter*, .. .. 403, xxvi n.
- Pārjātamaṅjarī*, *Sanskrit play by Madana*, .. lxxx, xc.
- Parimāla*, *s.a.* *Padmagupta*, *Sanskrit poet*, .. cxviii.
- Parinirvāṇachaitya*, *Buddhist church at Kasiā*, 373 n.
- Parivrājaka*, *dy.*, .. .. 17, 613, lxxi.
- Pariyaya*, *s.a.* *Pariā*, *vi.*, .. .. 166, 167, 172.
- Parmandha*, *s.a.* *Panjhrā*, *vi.*, .. 111, 112, 116.
- Pārvika*, *aid-de-camp*, .. .. 398 n.
- pāśa*, 'fetters of worldly existence', .. .. clix.
- Pāshāṇihrada*, *s.a.* *Sañjadārī*, *vi.*, .. 45, 46.
- paśu*, 'individual soul', .. .. clix.
- Pāsupata* sect of *Saivism*, civ, cv, cxlvii, cxlviii, cli n., clv n., clix, clx.
- Pāsupata*, *off.*, .. .. 44, cxlvii.
- Paśupati*, *s.a.* *Śiva*, .. .. 48, 51, 308.
- pāpala*, *tree*, .. .. 410, 417.
- Pāṭan* inscription of *Siṅghaṇa*, .. .. clxxxix n.
- Pataṅgaśambhu*, *Saina ascetic*, .. .. cli, cliv.
- Patañjali*, *Sanskrit an.*, .. .. xxxii, xlv n.
- Patañjali*, *founder of the Yōga system*, .. 308, clx.
- Pathak*, *K.B.*, .. 38, 40 n., 41 n., 42 n.
- pathaka*, *t. d.*, 5, 7, 17-19, 21, 83, 88, 103, 109, cxxxv, cxli.
- Patikēllā* copper plate inscription, .. xxviii n.
- patibhāga*, 'a share of produce', .. 399 n.
- pāṭikā*, 'a share', .. 396 and n.
- Paṭṭakila*, *s.a.* *Pāṭil*, 'headman of a village', 331, 374, 652, cxlii.
- Paṭṭakīlādāya*, *tax*, .. 329, 649.
- Pathāṇas*, .. 338, 362, cxxxii.
- Pathariā*, *vi.*, .. 320, 321, 327, cxxix, clxii.
- patī*, 'lord', *s.a.* *Śiva*, .. .. clix.
- paṭṭa*, *t. d.*, .. 399 n., 603, 604.
- paṭṭalā*, *t. d.*, 254, 262, 290, 299, 300, 313, 320, 340, 344, 360, 363, 365, 367, 634 n., 645, 646, 652, cxxxv, cxxxvi.
- Paṭṭan*, *vi.*, .. .. 614.
- paṭṭi*, 'a share of produce', .. 399.
- patibhāga* *s.a.* *patibhāga*, 'a share of produce', 399 n.
- patikā*, 'a share', .. 166, 172.



- pāṇa āṣā, coin*, .. .. . clxxxix.  
*pāṇa, coin*, .. 223 and n., cxlii, clxx, clxxxix.  
 Paurāṇic Hinduism, .. .. . cxlvii.  
*Pavanaśiva alias Mādhumatēya, Śaiva ascetic*,  
 206, 220, cliv, clv.  
*Pavnār, vi.*, .. .. . cl n.  
*Pāyati, 'a seller of betel-leaves'*, .. .. . clxx.  
*Payōshqī, s.a. Pūrpā, vi.*, .. .. . lxxx-lxxxiii.  
*Pēḍarā, s.a. Pēṇḍri, vi.*, .. .. . 588, 590, 594.  
*Pēhēvā stone inscription*, .. 195 n., 224 n.  
*Pēhoā, vi.*, .. .. . 136 n.  
*Pēṇḍrā, vi.*, .. .. . 589.  
*Pēṇḍrābandh, vi.*, .. .. . 543.  
*Pēṇḍrābandh plates of Pratāpamalla*, 463 n., 543,  
 550, xix, cxxvi, cxxx and n.  
*Pēṇḍri, vi.*, .. .. . 460, 590.  
*Pēṇḍriā, vi.*, .. .. . 460, 521.  
*Periplar, wk.*, .. .. . 26, clxxxix.  
*Pēṇmādi Būtuga, Gaṅga k.*, .. .. . lxxxix.  
*Pēṇmānappaḍi, t.d.*, .. .. . cxvi.  
*ph*, in its earlier form, .. .. . 52, 198, 375.  
*ph*, in its later form, .. 198, 205, 264, 375.  
*ph*, with a tail added to the loop, .. 237, 252.  
*Phaṇindra-vaṇṇa, Nāga ruz*, .. .. . lvii.  
*Phaṇi-vaṇṇa, s.a. above*, .. 576, cxxxiii and n.  
*Piāwan, 'watering place', l.*, .. .. . 632.  
*Piāwan rock inscription of Gāṅgēyadēva*, 632, xcii.  
*Pillai, S.K.*, .. .. . 48 n.  
 pillar, stone, at Chhōṭi Dēori, .. .. . 176.  
 pillar, stone, at Ēraṇ, .. .. . 605.  
 pillar, stone, at Pāikōrē, .. .. . 250.  
*Pilāpati, 'Commander of the elephant corps', off.*,  
 614, 615, clxx.  
*Pimpalnēr, vi.*, .. .. . 112, lviii.  
*Pipalāmadurga, fort*, .. .. . 323, 324.  
*Pippalakhēṣa, s.a. Pimpalnēr, vi.*, 111, 112, 116,  
 lviii, cxxxv.  
*Parsōḍi, vi.*, .. .. . 545.  
*piṣaka, measure of capacity*, 43, 46 and n., 76, clxxi.  
*pīṭha, 'ablution trough of a Śivaliṅga'*, 605, 608.  
*Pīṭhana, Br.*, .. .. . 360, 563.  
*Pīṭhana, Br.*, .. .. . 475, 478, 491, 495.  
*Pīṭhē, architect*, .. .. . 313, 320.  
*Pitṭisārman, Br. donee*, .. .. . 66, 75.  
*pitṭiyajña, 'offerings to manes'*, .. .. . cxvii.  
*Pōgilli, Śēndraka cb.*, .. .. . lvii.  
*Pōṇḍi, vi.*, .. .. . 206, 208, 220.  
*Pōṇḍikā, vi.*, .. .. . 226 add., 235.  
*Pōṇṇutūru plates of Śāmantavarman*, clxvii n.  
*Pōratha, s.a. Perthā, vi.*, .. 535, 536, 542, clxii.  
 powers, royal, .. 42 and n., 108 and n., 266.  
*Prabandhachintāmaṇi, Sanskrit wk. by Mēru-*  
*tuṅga*, .. .. . lxxx n., cxxxviii, clxxvii.  
*Prabhā, f.*, .. .. . 484, 489.  
*Prabhākara, min.*, .. .. . 266 n., 274.  
*Prabhākara, m.*, .. .. . 617.  
*Prabhākaravardhana, k. of Thaneswar*, .. .. . xlix.  
*Prabhāsa, boly place*, 353, 358, 588, 590, 594, clviii.  
*Prabhāvakacharita, wk.*, .. .. . 180.  
*Prabhāvaśiva, Śaiva ascetic*, .. 199, 202, 225, 231,  
 lxxxiv, lxxxvi, cliii-cliv.  
*prabhuśakti, 'power derived from royal position'*,  
 42 n., 266.  
*Prabōdhachandrodāya, Sanskrit play by Kṛishṇa-*  
*miśra*, .. .. . xcvi, ci.  
*Prabōdhaśiva, Śaiva ascetic*, 199, 203, 225, 232,  
 cliii, cliv.  
*Prachakāśā, s.a. Prakāśha, vi.*, .. 603, 604, xxxvii.  
*Prachandapāṇḍava, s.a. Bālabhārata, Sanskrit play*  
*by Rājaśēkhara*, .. .. . 257, lxxviii, clxxv.  
*Pradīptabhāṭa, m.*, .. .. . 617.  
*Pradyumna, son of Kṛishṇa*, .. .. . 152.  
*Prāgvāṭa, s.a. Mēwād*, .. .. . 637, 643, cv.  
*Prajāpati, Br. donee*, .. .. . 36.  
*Prakāśha, vi.*, .. .. . 603, xxxvii.  
*Prakrit, influence of*, .. .. . 13, 606.  
*Prakrit words*, .. .. . 2, 82.  
*Prākṛta-Paiṅgala, Prakrit wk. by Piṅgala*,  
 xciv, xcix n., clxxvii.  
*Pramattavāra, 'Commander of the elephant corps',*  
*off.*, .. .. . 330, 652, cxliii.  
*Pramukha, 'member of the Executive Committee*  
*of a Corporation'*, .. 612, 614 and n., 616, clxx.  
*prāsāda, 'a temple'*, .. 190, 231 n., 352, 455.  
*Prasahyavigraha, off.*, .. 48, 51, 52, 56.  
*Prasannāditya, poet*, .. .. . 179, 182.  
*Pratāntarāga, sp. of Gurjara Dadda II*, 58, 66, 72,  
 76, 78, 79, 81, 83, 84.  
*Prasāntaśiva, Śaiva ascetic*, 199, 202, 225, 231,  
 cliii, cliv, clix, clx.  
*prastā, 'a eulogy, generally a stone inscription'*,  
 199, 204, 207, 233, 266, 275, 279, 284, 306, 309,  
 313, 333, 339, 347, 348, 358, 430, 437, 438, 442,  
 450, 457, 466, 473, 483, 496, 500, 503, 511, 515,  
 519, 527, 536, 543, 559, 563, 564, 567, 569, 575,  
 579, 594, cxxxvii, clxvii-clxix, clxxviii.  
*Prasiddhadhavalā, s.a. Mugdhatuṅga, Kalachuri*  
*k. of Tripurī*, 205, 238, 246 and n., lxxvi, lxxvii,  
 cxvii.  
*prastha, measure of capacity*, 81 and n., clxxi.  
*Pratāpamalla (or Pratāpadēva), Kalachuri k. of*  
*Ratanpur*, 485, 544, 549, 550, 554, 625, cxxx  
 and n.  
*pratibhēdikā, 'a special right'*, 39 n., 41, 50, 54, 61,  
 70, 77, 80, 120, 155, 151, clxxii.  
*Pratibhāra, 'personal attendant of a king', off.*,  
 8, 12, cxliv.  
*Pratibhāras of Kanauj, dy.*, lii, lxix and n., lxxi, lxxiv n.  
 lxxv, lxxxiv, xc, xcii, xcvi, cii, ciii, clxxiv, clxxv.  
*Pratibhāras of Jābālipura, dy.*, .. .. . lxxv.  
*Pratibhāras of Māṇḍavyapura, dy.*, .. .. . liii.  
*pratiṅgarayaka, s.a. pargāṇā, t.d.*, .. .. . clii.



- Pratirāja, *scribe*, .. .. 544, 549, 550, 554.  
*pratisāhivatsarika-trāḍha*, 'annual trāḍha', 239 n., 245 n.
- Pratishthāna, *s.a.* Jhusi, *in.*, .. .. xc.
- Praushthakriya, *Magha k.*, .. .. ix.
- pravapi*, 'a banker', .. .. 331 and n., 367, 652.
- Pravara, 'member of the Executive Committee of a Corporation', .. .. 614 n.
- pravaras*—
- Āṅgīrasa-Ambarīsha-Yauvanāśva, 254, 259, 262.
- Āṅgīrasa-Autathya-Gautama, .. .. 403 n.
- Āṅgīrasa-Bārhaspatya-Bhāradvāja, 329, 331, 333.
- Āṅgīrasa-Sāṅkṛitya-Gaurivita, 352 n., 354 n.
- Āpnavāna-Aurva-Jāmadagnya, 290 n., 293 n., 299.
- Ātrēya-Ārchanānasa-Syāvāśva, 513, 514 and n., 517.
- Audala-Visvāmītra-Dēvarāta, 239, 244 and n., 249, 341, 342, 344.
- Bhārgava-Aurva-Jāmadagnya, .. .. 293 n.
- Bhārgava-Chyavana-Āpnavāna-Aurva-Jāmadagnya, 293 n., 623, 625, 630, 649, 652.
- Bhārgava-Chyavana-Āpnavāna, .. .. 293 n.
- Bhārgava-Vaitahavya-Sāvētasa, 313, 317, 320.
- Chandra-Atri-Pāvana, 475 and n., 477, 491 and n., 493, 495.
- Kāśyapa-Āvatsara-Naidhruva, 500, 634, 636.
- Kausilla-Visvāmītra-Dēvarāta, 360, 361, 363.
- Sāṅkṛita-Āṅgīrasa-Vānaspatya, 352 and n., 354 n.
- Utathya-Gautama-Vasishṭha, 403 and n., 406, 408.
- Vasishṭha-Maitravaruna-Kaupḍinya, .. .. 479, 481-82, 483.
- Vasishṭha-Śakti-Pārśara, 420, 421, 423, 544, 547, 549.
- Vatsa-Bhārgava-Chyavana-Āpnavāna-Aurva, 529, 531, 533.
- Pravarasēna I, *Vākṣaka k.*, .. .. ix.
- Pravarasēna II, *Vākṣaka k.*, .. .. 10.
- prāṇṭhya*, 'situated in', .. .. 604 n.
- Prayāga, *s.a.* Allahabad, *in.*, 238, 249, 290, 297, 388, 390, 394, 612 n., xlvii, xci, xcii, clxix.
- Prētahrada, *dt.*, .. .. 147, 155.
- Prince of Wales Museum plates of Chhadvaidēva, .. .. lxxx, lxxxi n.
- Prince of Wales Museum plates of Jayabhāja IV, 97, 99 n., 100 n., 101 n., 102, 139 n., lvi.
- Prince of Wales Museum plates of Dadda III, .. .. 617, liv, lv n.
- Prinsep, J., .. .. 57, 67, iii n., clxxxii, clxxxiv.
- prishthamātrās*, 67, 179, 187, 199, 264, 276, 369, 373, 409, 424, 430, 463, 484, 502, 588.
- Prithivichandra*, *ep. of Harischandriya Bhōga-lakṣi*, .. .. 147, 152, 155, lxvi.
- Prithivishēga* II, *Vākṣaka k.*, .. .. xxxvii n.
- Prithivivallabha*, *ep. of Sēndraka Allaśakti*, 111, 115, 116, 118, 121, lviii.
- Prithivivallabha*, *ep. of Chālukya Kirtivarman I*, 128, 131, 138, 143.
- Prithivivallabha*, *ep. of Sēndraka Jayaśakti*, 111.
- Prithivivallabha*, *ep. of Chālukya Vikramāditya I*, 124, 126.
- Prithivivallabha*, *ep. of Chālukya Vinayāditya*, 153, 156, lxiii.
- Prithivivallabha*, *tit. conferred on Gujarat Chālukya Avanijanāśraya-Pulakēśin*, .. .. 139, lxxv.
- Prithūdaka*, *s.a.* Pehoā, .. .. 136 n.
- Prithivīdēva* I, *Kalachuri k. of Ratanpur*, 398, 401, 402, 408, 410, 415, 416, 422, 429, 434, 444, 463, 471, 476, 481, 493, 500, 520, 525, 530, 546, 548, 625, 629, lxxvi, cv, cxxii and n., cxxv, clxii, clxix, clxxxviii and n.; his feudatory status, cxxii; his conquests, cxxiii; his brother founded a collateral branch, cxxiii; his ministers, cxxiii; his queen and son, cxxiii.
- Prithivīdēva* II, *Kalachuri k. of Ratanpur*, 438 n., 422 n., 443, 445, 446, 447, 449, 452, 457, 458, 459, 460, 464, 471, 473, 474, 477-479, 482-485, 488, 491, 493, 496, 501-503, 509, 512, 516, 520, 525, 532, 534, 540, 544, 548, 627, 629-631, cxxvii, cxxviii, clxiii, clxxxviii, clxxxix and n.; his conquests, cxxvii; his invasion of Chakrakūṭa, and defeat and capture of Jaṭēśvara, cxxviii; his patronage to religion and learning, cxxviii; his feudatories and ministers, .. .. cxxviii-cxxix.
- Prithividhara*, *poet*, 306, 309, 313 and n., 320, 333.
- Prithividhara*, *son of Malayasimha*, .. .. 348, 356.
- Prithividhara*, *Br.*, .. .. 513, 517.
- Prithividhara*, *Br.*, .. .. 529, 533.
- Prithivipāla*, *feu. of the Kalachuris of Ratanpur*, 502, 508.
- Prithivirāja*, *Nala k.*, .. .. cxv.
- Prithivirājaviṇaya*, *Sanskrit wk.*, .. .. xcix n.
- Pritiśarman*, *Br.*, .. .. 128, 131.
- Priyadarśikā*, *Sanskrit play by Harsha*, .. .. lxxix.
- Ptolemy, *Greek au.*, .. .. 26, xxxi.
- Pujāripālī, *vi.*, .. .. 588-590.
- Pujāripālī stone inscription of Gōpālādēva, 588, clxxviii.
- pūṣaka*, 'a bundle', .. .. 223 and n.
- Pulakēśin I, *Early Chālukya k.*, .. .. xlv.
- Pulakēśirāja *alias* Avanijanāśraya, *Gujarat Chāluka ch.*, 138, 143, lii, lvi, lxi n., lxiv, lxxv and n., clxxv.
- Pulakēśivallabha, *s.a.* Pulakēśin II, *Early Chālukya k. of Bādāmi*, 124, 126, 128, 131, 133, 143, lii, xliii, xlix, li-liii, lvii and n., lviii-lx, lxxvi n., cxv.
- Pulujmāvi II, *Sātavāhana k.*, .. .. xxiv and n.
- Pulujhāmavi *or* Pulujmāvi IV, *Sātavāhana k.*, .. .. xxiv and n., xxv.
- Pulunj stone inscription of Sindhapa, .. .. cviii.
- punctuation, shown by dots, 47, 58, 75, 82, 90, 132, 618; shown by a small circle, 132;



shown by vertical strokes, 59, 47, 58, 75, 82, 90, 132, 612, 618; shown by a horizontal stroke, 160, 612; redundant, .. 91.

Puṇyārāja, *Sanskrit com.*, .. .. . xl n.

Puṇyavalōka, *ep. of Gāṅgādēva of Tira-*  
*bhukti*, .. .. . lxxxix n.

Purandara *alias* Mattamayūranātha, *Śaiva*  
*ascetic*, .. .. . cli, clii, cliv and n., clv.

Purandara *alias* Mādhumatēya, *Śaiva ascetic*,  
199, 202, clii, cliv and n., clv.

Pura-pradhāna, 'Mayor of a city', .. 406, cxliv.

Purī, *s.a.* Rājpurī, *ea.* of North Konkan, 148, 152,  
153, xliii, l, lxvii.

Purī-Kōṇkaṇa, *co.*, .. 147, 149, 155, cxxxiv-cxxxvi.

Purillaka, 'Mayor of a town', .. .. . 21 n.

Pūrṇā, *ri.* in Gujarat, .. .. . 23, xlii.

Pūrṇā, *s.a.* Pāyūshnī, *ri.* in Vidarbha, lxxxii, lxxxiii.

Pūrṇabhadra, *Yakṣa*, .. .. . 30, 32 and n.

Pūrṇasvāmīn, *Br. donee*, .. .. . 66.

Purōhita, *family priest*, .. .. . cxxxviii.

Purōhitapallikā, *vi.*, .. .. . 26, 27 and n., 28.

Purūravas, *legendary k.*, 253, 259, 261, 290, 296,  
303, 327, 376, 381, 383, 392.

Purushaśiva, *Rājaguru of Yaśahkarna*, 332, 337, clvi.

Purushavyāghra, *Nishāda cb.*, .. .. . cxvi.

Purushōttama, *s.a.* Purī, *holy place*, 588, 590, 594.

Purushōttama, *off.*, .. 326, 330, 646, 652.

Purushōttama, *poet*, .. .. . 348, 358.

Purushōttama, *engineer*, .. .. . 348, 358.

Purushōttama, *min.*, 464-466, 472, 473, cxxv, cxxvii,  
clxvii, clxix.

Purushōttampurī plates of Rāmachandra,  
156 n., cviii, cxxx.

Purushōttam Sahāi, *Kalachuri k.*, .. cxxxii n.

pūrṇā, 'eulogy', .. .. . 224 add.

Pūrvagrāma, *vi.*, .. .. . clvii.

Pushkara, *holy place*, .. .. . 588, 590, 594.

Pushpaka, *te.*, .. .. . 542 and n.

Pushyadēva, *Saindhava k.*, .. .. . lxiv.

Pushyamitra, *Śainga k.*, .. .. . xxxviii n.

Pushyavarman, *m.*, .. .. . 30, 32.

pusta, *painting*, .. .. . 192 n.

puttapāla 'record-keeper', .. .. . 192 n.

Putpurī, *vi.*, .. .. . 536.

Pawṇī, *vi.*, .. .. . 549.

## R

r, different forms of, .. .. . 279, 328.

r, with a curve at the lower end of the vertical, 5.

r, with an elongated vertical, .. .. . 13.

r, with a wedge at the lower end of the vertical,  
174, 176.

r, with a loop, .. .. . 196, 321.

r, without a loop, .. .. . 196.

r, with a triangle on the left, .. .. . 323.

r, with a dot in its triangle, .. .. . 251.

r, with a horizontal line on the left, .. 321.

r, subscript, .. .. . 13.

r, superscript, .. .. . 137, 187.

r, doubling of consonants after, 2, 5, 17, 19, 23,  
26, 35, 39, 44, 48, 52, 58, 72, 79, 111, 118, 128,  
133, 138, 147, 160, 166, 179, 187, 205, 223, 234,  
264, 276, 285, 290, 305, 313, 410, 420, 458, 464,  
474, 502, 603, 618, 623, 627, 653.

r, doubling of consonants before, 17, 67, 76, 118,  
133, 147, 179, 205, 223, 234, 618.

Rādhi Brāhmaṇas, .. .. . 268.

Rāghava, *off.*, .. .. . 326, 330, 331.

Rāghava, *min.*, .. .. . 431, 434, 500 n.

Rāghava, *m.*, .. .. . 484, 489.

Rāghava, *astrologer and donee*, 513, 518, 529, 533,  
cxxxix.

Raghavan, .. .. . clxxiii add.

Raghu, *legendary k.*, .. 402, 407, 610 n., xlii, lxxvi.

Raghavānśa, *Sanskrit kāvya by Kālidāsa*, 18, 149,  
581 n., 610 n., ix, xl n.

Rāhādā, *q. of Kalachuri Lakshmanarāja II*,  
187, 194, lxxxvi, cxxxviii, cl.

Rāhatgarh stone inscription of Jayavarman, cviii n.

Rāhu, *planet*, .. .. . 446, 657 and n.

Raipur, *tn.*, .. .. . 398, 569, xxix, cxxxi.

Raipur Museum stone inscription of Prithvi-  
dēva II, .. .. . 436, cxxvii.

Raipur plate of Prithvidēva I, 398, 411 n., xx, cxxii.

Raipur stone inscription of Brahmadēva,  
177 n., 569, cxxxi.

Rājadēva, *Kalachuri pr.*, .. 520, 525, 527, cxxxix.

Rājadēva, *pr.*, .. .. . 596.

Rājadēva, *Br.*, .. .. . 535, 541.

Rājādhirāja, 'King of kings', *imperial tit.*,  
597, 598, 632, 633.

Rājādhirāja, *Chōla k.*, .. .. . cxxii.

Rājaguru, 'spiritual preceptor of a king', 326, 330, 353,  
365, 367, 370, 373, 646, 652, cxxxviii, cxl, clvi,  
clvii, clxii.

Rājallā, or Rājalladēvi, *q. of Kalachuri Prithvi-*  
*dēva I of Ratanpur*, 410, 416, 424, 429, 445, 476,  
530, 625, cxxiii.

Rājamāla, *cb.*, .. .. . 451, 456, cxxi n.

Rājamalla, *s.a.* Rājamāla, *cb.*, .. 452, cxxi n.

Rājampigāṅka, *astronomical wk. by Bhōja*, 425 n.

Rājan, *k. or off.*, 2, 41, 49, 54, 61, 70, 77, 80,  
86, 99, 113, 120, 134, 606, 610, xli, cxli and n.

Rājapratāstī, *section in Vratakhanda by Hēmadri*,  
cxxx and n.

Rājaputra, *tit. of Lakshmanarāja II of Sarayū-*  
*pāra*, .. 376, 382, lxix, cix, cx and n., cxi-cxiii.

Rājaputra, *Kalachuri k. of Sarayūpāra*, 383, 393, cx.

Rājarāja I, *Chālukya k. of Viṅḍ*, .. 292.

Rājādhirāja I, *Chōla k.*, .. .. . xciv.

Rājasēkhara, *Sanskrit poet*, 136 n., 206, 207,  
208 and n., 224, 237, xliv and n., lxxi, lxxvi,



- lxxviii, lxxx, lxxxii and n., cxix, clxvii, clxxii, clxxiii and n., clxxiv-clxxvi.  
*Rājasthānīya*, 'Victory', *off.*, .. 36 and n., 122, 616, cxli and n.  
*Rājavā*, *g.* of Kalachuri Guṇasāgara II of Sarayū-pāra, .. 384, 594, cx, cxi, cxiii.  
*Rājanallabha*, 'court-favourite', .. 398 n.  
*Rājendra I*, *Chola k.*, xc, xciii, xciv, cxx, cxxi, cxxiv.  
*Rājēśvara*, *m.*, .. 341, 344.  
*Rājim*, *vi.*, .. 430, cxv.  
*Rājim* stone inscription of Prithvidēva II, 450, 459, 465 n., 597, xvi, cxxi n., cxxiii, cxxvii.  
*Rājila*, *k.*, .. lxi.  
*Rājōgrāma*, *vi.*, .. 226, 233.  
*Rājōr* inscription of Mathanadēva, 136 n., 193 n.  
*Rājōrgaḍh* inscription, .. lxxxvi *add.*  
*Rājpurī*, .. 148, lxvii.  
*Rājyapāla*, *Pratibhāra k.*, lxxxviii, lxxxix and n.  
*Rājyaśtri*, *g.* of Maukharī Grahavarman, .. xlix.  
*Rajyauddha*, *vi.*, .. 226, 233.  
*Rājyavardhana*, *pr.*, .. xlix, l.  
*Rakrabhīja*, *demon*, .. 394.  
*Rālā*, *t.d.*, .. 196 and n., lxxxvii.  
*Rālhā*, *f.*, .. 335, 342.  
*Ralhaṇa*, *door-keeper*, .. 348, 358.  
*Ralhaṇa*, *Śrāṣṭhīn*, .. 336, 343.  
*Rāma*, *Br. donee*, .. 71.  
*Rāma*, *Br. donee*, .. 172.  
*Rāma*, *Br.*, .. 396.  
*Rāma*, *pr.*, .. 382.  
*Rāmabhadra*, *Pratibhāra k.*, .. lxxiv.  
*Rāmābhyudaya*, *Sanskrit kāvya* by Nārāyaṇa, 389, 394, clxxviii.  
*Rāmābhyudaya*, *Sanskrit play* by Vyākṛtēśa, 390.  
*Rāmābhyudaya*, *Sanskrit play* by Vyāsaśtri Rāmadēva, 390.  
*Rāmābhyudaya*, *Sanskrit play* by Yaśovarman, 389.  
*Rāmachandra*, *Br.*, .. 348, 358.  
*Rāmachandra*, *Kalachuri k. of Ratanpur*, 558, 562, cxxxi, cxxxii.  
*Rāmachandra* or *Rāmadēva*, *Kalachuri k. of Raipur*, 570, 574, 576, 578, cxxxi and n., cxxii, cxxxiii and n.  
*Rāmachandra*, *Yādava k.*, .. cviii, cxxxi.  
*Rāmacharita*, *Sanskrit kāvya* by Sandhyā-karanandin, .. 466, xcv and n., cxxvii n.  
*Rāmadāsa*, *scribe*, .. 558, 563.  
*Rāmadāsa*, *scribe*, .. 576, 579.  
*Rāmāṅgaḍa*, *s.a.* Yaśobhāṭa, a character in the *Navasāhasāṅkacarita*, .. cxviii, cxix.  
*Rāmapāla*, *Pāla k.*, .. cxxvii.  
*Rāmaśarman*, *Br. donee*, .. 172.  
*Rāmaśarman*, *Br. donee*, .. 360, 363.  
*Rāmāyana*, *Sanskrit epic* by Vālmiki, 113 n., 320 n., xl, lxxxix n., cxiv n., cxv, clxxiii and n.  
*Rambhā*, *f.*, .. 484, 489.  
*Rāmbhallā*, *g.*, .. 321, 327.  
*Rāmila*, *Br. donee*, .. 66.  
*Raṇadhōla*, *m.*, .. 374.  
*Raṇagraha*, *Gurjara ch.*, .. 73, 75, lii, cxxxviii.  
*Rāpaka*, *tit.*, 323, 324, 340, 344, 370, 374, 580, 582 *add.*, 598 and n., 599, 601, cv.  
*Raṇaparākrama*, *ep.* of Pulakēśin II .. lvii n.  
*Raṇasimha*, *m.*, .. 348, 356 *add.*  
*raṇa-stambha*, 'victory-pillar', .. 607.  
*Raṇavigraha*, *ep.* of Kalachuri Śaṅkaragaṇa II of Tripurī, .. lxxvi and n., lxxxi n., clxxv.  
*Raṇavikrānta*, *ep.* of Buddhavarman, .. 171.  
*Raṇipadma*, *s.a.* Raṇod, *vi.*, .. lxxviii, cli.  
*Rāṇipur* Jharial inscription, .. clii n., clv.  
*Raṇod*, *vi.*, .. lxxviii, cli, clv.  
*Raṇod* stone inscription, 208, lxxviii, cli-cliii, clv.  
*Rao*, N. L., .. 173 n., 609 n., lxxxv n., cxxvi n.  
*Rapson*, 14 n., 23 n., vii, xxv, c n., clxxix, clxxx, clxxxiv, clxxxv.  
*Rāsala*, *m.*, .. 370, 374.  
*Rāsamālā*, *vk.*, .. ci.  
*rasavatī*, 'liquor tax', .. 329, 406, 649.  
*rāshṭra*, 't.d.', 41, 43 and n., 30, 31, 34, 61, 65, 70, 88, 93, 101, 106, 122, 620, cxxxv.  
*Rāshṭrakūṣa*, 'head of a *rāshṭra*', .. 120, cxli.  
*Rāshṭrakūṣa*, *royal family*, 180, 238, 310, iii, xliii n., li, lxv, clv, clxviii.  
*Rāshṭrakūṣa* feudatory family of Gujarat, xxvii, lxxi, lxxv, lxxxiii n., cxlix.  
*Rāshṭrakūṣa* feudatory family of Vidarbha, xlvii, lxxxiii n.  
*Rāshṭrakūṣas*, *imperial family*, lx, lxviii n., lxix, lxxiii, lxxv, lxxvi, lxxx, lxxxi, lxxxiv, lxxxvi, clxxv.  
*Rāshṭrakūṣas*, Early, grants of, 612-614, xlvii and n.  
*Rāshṭrakūṣas* of Mānapura, .. 613 n.  
*Rāshṭrakūṣas* of Tirabhukti, .. cxiv and n.  
*Rātā*, *princess*, .. 382.  
*Ratanpur*, *vi.*, 399, 409, 417, 483, 493, 501, clxiv.  
*Ratanpur* stone inscription of Jājalladēva I, 268 n., 409, 417, 420, 465, 466, 534 n., xv, clii, clv n., cxviii, cxxii n., cxxiv, cxxv, clxxxviii.  
*Ratanpur* stone inscription of Prithvidēva II, dated V. 1207, .. 465 n., 483, 503 n., 512 n., cxxvi, cxxviii, cxxxvi, clxix.  
*Ratanpur* stone inscription of Prithvidēva II, dated K. 910, .. 493, 503 n.  
*Ratanpur* stone inscription of Prithvidēva II, dated K. 913, .. 464 n., 501, 535, cxxxviii.  
*Ratanpur* stone inscription of Vāhata, 554, cxxxii.  
*Ratanpur* stone inscription of Vallabhatāja, 457.  
*Rāṭha*, *co.*, .. 452, 456.  
*ratnasaptamī*, *s.a.* Magha śu. di. 7, 619, 622, xxx, cxlix.  
*ratnāṣṭamī*, *s.a.* Magha śu. di. 8, 451, 457, xxx.  
*Rāṭhēvaisamā*, *vi.*, .. 496, 501.  
*Ratnachūḍa*, *Nāga pr.* mentioned in the *Navasāhasāṅkacarita*, .. cxix.



- Ratnadēva I (or Ratnarāja), *Kalachuri k. of Ratanpur*, 403, 408, 410, 415, 422, 428, 431, 434, 444, 460, 476, 481, 493, 496, 499, 520, 525, 530, 540, 546, 548, 625, 628, cix and n., cxxii and n., cxxxvi; his queen Nōnallā, cxxii; his conquests, cxxii; his foundation of Ratnapura, cxxii, clxxii.
- Ratnadēva II, *Kalachuri k. of Ratanpur*, 420, 422-424, 429, 430 and n., 431, 434, 437, 441, 447, 449, 452, 457, 465, 466, 471, 476, 481, 484, 488, 493, 496, 500, 512, 516, 520, 525, 531, 540, 544, 548, 623, 625, 627, 629, xxx, cv, cxxv-cxxvii, clxiii, clxviii, clxxxviii, cxxxix; invasion of his kingdom by Gayākatpa, cxxvi; also by Anantavarman-Chōḍagaṅga, cxxvi; his raids in Gauḍa, cxxvii; his patronage to religion and learning, cxxvii; his queen, ministers and sons, cxxvii.
- Ratnadēva III, *Kalachuri k. of Ratanpur*, 483, 534, 535, 541, 542, 544, 549, cxxx and n., clxxxviii.
- Ratnadēva, *artisan*, .. .. 576 *add.*, 579.
- Ratnapāla, *off.*, .. .. 341, 344.
- Ratnapāla, *artisan*, .. .. 450, 457.
- Ratnapura, *s.a.* Ratanpur, *ca.*, 398, 401, 403, 409 *add.*, 410, 415, 473, 505, 510, 535, 542, 555-559, 562, 587, cxix, cxx, cxxii-cxxiv, cxxvii, cxxx, cxxxvi, clxii, clxiii, cxxii, clxxviii n.
- ratnas*, three, viz., Buddha, Dharmā and Saṅgha, .. .. 473 and n., clxiv.
- Ratnasēna, *Kalachuri k. of Ratanpur*, 538, 562, cxxxii, cxxxii.
- Ratnasimha, *poet*, 484, 489, 490, 515, 518, clxviii, clxix.
- Ratnāvali*, *Sanskrit play* by Harsha, lxxix.
- Ratnavatī, *ca.* of Vajrāṅkusa, a character in the *Navasāhasāṅkacarita*, cxviii, cxix, cxx.
- Ratnēśvarasāgara, *lake*, .. .. 496, 501.
- Raṣṭa, *s.a.* Rāṣṭrakūṭa, *family*, .. .. lxxiii.
- Raṣṭarāja, *Śilāhara k.*, .. .. clviii.
- Rāṣṭa, *tit.*, .. .. 521-524, clxvi.
- Rāvārya, *k.*, .. .. 175.
- Ravichandra, *Br. donee*, .. .. 617.
- Ravigaṇa, *Br. donee*, .. .. 617.
- Ravikīrti, *poet*, .. .. liii n.
- Ravisāmba, *k. of Khandesh*, .. .. xxxvi.
- Ray, H. C. 577, lxxxix n., cix n., cx n., cxiii n.
- Rāyapura, *s.a.* Raipur, *ca.*, .. 570, 574, cxxxii n.
- Rāyarasimha, *m.*, .. .. 484, 490.
- Rēbhila, *Śaka m.*, .. .. 2, 4.
- Rēḍi, *vi.*, .. .. xlviii and n.
- Rēva, *off.*, .. .. 59, 66, 67, 72, 76, 78, 79, 81.
- Rēvā, *s.a.* Narmadā, *vi.*, .. .. 64, 69, 326, 330, 422, 428, 444, 624, liii n., ciii.
- Rēvā, *s.a.* Rewa, *l.d.*, .. .. 365, 367, cxxxvi.
- Rēvādbyaka, *off.*, .. .. 34, 37.
- Rēvakamunnaḍi, *g. of Gaṅga Būṭuga II* .. lxxxii.
- Rēvarasa, *ch.*, .. .. xlv n.
- Rēvaūdvipa, *s.a.* Rēḍi, *m.*, .. .. xlviii and n.
- Rewa, *m.*, 182, 183, 224, 234, 263, 278, 340, 346, 358, 363, 369.
- Rewa, *dt.*, .. .. 198.
- Rewa plates of Haritāja, .. .. 370.
- Rewa plate of Jayasimha, .. .. 340, xviii, cvi.
- Rewa plates of Kumārapāla, .. .. 370 and n.
- Rewa plate of Vijayasimha, .. .. 358, cvii.
- Rewa stone inscription of Karmā, dated K. 800, 265, xv, lxxxvi, xc, xciii, xciv, cxl, clxi, clxxviii.
- Rewa stone inscription of Karmā, dated K. 812, 278, 475 n., xv, xcvi and n., cxliii.
- Rewa stone inscription of Vijayasimha, dated K. 944, .. .. 346, cvii, clxxxii.
- Rewa stone inscription of Vijayasimha, dated K. 96 (x), .. .. 365, cvii.
- ri*, used for *ri*, 44, 52, 72, 111, 118, 123, 138, 160, 166, 205, 396, 612, 618.
- ri* used for *ri*, .. .. 288.
- ri*, used for *ri*, .. .. 58, 138, 257, 253, 276.
- ri*, initial, .. .. 187, 332, 430.
- ri*, medial, .. .. 22, 25, 97, 103, 166.
- Rihila, *Br.*, .. .. 479, 483.
- Rishika, *s.a.* Khandesh, *co.*, .. .. xxxvi, cxxxiv.
- Rithapur plates of Bhavadattavarman, .. 612 n.
- Rōḍapādī, *l.*, .. .. 196 and n., lxxxvii.
- Rōhaṇa, *vi.*, .. .. 453.
- Rōhitaka, *s.a.* Rohtak, *co.*, .. .. ciii n.
- Rōhtāgarh rock inscription of Pratāpa, .. 349 n.
- Rōladēva, *m.*, .. .. 616.
- royalty, constituents of, .. .. 42 and n.
- Rudrabhūti, *Abhira off.*, .. .. viii, xxv, xxxiii.
- Rudradāsa, *k. of Valabha*, 6, 10, 12, 605, xxxv, xxxvi, cxlvii.
- Rudraditya, *Br. donee*, .. .. 66.
- Rudrāmbā, *Kākatya ruler*, .. .. clvii.
- Rudrarāṣi, *Pāṇpate ascetic*, 313, 320, cv, clv n., clx.
- Rudrasāmbhu, *Saiva ascetic*, 206, 220, clii, cliii.
- Rudrasēna I, *Vāḥṣaka k.*, .. .. ix.
- Rudrasēna II, *Western Kshatrapa*, .. .. v, clxxviii.
- Rudrasimha I, *Western Kshatrapa*, viii, xxv, xxxiii.
- Rudrasimha II, *Western Kshatrapa*, .. .. 14.
- Rudrasīva *alias* Āmardakātirthanātha, *Saiva ascetic*, .. .. cli, cliv.
- Rudrasīva, *Rājaguru of Yaśahkarmā*, 533, ciii.
- Rudrasīva, *Rājaguru of Jājalladēva I*, 410, 417, 466, cxxv, clx, clxiv.
- Rulladana, *vi.*, .. .. 9 n.
- rūpaka*, 'a silver coin', 148, 153, 154, 156, 158, 159, clxxviii n., clxxxii.
- Rūpanāth, *l.*, .. .. 309.

## S

- s.* different forms of, .. .. 58, 419.
- s*, cursive, .. .. 67.
- s*, in the modern Nāgarī form, .. 237.
- s*, used for *ś*, 199, 205, 225, 234, 257, 255, 279.



- 285, 290, 305, 321, 323, 332, 340, 345, 347, 319, 370, 383, 398, 402, 409, 420, 443, 458, 464, 474, 484, 519, 528, 544, 550, 563, 596, 623, 627.  
*ś*, different forms of, 187, 285, 305, 346, 383, 402, 419.  
*ś*, with a vertical middle stroke, .. .. 2, 13.  
*ś*, with a slanting middle stroke, .. .. 618.  
*ś*, with a horizontal middle bar, .. .. 2, 13, 618.  
*ś*, with a notch in the right limb, .. .. 82.  
*ś*, with the left limb joined to the right-hand vertical, .. .. 182, 199, 264.  
*ś*, with the left limb separated from the right-hand vertical, .. .. 234, 332, 458.  
*ś*, tripartite, .. .. 13.  
*ś*, flat-topped, .. .. 430.  
*ś*, cursive, .. .. 606.  
*ś*, in the modern Nāgarī form, .. .. 252, 402, 464.  
*ś*, used for *ś*, 253, 290, 312 *add.*, 340, 359, 370, 383, 398, 402, 409, 424, 458, 544, 550, 563, 595, 623, 627.  
Sābarī, language of the Abhiras, .. .. xxi n.  
Sādāśiva, Śaiva ascetic, .. .. 206, 220, cliv, clv.  
*sa-bhūta-pāta-pratyāya*, 'together with excise and octroi duties', privilege, .. .. 86, 94, 100, 107.  
*sa-bhūta-vāta-pratyāya* or *bhūta-vāta-pratyāy-ārāhita*, *s.a.*, above, privilege, .. .. 35, 120, 163.  
Sabutigin, Sultan of Ghazni, .. .. lxxviii.  
Sādadi inscription, .. .. 313 and n.  
*sa-dāna-pradānaka*, 'together with all kinds of gifts', privilege, .. .. 141.  
*sa-daṇḍa-dā-āparādha*, 'together with the fines imposed for ten offences', privilege, .. .. 154 n., 621.  
*sa-dā-āparādha*, *s.a.* above, .. .. 86, 89 n., 94, 100, 107.  
Sādāśiva, disciple of Dharmasambhu, Śaiva ascetic, .. .. 206 *add.*, 220, cliv, clv.  
Sādāśiva, disciple of Kavachāśiva, Śaiva ascetic, .. .. cli, clii, cliv.  
Saḍavida, *vi.*, .. .. 496, 501.  
Saḍbhāvaśambhu, Śaiva ascetic, .. .. lxxiv, clvii, clviii.  
Saddharmachakra-pravartana-Mahābōdhi-Mahāvihāra, Buddhist monastery at Sarnāth, .. .. 276, 278.  
Sādhānika, 'military off.', .. .. cxliii.  
Sadhanva, Chaulukya *k.*, .. .. 206, 219, lxxviii, clv, clvi.  
Sādharma, *Br.*, .. .. 544, 549.  
Sādhi, *vi.*, .. .. 85, lxii.  
Sādhu, *m.*, .. .. 582.  
*Saduktikarpāṇḍita*, Sanskrit anthology by Śrīdhara-dāsa, .. .. 265, clxxvii.  
Sāgararandin, Sanskrit *an.*, .. .. 589.  
Sāgatta (or Sāmanta)-maṇḍala, *s.d.*, 479, 480, 483.  
Sahabhāṭa, *off.*, .. .. 91, 96, 619, cxliv.  
*sa-bhāntara-tiddhi*, 'with full powers of adjudication', privilege, .. .. 154 n.  
Sahadēva, *Br.*, .. .. 623, 626, 627, 630.  
Sahdol, *vi.*, .. .. 227.  
sāhasa, 'a violent crime', .. .. 350.  
Sāhasamalla, name of a year, .. .. 349, 358.  
Sāhasamalla, *k. of Ceylon*, .. .. 349, 350.  
Sāhasānka, name of Vikramāditya, .. .. 349 and n.  
Sāhaspur, *vi.*, .. .. 585, 595.  
Sāhaspur statue inscription of Yaśōrāja, .. .. 585 n., 595, xviii.  
Sahasrads, legendary *k.*, .. .. 376, 381.  
Sahasrārjuna, legendary *k.*, 319, 327, 340, 653, 657, lxxii, lxxxi n.  
Sahēṭ-Mahēṭ, *vi.*, .. .. 399.  
Sāhilla, *ch.*, 450-452, 456, cxi and n., cxiii, cxvi.  
Sahni, D. R., 375, 377 and n., 379 n., 381 n., cix n.  
Sahyādri, *ma.*, .. .. 26.  
Saidhāntikas, ascetics of the Śaiva sect, .. .. 225, cliv.  
Sāila, *Br. donee*, .. .. 66, 72.  
Saindhava, royal family, .. .. 139, 144, lxiv.  
Śaiva sect of Śaivism, 128, 199, 225, 231, 332, cli n., cliv, clxvii, clxxii.  
Śaivāchāryas, 'an ascetic of the Śaiva sect', .. .. 373, 646, 652.  
Śaivaya, *l.*, .. .. 376, 377, 381, lxix and n., cx, cxii n.  
Sajāka, *ep. of Sūtradhara*, .. .. 565.  
Sajharā, *vi.*, .. .. 209.  
Sajjāhālī, *s.a.* Sajharā, *vi.*, .. .. 206, 209, 220.  
Sajjaka, *s.a.*, Sajāka, *ep. of Sūtradhara*, .. .. 511.  
Sajjana, poet, .. .. 205 and n., 222.  
Saka, race, 2, 4, 13, 16, 606-608, 610, xxxvii-xxxix, cxlv, cxlviii, clxiv, clxvii n.  
Sākambharī viṣṇu, .. .. 460 and n., 462, clxiii.  
Sākambharī, *s.a.* Sāmbhar, *tn.*, 402, 404, 407, lxxvi.  
Sakanikā, 'a Śaka woman', .. .. 4 n.  
Sākhar—  
Āśvalāyana, .. .. 66, clxv.  
Kaṇva (or Kāṇva) .. .. 52, 56, 66, 71, 133, 137, 172, 617, clxv.  
Kauthuma, .. .. 66 and n., 91, 96, clxv.  
Mādhyandina, 48, 51, 76, 78, 79, 81, 83, 89, 103, 109, 111, 116, 118, 122, 396, clxv, clxvi.  
Pippalāda, .. .. 66 and n., clxv.  
Taittiriya, .. .. 40, 44, 139, 144, 617, clxv.  
Sakkarakōṭṭam, *s.a.* Chakrakōṭṭya, *co.*, cxx n., cxxi.  
Sakrai stone inscription, .. .. 162 n.  
Śaktisambhu, Śaiva ascetic, .. .. cvi.  
Śaktiśiva, Rājaguru of Kalachuri Gayākarnya, .. .. 332, 337, cv, cvi, clvi.  
Śākhantala, Sanskrit play by Kālidāsa, .. .. 156 n.  
Śākya sage, *s.a.* Buddha, .. .. 30, 32.  
Salakshana or Salakshavarman, *son of the Kalachuris*, 347, 356, 359, 360, 363, 370 n., cvii.  
Sālākūṭa, *s.a.* Sālēṭekri, *bill*, .. .. ix, xli.  
sales tax, .. .. clxx.  
Sālimpur stone inscription of Jayapālādēva, 475 n.  
Sālīna, 'a kind of householder', .. .. clxxiv n.  
Śālīvāhana, *k.*, .. .. cxxxii n.  
Sallakshavarman, Chondalla *k.*, ciii, cxxiv and n., cxxv, clxxxviii.



- Sālmaliya, *vi.*, .. .. 451, 457.  
 Sālōni, *s.a.* Saraoni, *vi.*, .. .. 467, 473.  
 sāni, *s.a.* sāniyatsara, 'a year', 18, 24, 28, 36, 42, 50, 55, 63, 71, 74, 78, 81, 87, 95, 114, 130, 407, xxiii.  
 Sāmaṇi, *vi.*, .. .. 98.  
 samūḍhi, *poetic quality*, .. .. 208 and *n.*  
 Samagripattana, *tn.*, 155, 156, 158, lxvii, cxxxv.  
 Samand Pipāriā, *vi.*, .. .. 333.  
 Sāmanta, *fen. cb.*, or *off.*, 41, 50, 54, 59, 61, 70, 77, 80, 86, 99, 113-114, 134, lii, lx, cxxxviii, cxli.  
 Sāmanta, *tit.*, .. 58, 66, 67, 72, 142, 145.  
 Sāmanta-maṇḍala, *t.d.*, 479, 480, 482 *n.*, 483, cxxxvi.  
 Sāmanta-pāṭaka, *vi.*, .. .. 226, 253.  
 Sāmasvāmin, *m.*, .. .. 617.  
 samayūpārāṇa, 'completion of incomplete verse', clxxvii.  
 Sāmbā, *vi.*, .. 483 *n.*, 484, 485, 490, cxxxviii.  
 Sambalā, *t.d.*, .. .. 645, 646, 652, cxxxvi.  
 Sāmbhar, *lake and tn.*, .. .. 404.  
 Sāmbhūka, *artisan*, .. .. 234, 235.  
 Sāmbhuyāsas, *k. of Tāsali*, .. .. xxix *n.*  
 Sāmhīṭā, 'an astronomical wk.', .. .. 429.  
 Samīpadraka, *s.a.* Sondarn, *vi.*, 83, 81, 88, lv.  
 Sāmpula, *engr.*, .. .. 484, 490, 513, 518.  
 Samrāt, *tit.*, .. .. 345, 346.  
 Samudra, *Br. donee*, .. .. 172.  
 Samudragupta, *Gupta k.*, xxxix and *n.*, cxii, cxiv, cxvi.  
 Samudrapāṭa, *s.a.* Samand Pipāriā, *vi.*, .. 333, 359.  
 samūha, 'assembly of a Corporation', 612, 614, 616, clxx.  
 Sāmūṇḍi, *vi.*, .. .. 156.  
 sāniyat, 'a year', 107, 181, 201, 235, 245, 295, 317, 322, 323, 328, 336, 343, 354, 361, 367, 369, 371, 392, 400, 414, 422, 445, 461, 470, 477, 482, 488, 494, 507, 515, 524, 532, 539, 548, 553, 556, 566, 571, 578, 581, 586, 587, 595, 598, 601, 621, 650, 653, 654, 649, xxii, xxiii.  
 sāniyatsara, 'a year', 121, 126, 135, 142, 151, 164, 171, 259, 272, 283, 448, 456, 499, 584, 616, 626.  
 sāniyatsara-śrāddha, 'śrāddha on the first anniversary of a person's death', .. 239 *n.*, 244 *n.*  
 sāniyatsara-simkṣha-śrāddha, .. .. 240 *n.*  
 Sanakānikas, *tribe*, .. .. xxxix and *n.*  
 Sanatkumāra, *sage*, .. .. 308.  
 Sānchi, *vi.*, .. .. 13, 609.  
 Sānchi inscription of Chandragupta II, .. 6.  
 sandhis, *wrong*, 31 *n.*, 111 *n.*, 118, 123, 127, 147, 205, 213, 276, 312, 340, 343, 450, 569, 596, 606.  
 Sandhivigrahādīkaraṇa, 'Department of Peace and War', .. .. 62, 71, 78, cxliii.  
 Sandhivigrahādīkṛita, *off.*, .. .. 73, 118, 122.  
 Sandhivigrahika, 'Minister for Peace and War', *off.*, 34, 37, 81, 124, 127, 161, 165, 326, 530, 565, 567, 454, cxxv.  
 Sandhiyara, *vi.*, .. .. 166, 167, 172.  
 Sandhyākaranandin, *Sanskrit poet*, .. 466, xcv.  
 Saṅgama, *artisan*, .. .. 208, 224.  
 Saṅgamakhēṭa, *s.a.* Saṅkheḍā, *t.d.*, 76, 78, 79, 81, lii, cxxxiv.  
 Saṅgamasimha, *fen. cb.*, .. 33, 34, 36, xxvi, xlv.  
 Saṅgi plates of Gōvinda IV, .. lxiii *n.*, lxxvi *n.*  
 Saṅgrāmasimha, *warrior*, .. .. 383, 384.  
 Saṅgulla, *scribe*, .. .. 103, 109.  
 Saṅgulla, *scribe*, .. .. 619.  
 Saṅiādārī, *vi.*, .. .. 45.  
 Saṅjān plates of Amōghavarsha I, .. 180, 266 *n.*  
 Saṅjān plates of Buddhavarasa, .. .. lxvi *n.*  
 Saṅkara, *Br. donee*, .. .. 617.  
 Saṅkaradēva, *Br. donee*, .. .. 396.  
 Saṅkaragaṇa, *Early Kalachuri k.*, .. 34, 38-40, 43-46, 48, 52, 161, 166, xliii, xlv, xlvii, xlix, li, lii, lxx, cxlvii; conquered Western Malwa, xlvii; extent of his empire, xlvii; his reign-period, .. xlvii.  
 Saṅkaragaṇa I, *ancestor of the Kalachuris of Sarayūpāra*, .. 376, 381, lxix.  
 Saṅkaragaṇa II, *son of Śivarāja II, Kalachuri k. of Sarayūpāra*, 238, 246, 384, 593, lxxii, lxxv, cix, cxi.  
 Saṅkaragaṇa III, *son of Bhāmāna I, Kalachuri k. of Sarayūpāra*, .. 384, 394, cx, cxi-cxiii.  
 Saṅkaragaṇa IV, *son of Bhāmāna II, Kalachuri k. of Sarayūpāra*, .. 384, 394, cx, cxii, cxiii.  
 Saṅkaragaṇa I, *Kalachuri k. of Tripurī*, 174, 175, 177, 178, lxvii.  
 Saṅkaragaṇa II, *Kalachuri k. of Tripurī*, lxxiii, lxxvi and *n.*, lxxvii, lxxxii *n.*, clxxv.  
 Saṅkaragaṇa III, *Kalachuri k. of Tripurī*, 187, 194, 197, 207, 238, 247, 253, lxxxvi and *add.*, lxxxvii and *add.*, cl.  
 Saṅkaragaṇa, *poet*, .. .. clxxv.  
 Saṅkara Sāhū, *Kalachuri k. of Ratanpur (?)*, cxxxii *n.*  
 Sāṅkasasthāna, *s.a.* Saṅkisa, *vi.*, .. 385, 386, 396.  
 Sāṅkāśya, *s.a.* Saṅkisa, *vi.*, .. .. 386.  
 Saṅkhamāṭhikā, *l.*, .. .. cli, clii.  
 Saṅkhamāṭhikādhipati, *Saura ascetic*, .. cli, cliv.  
 Saṅkhapāla, *Nāga k.*, character in the *Navasā-batāṅkhebariṭa*, .. .. cxviii, cxix, cxx.  
 Saṅkhēḍā, *vi.*, .. .. 44, 72, 73, 76, 78.  
 Saṅkhēḍā plates (first set) of Dadda II, 75, 102 *n.*  
 Saṅkhēḍā plates (second set) of Dadda II, 78, 102 *n.*  
 Saṅkhēḍā plates of Raṇagraha, .. 72, lii.  
 Saṅkhēḍā plates of Saṅkaragaṇa, .. 44, xlvii, li.  
 Saṅkila, *s.a.* Saṅkaragaṇa II, *Kalachuri pr.*, lxxiii and *n.*, lxxvi.  
 Saṅkisa, *vi.*, .. .. 386.  
 Saṅkrāntis, .. .. xxx, cxlix, cxii, clxiv.  
 Karkata, .. .. 97, 98, 102, xxx, cxlix.  
 Makara, .. .. 301, 302, 545, 549, xxx.  
 Mēsha or Vishuva, .. 128, 129, xxx, cxlix.  
 Mīna, .. .. 290, 291, xxx.  
 Tula, .. .. 91, 92, xxx.  
 Uttarāyana, 300, 384, 596, 398, 399, 401, 636, xxx and *n.*, cxiv.



- Saṅkshōbha, *Parivrajaka k.*, .. 613 and *n.*  
 Saṅkuka, *s.a.* Saṅkaragaṇa II, *Kalachuri k.*  
     *of Tripuri*, .. .. . lxxiii.  
 Śāntamūla, *Ikshvāku k.*, .. .. . cxlvi.  
 Śāntaśiva, *Śaiva ascetic*, .. .. 370, 373, clvi.  
 Śāntilla, *off.*, .. .. 43, 46, 161, xlvii.  
 Śāntinātha, *Jaina Tirthankara*, 309, 311, civ, clxi, clxii.  
 Śāntīśarma, *Br. donee*, .. .. 234, 262.  
 sapindikarapa-śrāddha, .. .. 240 *n.*  
 Sapta-Gōdāvarī, *tank*, .. .. 291.  
 Śarabhapura, *kings of*, .. .. xxii *n.*  
 Śarabhapura dynasty, .. .. cxv.  
 Śāradvatīputra, *s.a.* Śācīputra, *Buddhist*  
     *monk*, .. .. 30, 32, xliii, cxlvi.  
 Śārāhagaḍa, *s.a.* Śārāṅgarh, *l.*, 397 *n.*, 398, clxxxix.  
 Śārahāgaḍha, *s.a.* Śārāṅgarh, *m.*, 452, 457 *n.*, 473,  
     397 *n.*, cxxvii, clxxxix *n.*  
 Śārāhagaḍama-āchhu, *coin*, .. 397 and *n.*  
 Śārāṅgarh, *m.*, .. 433, 473 *n.*, 397 *n.*, clxxxix.  
 Śaraṇi, *vi.*, .. .. 467.  
 Śārasaḍollaka, *s.a.* Sarsī, *vi.*, .. 226, 227, 233.  
 Śarasvatī *ri.* (?) .. .. 226, 233.  
 Śarasvatī, *ri.*, .. .. xxxi.  
 Śarasvatīkaṣṭhābharaṇa, *Sanskrit wk. by*  
     Bhōja, .. .. clxxv.  
 Sarayū, *s.a.* Ghōgrā, *ri.*, .. 385, cxiv.  
 Sarayūpāra, *co.*, 384, 385, cix, cxii and *n.*, cxliii,  
     cxlix, cl.  
 Sarkhō, *vi.*, .. .. 423.  
 Sarkhō plates of Ratnadēva II, 423, 474, 623, xv,  
     cxcvii.  
 Śarnāth, *vi.*, .. .. 275, clxi.  
 Śarnāth stone inscription of Karna, 275, vi, xz, ci.  
 Śarnāth inscription of Mahīpāla, .. 332 *n.*, xci.  
 Śārngadhara-padāvatī, *Sanskrit anthology*, clxxiv *n.*  
 Śārngadhara-samhitā, *Sanskrit wk.*, .. cxxxix *n.*  
 Sarsavā, *vi.*, .. .. 51.  
 Sarsavā plates of Buddhārāja, 39 *n.*, 51, 58, xlix, l.  
 Sarsī, *vi.*, .. .. 227.  
 Sarva Bhaktāraka, *k. of Gujarat and San-*  
     *rasthra*, .. .. xxxvii and *n.*  
 sarv-ādāna-ditya-vishpi-prātibhēdikā-parihīna, 'ex-  
     empt from all taxes, gifts, forced labour and  
     special rights,' *privilege*, .. .. 120.  
 sarv-ādāna-saṅgrāhya, 'together with all taxes',  
     *privilege*, .. 41, 50, 54, 61, 70, 77, 80.  
 sarv-ādāna-vishpi-prātibhēdikā-parihīna, 'exempt  
     from all taxes, forced labour and special rights',  
     *privilege*, .. .. 151.  
 sarv-āditya-viśuddha, 'exempt from all taxes',  
     *privilege*, .. .. 616.  
 sarva-ditya-vishpi-jāmaka-kara-bhara-parihīna, 'ex-  
     empt from all gifts, forced labour and tax  
     for the boarding of royal officers', *privilege*, .. 616.  
 sarva-ditya-vishpi-prātibhēdikā-parihīna, *s.a.* above,  
     41, 50, 54, 61, 70, 77, 80, 135.  
 sarva-ditya-vishpi-parihārīna, *s.a.* above, .. 24.  
 Sarvadēva, *Kalachuri pr.*, .. 320, 325, 327, cxxiii,  
     cxcix, clxix.  
 Sarvadhara, *m.*, .. .. 310, 311, clxi.  
 Sarvādhikārin, 'Minister Plenipotentiary', *off.*,  
     463, 466 and *n.*, 472, cxxvii, cxl, clxix.  
 Sarvāñā, *vi.*, .. .. xxv *n.*  
 Sarvāñā board of Kshatrapa coins, .. vii, viii, xxv.  
 Sarvavarman, *feu.*, .. .. lxix *n.*  
 Śāsanadēvatās, *Jaina deities*, .. .. clxii.  
 Śaśāṅka, *k. of Gauda*, .. .. 1.  
 Śasidhara, *post.*, .. .. 313, 320, 333, 339.  
 Śasikhaṇḍa, *Vijayādvara pr.*, character in the  
     *Navasāhasāṅkacarita*, .. .. cxviii, cxix.  
 Śasiprabhā, *Nāga princess*, character in the  
     *Navasāhasāṅkacarita*, .. .. cxviii, cxix.  
 Sastri, Haraprasād, .. .. 250, 251 *n.*  
 Sastri, Hiranand, .. .. 349, 371 *n.*, cxlvii.  
 Sastri, Nilakanta, .. .. lxxxii *n.*  
 Sātākarni, *s.a.* Vāsishthīputra-Sātākarni, *Sāta-*  
     *nāhana k.*, .. .. xxiv and *n.*  
 Satura plates of Vishṇuvardhana, .. .. lix.  
 Sātavāhana, *s.a.* Andhra, *dy.*, ix, xxiii-xxv, xli, clxxviii,  
     clxxix.  
 Sātavāhana coinage, .. .. clxxviii, clxxxi.  
 Sātavāhana inscriptions, .. .. 1, 2 *n.*  
 Sattī, 'a woman who immolates herself on her  
     husband's funeral pyre', 320, 327, 608, cxcix, clxix.  
 Sāti, *m.*, .. .. 17, 18.  
 Satrap, *Saka ruler*, .. .. 14, xliii.  
 Satraps, Northern, .. .. viii.  
 sattas or charitable feeding houses, 99, 147, 150,  
     336, 339, 307, 311, 320, 327, 336, 342, cxxviii,  
     cxxx, clviii, clxiii.  
 Satyanāga, *military off.*, .. 606-609, 611, xxxviii.  
 Satyasādharma, *Br. donee*, .. .. 344, 349.  
 Satyāśraya, *ep. of Sēndraka Allasakti*, .. 111.  
 Satyāśraya, *ep. of Sēndraka Jayasakti*, .. 111.  
 Satyāśraya, *ep. of Chālukya Kirtivarman*, 138, 143.  
 Satyāśraya, *ep. of Chālukya Pulakēsin II*,  
     128, 131, 133, 136 *add.*, 138, 143.  
 Satyāśraya, *ep. of Chālukya Vikramāditya I*, 124,  
     126, 138, 143.  
 Satyāśraya, *ep. of Chālukya Vinayāditya*, 133, 135.  
 Satyāśraya, *Later Chālukya k.*, .. .. cxx.  
 Satyāśraya-Dhruvarāja Indravarma, *feu. of*  
     *the Early Chālukyas*, .. .. xlviii.  
 Satyāśrayavallabha, *ep. of Chālukya Vikramā-*  
     *ditya*, .. .. 133, 136.  
 Satyāśrayavallabha, *ep. of Chālukya Vinayāditya*,  
     133, 135.  
 Saubhāgyapura, *s.a.* Sōhāgpur, *m.*, 207, 209, 224.  
 Saugor, *s.a.* Sagar, *m.*, .. .. 174, lxvii, lxxi.  
 Saugor stone inscription of Saṅkaragaṇa I,  
     174, xxviii, lxvii and *n.*, lxviii, lxxi.  
 Saṅkika, 'Customs Officer', .. .. 395, cxlii, cxliv.



- Saundane, *vi.*, .. .. . lix n.  
 Śaurasēni, *Prakrit dialect*, .. .. . clxxiv n.  
 Saurāshtra, *co. and k.*, .. 139, 144, xxxi, lxiv.  
 Śauridāsa, *m.*, .. .. . 364, 367.  
 Śauripura, *s.a. Dvārakā, tn.*, .. 388, 390, 394.  
 Śaurisāmba, *k. of Khandesh*, .. .. . xxxv.  
 Sāvapēyapallikā, *s.a. Sāmuṇḍi, vi.*, 155, 156, 158.  
 Sāvantas, *aboriginal tribe*, .. 452, 456, cxxiii.  
 Sāvattī, *s.a. Sāvā, vi.*, .. .. 618, 620, 622.  
 Sāva, *tit.*, .. .. . 399, 601, 602.  
 Scott, H. R., .. .. . clxxix, clxxx.  
 sculptures on the pillar at Ēraṇ, .. 608 and n.  
 seals of copper-plate grants, 57, 67, 90, 110, 123,  
 127, 132, 137, 146, 155, 236 n., 252, 285, 289,  
 325 n., 369, 383, 419, 443, 458, 474, 478, 491,  
 543, 611, 623, 627, 645, xlvii, lxvi n.  
 season dates, .. .. . 2 and n.  
 Sējwāni, *vi.*, .. .. . 18.  
 Sēla, *Br. donee*, .. .. . 172.  
 Sen, S. N., .. .. . lxxxiii n., cli n., clviii n.  
 Sēṇāḍu, *s.a. Sōnada, vi.*, .. .. 336, 342.  
 Sēṇāṇā, *s.a. Saundane*, .. .. . lix n.  
 Sēṇāpati, 'an army-commander', 606, 608, 611, xxxviii  
 and n., cxi, cxliii.  
 Senart, E., .. .. . 1, 3 n., 4 n.  
 Sena, *dy.*, .. .. . c.  
 Sēndrakas, 111, 115, 118, 121, xxii, xxvii, xlii,  
 lvii-lix, lxvi n., cxxxviii, cxi, cxlvi-cxlviii,  
 clxvii; originally feudatories of the Early  
 Rāshtrakūṭas and the Kadambas, lvii; their  
 home province, lvii; later feudatories of  
 the Chālukyas of Bādāmi, lvii; placed by the  
 Chālukyas in charge of some territory  
 conquered from the Kadambas and the  
 Kalachuris, lvii; Bhānuśakti *alias* Nikumbha,  
 appointed by Pulakēśin II to govern Gujarat  
 and Khandesh, lviii; Ādityaśakti, lviii;  
 Allaśakti, lviii; ousted by Dharaśraya-  
 Jayasīṃha from Gujarat, lix; Jayaśakti,  
 ruling in Khandesh, .. .. . lix.  
 Sēndraka-rīshaya, *home province of the Sēndrakas*, lvii.  
 Sētāpatha, *s.a. Svētāpatha, co.*, .. .. . lxix n.  
 Sēthi, *s.a. Śrēshṭhin, ep.*, .. .. 397, 399.  
 settlement of Brāhmaṇas, 187, 194, 196, 198, 290,  
 298, 304.  
 Sēvarāja, *m.*, .. .. . 370, 374.  
 Sewell, R., .. .. . 291.  
*sh*, with a notch in the left limb, .. .. 23.  
*sh*, subscript, .. .. . 23.  
*sh*, used for *kh*, .. .. . 233, 323, 363, 369, 380.  
 Shaṇṇavati, *i.d.*, .. .. . cxxiv and n.  
 Shashṭhidēva, *Br. donee*, .. .. . 172.  
 Shashṭhisvāmin, *Br. donee*, .. .. 17, 18.  
 Shaṭashadika-ghāṭa, *s.a. Alha-Ghāt*, 323, 324.  
 Shell-characters, inscription in, .. .. 10, 178.  
 Shēorinārāyaṇ, *holy place*, 419, 519, 582, clxii, clxiii.  
 Shēorinārāyaṇ plates of Ratnadēva II, 419, 534,  
 xv, cxvii n.  
 Shēorinārāyaṇ statue inscription, .. 382, vi, xx.  
 Shēorinārāyaṇ stone inscription of Jājalla-  
 dēva II, .. .. . 303 n., 312,  
 319, 334, 389, cvi, clxix.  
 Shergaḍh Buddhist inscription of Dēvadatta,  
 162, 163.  
 Shōrkōṭ, *vi.*, .. .. . cxii n.  
 Sīa, *Br.*, .. .. . 290, 299.  
 Sībara, or Sīvara 'a farm-house', .. 80 and n., 165.  
 Sībi, *legendary k.*, .. .. 376, 381, cx, cxii and n.  
 Sībīs, *tribe*, .. .. . xxxiii.  
 Siddha, 'a person possessing miraculous powers',  
 30, 32, and n.  
 Siddha, 'an emancipated person', .. cliii, clix.  
 Siddhānta, 'an astronomical wk.', .. 424, 429, clxvii.  
 Siddhānta, 'an established doctrine', .. 410, 417.  
 Siddhānta, 'true Śaiva doctrine', .. .. clix.  
 Siddhi, 'emancipation', .. .. . clix.  
 Siddhi, initial auspicious word, 175 n., 286, 339, 364,  
 371.  
 Sidham or Siddham, initial auspicious word,  
 3, 15, 16 n., 609, and n.  
 Sīdhu, *Br. donee*, .. .. . 396.  
 Sīgām, *s.a. Śīgām, vi.*, .. .. . 98.  
 sign-manuals of—  
 Bhulūṇḍa, .. .. . 9, 11.  
 Dadda II, .. .. 38, 66, 72, 75, 78, 79, 81.  
 Dadda III, .. .. . 618, 622.  
 Jayabhāṭa III, .. .. . 82, 89, 90, 96.  
 Jayabhāṭa IV, .. .. . 97, 102.  
 Pulakēśirāja, .. .. . 138.  
 Raṇagraha, .. .. . 73, 75.  
 Rudradāsa, .. .. . 6 n., 9-11.  
 Sōghadēva, .. .. . 383, 397.  
 Subandhu, .. .. . 17, 19, 20.  
 Svāmidāsa, .. .. . 8, 9, 11.  
 signs of fractions, .. .. . 383.  
 Sihōrā, *tn.*, .. .. . 299 n.  
 Sihu, *vi.*, .. .. . 97, 98, 102.  
 Sikandar Lodi, .. .. . cxxxii.  
 Sīkhā, *s.a. Sūkhā, vi.*, .. .. 345 *add.*, 346.  
 Sīkhaṇḍakētu, *k. of the Vidyādharas*, cham-  
 eter in the *Navaśābasāṅkacharita*, cxviii, cxx.  
 Śikhāśiva, *Śaiva ascetic*, 199, 202, 207, lxxxvi, cliii.  
 Sīlā, princess, .. .. . 382.  
 Sīlāditya, conventional name of Maitraka kings, lxii.  
 Sīlāditya, *s.a. Śrīśraya, Chālukya crown prince*,  
 123, 126, 133, 136-158, iii, lix, lx, lxi and n.,  
 lxiii and n., lxvi, cxxxviii, cxlviii.  
 Sīlāditya, *Br.*, .. .. . 420, 423.  
 Sīlāditya I-Dharmāditya, *Maitraka k.*, .. . xlix, l.  
 Sīlāditya III, *Maitraka k.*, 619, lxi and n., lxii and n.  
 Sīlāditya V, *Maitraka k.*, .. .. . lvi.



- Śilāhāra, *dy.*, .. lxxxii, clviii, clxxxiii n.  
*śilā-lathī*, 'a stone monument', .. 607.  
 Silaṇa, *Br. donee*, .. 340, 344.  
 Silaṇa, *Br. donee*, .. 473, 478, 491, 493.  
 Silavatī, *mother of Rājāsēkhara*, .. clxxv.  
 Silē, *m.*, .. 374.  
 Silū, *Br.*, .. 254, 262.  
 Sīnha, *Sabara fen.*, .. 196, lxxxvii.  
 Sīphalā, *co.*, .. lxxix.  
 Sīnhaṇa, *s.a. Sīnha, Kalachuri k. of Ratanpur*,  
 376, 378, cxxxi, cxxxii.  
 Sīnhaṇa, *Later Yādava k.*, xxvi n., xxxiv, cvii, cxxx.  
 Sīnhavarman, *Chaulukya k.*, 206, 219, lxxviii, clv,  
 clvi.  
 Sīnhavarmanarāja, *Haridēbandhīya k.*, 147, 152, 155  
 add., lxvi.  
 Sīmrā, *vi.*, .. 288.  
 Sīmrā stone inscription of Karmā, .. 288.  
 Sindhu, *co.*, .. 30, 31, 32, cxxxiv.  
 Sindhurāja, *Paramāra k.*, .. xcix n., cxviii-cxx.  
 Sindhu-Sauvira, *co.*, .. xxxi.  
 Sīngan, *k. of South Kōśala*, .. cxxii n.  
 Sīngha, *s.a. Sīnhana, Kalachuri k. of Ratanpur*,  
 370, 374.  
 Sīnghaṇa, *Kalachuri k. of Ratanpur*, 338, 362.  
 Singhurānī, *q.*, .. 382.  
 Sīralā, *vi.*, .. 330, 334.  
 Sircar, D. C., .. 15 n., xxxvi n.  
 Sīrlī, *vi.*, .. 411.  
 Sīrpur, *vi. in Khandesh*, .. 10, 11.  
 Sīrpur, *vi. in Chhattisgarh*, .. clxiv.  
 Sīrpur plate of Rudradāsa, .. 6, 10, x.  
 Sīrpur stone inscription of Mahāśivagupta, 224 n.  
 Sīrishapadraka, *s.a. Sīsōdrā, vi.*, 38, 39, 63, 67,  
 71, lii, cxxxv.  
 Sīruka, *Kāyastha poet*, .. 203 and n.,  
 224 and n.  
 Sīruka, *engr.*, .. 370, 374.  
 Sīrulī, *s.a. Sīrlī, vi.*, .. 410, 411, 417.  
 Sīsōdrā, *vi.*, .. 39, lii.  
 Sītābaldī pillar inscription, .. 448 n.  
 Sītādhyakṣha, *off.*, .. 113 n.  
 Sīyaka, *Paramāra k.*, .. xcix n.  
 Śiva, *off.*, .. 196.  
 Śivadāsa, *Br. donee*, .. 396.  
 Śivadāsa, *Br.*, .. 443 add., 446.  
 Śivadatta, *Abhīra m.*, 2, 4, vii, xxiv, xxxiii, xxxiv,  
 xli, clxvii.  
 Śivadēva, *Br. donee*, .. 36.  
 Śivadēvabhāṭa, *m.*, .. 617.  
 Śiva-liṅga, .. 279, 603, 608, 632, xcii, cxix, clxviii.  
 Śivanāga, *scribe*, .. 233.  
 Śivarāja, *off.*, .. 32, 36.  
 Śivarāja I, *son of Lakshmaṇa I, Kalachuri k.*  
*of Sarayūpāra*, .. 376, 383, cix, cxi, cxiii.  
 Śivarāja II, *son of Lakshmaṇa II, Kalachuri k.*  
*of Sarayūpāra*, 376, 382, 384, 393, cix, cx, cxi, cxiii.  
 Śivarāja III, *son of Guṇasāgara II, Kalachuri*  
*k. of Sarayūpāra*, .. 384, cx, cxii, cxiii.  
 Śivaśarman, *m.*, .. 370, 373.  
 Śivaskanda, *Sātavāhana k.*, .. xxiv and n.  
 Śivaśtri-Puṣumāvi, *Sātavāhana k.*, .. xxiv and n.  
 Śivipura, *ca.*, .. cxii n.  
 Śiyāḍōpī inscription, .. 223 n., lxxiv n., clxxxiii,  
 clxxxix n.  
 Skanda, *s.a. Śivaskanda, Sātavāhana k.*, .. xxiv n.  
 Skanda, *off.*, .. 8, 10.  
 Sōḍaṣṭī, *coin*, .. 193 and n.  
 Sōḍaṣṭikā, *coin*, .. 223 and n., clxxxix and n.  
 Sōḍhadēva, *Kalachuri k. of Sarayūpāra*, 376, 383, 384,  
 393, cx, cxii, cxiv.  
 Sōḍhadēva, *min.*, .. 463, 471, cxxiii, cxxv.  
 Sōḍhaśarman, *Br. donee*, .. 646, 652.  
 S-ōdraṅga, 'with ndraṅga', *privilege*, 20, 35, 30, 34,  
 61, 70, 77, 80, 86, 107, 120, 123, 130, 141, 163, 621.  
 Sōhāgpur, *vi.*, .. 209, cl n., clxii.  
 Sōhajana, *s.a. Sējwāni, vi.*, .. 17, 18.  
 solecisms, 132, 199, 203, 234, 237, 276, 312, 323,  
 347, 359, 417, 450, 451, 464, 528, 553, 569, 596,  
 599, 606 n., 637.  
 Sōlēpur Sāgarī, *vi.*, .. 99.  
 Sōma, *Br. donee*, .. 172.  
 Sōma, *Br. donee*, .. 617.  
 Sōmadēva, *author of Nītinākyāṃṛita*, cxxxix, cxliv n.  
 Sōmalladēvi, *q. of Kalachuri Jagaddēva*, 333, 341.  
 Sōmanāth Paṭṭan, *holy place*, .. clx.  
 Sōmarāja, *Br.*, .. 312, cxxix.  
 Sōmarāja, *poet*, .. 634, 638.  
 Sōmarāja, *fen. of the Kalachuris of Ratanpur*,  
 599, 601.  
 Sōmaśambhu, *Śaiva ascetic*, .. clvii.  
 Sōmavarāṇṣa, *hunar race*, .. 597-599, 601.  
 Sōmavarāṇṣī dynasty, *kings of*, xxii n., lxxviii, c, cxv  
 and n., cxvi, cxviii, cxxi n., cxxii n., cxxv.  
 Sōmayāga, *Vedic sacrificer*, .. cxlvi.  
 Sōmē, *artisan*, .. 324.  
 Sōmēśvara, *Nāga k.*, 410, 416, 439, cxxiii n., cxxiv  
 and n.  
 Sōmēśvara I *alias Āhavamalla, Later Chālukya k.*,  
 xciv, xcv n., cl add., cxvi-cxvii.  
 Sōmēśvara, *Brāhmaṇa constellor*, 187, 192, 267,  
 lxxxvi, cxl, cxliv, cl, clxvi, clxvii.  
 Sōmēśvara, *Kāyastha min.*, 266, 274, lxxxvi, clxviii.  
 Sōmēśvara, *Br.*, .. 424, 429.  
 Sōmēśvara, *Sanskrit poet*, .. xciv n.  
 Sōmēśvara II, *Later Chālukya k.*, xcviii, xcix, c n.  
 Sōṇa, *vi.*, 199, 202, 203, 225, 232, 338, 362, lxxxvi,  
 cxxxii.  
 Sōṇabhadra, *vi.*, .. 424, 425, 429, clxvi.  
 Sōnada, *vi.*, .. 336.  
 Sōṇavvā, *s.a. Sunao Kala*, .. 33, 34, 36, xlv.  
 Sōndārṇ, *vi.*, .. 83.



- Sōnpur, *vi.*, .. .. . xxv n.  
 Sōnpur, *tn.*, .. .. . 336, cxxiv, cxxv.  
 Sōnpur grant of Mahāśivagupta, .. .. . c n.  
 Sōnsari, *vi.*, .. .. . clxxxiv.  
 Sōnsari hoard of coins, .. .. . clxxxiv, clxxxix.  
 Sōṇṭhi, *vi.*, .. .. . 321, cxxiii.  
 Sōṇṭhivapura, *s.a.* Sōṇṭhi, *tn.*, 320, 321, 323, 327, cxxiii, cxxix, clxii, clxix.  
 Sōpārā, *vi.*, .. .. . 27, xlv.  
*s-ōparikara* or *ta-parikara*, 'with additional taxes',  
*privilege*, 20, 33, 30, 34, 61, 70, 77, 80, 86, 94, 100, 107, 120, 125-126, 141, 621.  
 Sōpuriya clan of Śaiva ascetics, .. .. . cliii n.  
 Sōrō copper-plate inscriptions, .. .. . xxviii n.  
*s-ōtpadyamāna-visṭhika*, 'together with the right to forced labour as occasion may arise', 86, 94, 100, 107, 621.  
 spurious grants, 160, 162 n., 168, 169 n., 480, lii n., lviii n.  
*sr*, in modern Nāgarī form, .. .. . 252.  
*śraddha* of—  
   Gāṅgēyadēva, *Kalachuri k. of Tripurā*, 238-240, 249, cxii.  
   Ratnadēva II, *Kalachuri k. of Ratanpur*, 627, 628.  
   Vatsarāja, *fen. ch. of Karkarāṭī*, 340, 341, 344.  
*śraddha*, grants made on the occasion of, 238, 249, 340, 344, 627, 631, clxii, clxiv.  
*śraddha-tithis*, .. .. . xxx.  
 Śraddhikā, *s.a.* Sādhi, *vi.*, .. 83, 85, 89, lxii, cxxxv.  
 Śrauta sacrifices, .. .. . cxlvi.  
 Śravaṇabhadra, *s.a.* Sōṇabhadra, *vi.*, .. .. . 423.  
 Śrāvastī, *s.a.* Sahēṭ-Mahēṭ, *tn.*, .. 398, 399, 401.  
 Śrāvastī, *t.d.*, .. .. . 268 and n., 475 n.  
*śrēṇī*, 'a guild', .. .. . 3, cxxxviii, clxix.  
*Śrēṣṭhīn*, 'a banker' or 'a merchant', 136, 138, 234, 235, 373, 403, 410, 413, cl.  
 Śrīdhara, *m.*, .. .. . 348, 357 n., 358.  
 Śrīdhara, *Br.*, .. .. . 360, 363.  
 Śrīdhara, *Br.*, .. .. . 396.  
 Śrīdharavarman, *Saka k.*, 13, 16, 606-610, x, xxvi, xxxvii, cxxxvii, cxlviii, clxiv, clxviii; at first a military officer and *fen.* of the Ābhīras, xxxvii; declared his independence in 339 A.C., xxxviii; his titles *Rājan* and *Mubāksbatrapa*, xxxviii; his reign-period, xxxviii; extent of his kingdom, xxxviii; his religion, xxxix; revival of Sanskrit in his age, xxxix.  
 Śrī-Harsha, *k. of Kashmir*, .. .. . clxxxiv.  
 Śrī-Harsha or Harsha, *Chandella k.*, see Harsha above.  
 Śrīkarāṇa, 'Record Office', .. .. . 344, 349.  
 Śrīnivāsa, *poet*, .. 203 and n., 223, clxxxviii.  
 Śrīparṇakā, *vi. in Gujarat*, .. 45 and *add.* 46, cxxxv.  
 Śrīparṇakā, *vi. in Madhya Pradesh*, 612, 615, 617.  
 Śrīvallabha Sēṇānanda, *Sēndraka pr.*, .. .. . lvii.  
 Śrī-Vatsa or Vatsa, *gen.*, character in the *Viddha-lālabhājīkā*, .. .. . lxxix, lxxxii n.  
 Srōttama, *Br.*, .. .. . 443, 445.  
 Srusī, *s.a.* Sursī, *vi.*, .. .. . 238, 240, 249.  
 Śr̥yāśraya, *ep. of Śilāditya, Chālukya pr.*, 123, 126, 133, 136-138, iii, iv, lix, lx, lx and n., lxiii and n., lxvi, cxxxviii, cxlviii.  
 statues of—  
   Jāgu, .. .. . 385.  
   Nārīyapa, .. .. . 387.  
   Saṅgamasimha, .. .. . 383.  
   Śāntinātha, .. .. . 309.  
   Thākur Māltu, .. .. . 383.  
   Yaśōrāja, .. .. . 395.  
 Sten Konow, 33, 34, 35 n., 36 n., 275, 277 n., 607.  
 Stevenson, J., .. .. . 29.  
 Sthāna, 'Superintendent', .. .. . 195 n.  
 Sthānaka, *s.a.* Thānā, *tn.*, .. .. . 148.  
 Sthānalaka, 'a local off.', .. .. . 20, cxli.  
 Sthāvarapallikā, *s.a.*, Chhārōli, *vi.*, .. .. . lxv.  
 Sthirapāla, *off.*, .. .. . xci.  
 Subandhu, *k. of Māhishmati*, 17-21, x, xxvi, xxxix, xlv, clxv; his date, xxxix; his kingdom, a buffer state, .. .. . xl.  
 Subhadra, *Jaina Āchārya*, .. .. . 310, 311.  
 Subhāskara II, *k. of the Kara dy.*, .. .. . xc, cxxi and n.  
 Subhāṅkara, *m.*, .. .. . 458, 462, 627, 631.  
*subhāṣita*, .. .. . clxxiv-clxxvi.  
*Subhāṣitāvalī*, *Sanskrit anthology by Vallabha-dēva*, .. .. . clxxv, clxxviii.  
 Sudhā, *princess*, .. .. . 382.  
 Sudi plates of Bātuga II, lxxxi, lxxxii, lxxxiii n.  
 Śūdr-Ābhīra, *co.*, .. .. . xxxi.  
 Śūdrakayya, *off.*, .. .. . lxxviii n.  
 Śūdras, .. .. . xxxi, xxxii.  
 Sūgalladēvi, *q. of Kalachuri Śivarāja III of Sarayūpāra*, .. 384, 394, cx, cxii, cxiii.  
 Sui Vihar copper-plate inscription, .. .. . 607.  
 Sukēruvarman, *Mauya k.*, .. .. . xliii n.  
 Sukhā, *vi.*, .. .. . 345 *add.*  
 Sukra, *law-giver*, .. .. . cxxxix.  
*Sukranītisāra*, *Sanskrit wk. by Sukra*, 89 n., cxliv, cxlv.  
*Sukṛitasaukṛitana*, *Sanskrit wk.*, .. .. . lxxx n.  
*Sūktimuktāvalī*, *Sanskrit anthology by Jalhapa*, .. .. . lxxvi, clxxv.  
 Sūla-nadi, *s.a.* Sūr, *vi.*, .. .. . 612, 613, 617.  
 Sulaiman, *Khalif*, .. .. . lxiv.  
 Sulaiman, *Arab an.*, .. .. . lxxiv n.  
 Sūlhaṇa, *Br.*, .. .. . 646, 652.  
*ṭulka*, 'octroi duty', .. .. . 231.  
*ṭulka-maṇḍapikā*, 'market-pavilion', .. .. . 223 n.  
 Śūlki, *s.a.* Chālukya, *royal family*, 196, lxxxvii and *add.*, clv.  
 Śumbha, *demon*, .. .. . 394.  
 Sunao Kala, *s.a.* Suncv Kalla, *vi.*, .. .. . 33, 34.  
 Sunao Kala plates of Saṅgamasimha, 33, 604 n., xlv, cxl.  
 Sundara, *Br.*, .. .. . 396.



- Śuśaga, *dy.*, .. .. . xxxviii n.  
 Sūpaṭa, *m.*, .. .. . 374.  
 Sūpaṭa, *scribe*, .. .. . 438.  
 627 and n., 631.  
 Supae, *m.*, .. .. . 370, 373.  
 Suprabha, *Br. donee*, .. .. . 617.  
 Sūprada, *m.*, .. .. . 333, 342.  
 Śūra, *co.*, .. .. . xxxi.  
 Śūra, *Br. donee*, .. .. . 172.  
 Sūraka, *artisan*, .. .. . 199, 204.  
 Sura-nadī, *ri.*, .. .. . 613 n.  
 Surānanda, *Sanskrit poet*, .. .. . clxxiv, clxxv.  
 Surat, *tn.*, .. .. . 23, 132.  
 Surat plates of Kīrtirāja, .. .. . lxxx n.  
 Surat plates of Śrīyāśraya-Śilāditya, 111 n., 132, lviii.  
 lix, lx, lxiii.  
 Surat plates of Trilōchanapāla, .. .. . lxxx n.  
 Surat plates of Vyāghrasēna, 23 n., 25, 39 n., 118.  
 xlii, xlv, cxxxvii, cxl, cxlvi.  
 Śūrpāraka, *s.a. Sōpārā, tn.*, .. .. . 27, xlv.  
 Sūrya, *Br. donee*, .. .. . 76, 78, 79, 81.  
 Sūrya, *m.*, .. .. . 161, 164.  
 Sūryadinna, *Br. donee*, .. .. . 46 n.  
 Sūryasiddhānta, *astronomical wk.*, .. .. . 424 n.  
 Susiddhārthaka, *vi.*, .. .. . 226, 233.  
 Sūtradhāra, 'artisan', 199, 204, 224, 233-235.  
 310, 311, 333, 337, 338, 365, 369, 373, 386, 632.  
 clxix.  
 Suvarṇakara, *Br.*, .. .. . 344, 349.  
 Suvarṇapura, *s.a. Sānpur, ra.*, 410, 334, 336, 340.  
 cxxiv.  
 Suvarṇapalli, *vi.*, .. .. . 76, 78, cxxxv.  
 Suvēla, *mo. in Ceylon*, .. .. . xl.  
 Śvabhramati, *s.a. Sābarmati, vi.*, .. .. . 425.  
 Svāmichandra, *Harischandriya k.*, .. .. . 147, 152, 153.  
 lxvi, cxxxvi.  
 Svāmīdāsa, *feu. ch. of Valkha*, 3-8, 10, 17, 19, 603.  
 xxxv, xxxvi, cxlvii.  
 Svāmīkarāja, *Rāṣṭrakūṭa feu.*, .. .. . 613 n.  
 Svāmin, *military off.*, .. .. . 452, cxxii.  
 Svāmīrāja, *Chālukya feu.*, .. .. . xlviii and n.  
 Svāmīrāja, *Rāṣṭrakūṭa feu.*, 612 and n., 613 and n.,  
 xlvii.  
 Svapnadatānana, *Sanskrit play by Bhīmaṭa*,  
 lxxi, clxxiv.  
 warti, *initial auspicious word*, 24, 27, 33, 41, 45.  
 49, 54, 59, 68, 76, 80, 85, 92, 104, 112, 123, 131,  
 163, 169, 231, 255, 289, 322, 341, 350, 360, 386,  
 586, 598, 600, 604, 613, 620.  
 Śvētalladēvi, *wife of Vallabharāja*, .. .. . 496, 500.  
 Śvētapada, *co.*, .. .. . 383, 385, 392, lxix, cx, cxii n.  
 Śvētapāṭa, *Dīgambhara sect of Jainism*, 383 n., lxix n.  
 Śvētapāṭha, *co.*, .. .. . 385, lxix n.  
 Śyāmaladēvi, *q. of Guhilaputra k. Vijaya-*  
*simha*, .. .. . 313, 319, 643, cv.  
 syncope, .. .. . 205.
- T
- t, cursive, .. .. . 1.  
 t, looped, .. .. . 19, 38, 166.  
 t, unlooped, .. .. . 38, 166.  
 t, subscript, .. .. . 160, 166.  
 t, curling, .. .. . 67.  
 t, with a horizontal stroke at the top, .. .. . 166.  
 t, with a vertical stroke at the top, .. .. . 117.  
 t, without a vertical stroke at the top, .. .. . 174, 176.  
 t, subscript, .. .. . 174, 606.  
 Tahankāpār, *vi.*, .. .. . 396, 399.  
 Tahankāpār plates of Pamparāja, dated K.  
 963, .. .. . 396, vi, xxi.  
 Tahankāpār plates of Pamparāja, dated  
 K. 966, .. .. . 264 n., 399, vi, xix, clxxxix.  
 Tailapa II, *Later Chālukya k.*, lxxx n., lxxxvi-lxxxviii,  
 xcix n.  
 Tājikas or Tājikas, *Arabs*, 97, 101, 106, 139, 144.  
 lv, lxiv.  
 Takāri, *vi.*, .. .. . 473 and n., 478, clxvi.  
 Takkarikā, *vi.*, .. .. . 473 n.  
 Talahāri, *t.d.*, 410, 411, 416, 452, 457, 463, 472,  
 502, 503, 508, 509, cxxiii, cxxvi, cxxviii, cxxix,  
 cxxxvi, clxxxviii.  
 Talapasimha, *Br.*, .. .. . 384.  
 Talhapa, *sculptor*, .. .. . 331.  
 Talhapadēvi, *wife of Malayasimha*, 348 and n., 356.  
 Tall, *vi.*, .. .. . 383, 396.  
 Tallavātaka, *s.a. Talwād Khurd*, .. .. . 7 and n.  
 Talōrā, *ri.*, .. .. . 7.  
 Talwād Khurd, *vi.*, .. .. . 7.  
 Tamanāla, *co.*, .. .. . 452, 456.  
 Tamasā, *s.a. Tons, ri.*, .. .. . cvi.  
 Tamīm, *Arab Governor of Sindh*, .. .. . lvi, lxv and n.  
 Tāmrāparṇi, *ri.*, .. .. . 191 n., lxxix, lxxxv.  
 tāmrā-paṭṭa, 'copper-plate charter', .. .. . 384.  
 tāmrā-pradasti, 'copper-plate charter', .. .. . 627.  
 Tāndalājā, *vi.*, .. .. . 45.  
 tāṇḍava, *dance of Śiva*, .. .. . 199, 202, 216 n.  
 Taṇḍulapadraka, *s.a. Tāndalājā*, 45, 46, 161, cxxxv.  
 taṇka or taṇkaka, *coin*, 348 and n., 357, 397, 399,  
 clxxxii, clxxxiii and n., clxxxix.  
 tanks, 333, 339, 348, 357, 410, 417, 430, 431, 436,  
 437, 466, 496, 501, 503, 520, 535, 542,  
 cxxiii, cxxvii-cxxx, cli, clxviii.  
 Tantra, .. .. . lxxxvi.  
 Tantrādhipa, 'Minister for Home Affairs', *off.*, 196.  
 Tantricism, .. .. . clxiii.  
 Tāpaswanatsarāja, *Sanskrit wk. by Mātrarāja*,  
 clxxiii add.  
 Tāpīśarman, *Br.*, .. .. . 66, 71.  
 Tāpīśūra, *Br. donee*, .. .. . 66, 71.  
 Taraḍatīśaka-bhukti, *s.a. Talahāri, t.d.*, 467, 504.  
 Tarala, *Sanskrit poet*, .. .. . clxxiv, clxxv.  
 Taralavāmin, *Early Kalachuri k. (r.)*, .. .. . 161, 164.



Tarapati, 'Officer of Ferries', .. ..	395, cxlii.
Tarhālā hoard of Sātavāhana coins, ..	xxiv and n.
Tārīkh-i-Dāūdī, <i>historical wk. by Abdulla</i> , ..	cxxxii.
Tārīkh-i-Baiḥāqī, <i>historical wk.</i> .. ..	xcī.
tarka, 'logic', .. .. ..	353.
Tarsāri, <i>vi.</i> , .. .. ..	24.
Tāsgaon plates of Kṛishṇa, .. ..	xxxiv.
Tāvisarman, <i>Br. dante</i> , .. ..	172.
Tāvisūra, <i>Br. dante</i> , .. ..	172.
Tējalladēva, <i>Kalachuri pr.</i> , .. ..	303, 320, 326.
Tējallapura, <i>tn.</i> , .. ..	303, 311.
Tējanārīyaṇa, <i>sn.</i> , .. ..	364, 367.
Tējavarmanāja, <i>off.</i> , .. ..	148, 154, 156, 159.
Tēkabhara, <i>s.a. Tikhāri, vi.</i> , .. ..	333, 339.

## temples of gods—

Alaṅghyēśvara, <i>s.a. Śiva</i> , .. ..	111, 116, cxlviii.
Amararāma, <i>s.a. Śiva</i> , .. ..	291.
Āśramadēva, <i>s.a. Śiva</i> , 97, 98, 102, 15, cxlviii n.	
Bhāillasvāmin, <i>s.a. the Sun</i> , .. ..	196.
Bhūmarāma, <i>s.a. Śiva</i> , .. ..	291.
Bhīmēśvara, <i>s.a. Śiva</i> , 290, 291, 298, 304, 388, 390, cii.	
Bhōgēśvara, <i>s.a. Viṣṇu</i> , 147, 153, lxvii, cxlv.	
Bilvapānī, <i>s.a. Śiva</i> , .. ..	485, 490.
Boram Deo, .. ..	380.
Chandrachūḍa, <i>s.a. Śiva</i> , 319-321, 327, cxxxix.	
Dhūrjaṭi, <i>s.a. Śiva</i> , .. ..	303, 310.
Gaurī-Śaṅkara, .. ..	364.
Hara, .. ..	333, 342.
Hātakēśvara, <i>s.a. Śiva</i> , .. ..	370, 374.
Hēramba, <i>s.a. Gaṇapati</i> , 333, 342, cxxx.	
Indranārāyaṇa, <i>s.a. Viṣṇu</i> , 197 n., lxxxvi n.	
Jalaśayana, <i>s.a. Viṣṇu</i> , .. ..	234, 235.
Jayāditya, <i>s.a. the Sun</i> , .. ..	liv, cxlix.
Kēdāra, <i>s.a. Śiva</i> , .. ..	312, 313, 318.
Kīrtiśvara, .. ..	332, 339, cvi, clviii.
Kṛishṇēśvara, <i>s.a. Śiva</i> , .. ..	197.
Kshīrarāma, <i>s.a. Śiva</i> , .. ..	291.
Kumārārāma, <i>s.a. Śiva</i> , .. ..	291.
Lakshmaṇēśvara, <i>s.a. Śiva</i> , .. 329, 333, cxxx.	
Mahādēva, .. ..	cliv n.
Makuṭēśvaranātha, <i>s.a. Śiva</i> , .. ..	xlvi n.
Nauhalēśvara, <i>s.a. Śiva</i> , 207, 221, 224, lxxxiv, lxxxvi, cxxxix, clvi.	
Prāṅkēśvara, <i>s.a. Śiva</i> , .. 399, 600 and n., 601.	
Prithvidēvēśvara, <i>s.a. Śiva</i> , .. 416 <i>add.</i> , cxliii.	
Rājīvalōchana, <i>s.a. Viṣṇu</i> , .. ..	450, cxv.
Rāma, <i>s.a. Viṣṇu</i> , .. ..	347, 356, clxiii.
Ratnēśvara, <i>s.a. Śiva</i> , .. ..	410, 415, cxvii.
Rēvanta, 430, 431, 433, 496, 501, 503 n., cxxvii, clxiii.	
Śaṅkaranārāyaṇa, <i>s.a. Viṣṇu</i> , 196-198, lxxxvi, cl.	
Sauri, <i>s.a. Viṣṇu</i> , .. ..	333, 342.
Sōmanātha, <i>s.a. Śiva</i> , 20, 226, 230, 233, 303, 311, lxxxv, clx.	

Sōmasvāmin, <i>s.a. Viṣṇu</i> , 187, 193, lxxxvi <i>add.</i> , cl.	
Sōmēśvara, <i>s.a. Śiva</i> , .. ..	221, 637.
Śrīkaṇṭha, <i>s.a. Śiva</i> , .. ..	303, 310.
Śrīvatsa, <i>s.a. Viṣṇu</i> , .. ..	279, 284.
Tūṅṭā-Gaṇapati, .. ..	333, 342.
Vaidyanātha, <i>s.a. Śiva</i> , .. 206, 221, 313, 320, lxxxvi, cv, clx, clx.	
Vaṅkēśvara, <i>s.a. Śiva</i> , 403, cxix, cxxii, cxxiii, clxii.	
Vappulēśvara, <i>s.a. Śiva</i> , .. ..	279, 284.
Virāṭēśvara, .. ..	clx.
Yāgēśvara, .. ..	401.

## temples of goddesses—

Ambikā, .. ..	323, 324, cv.
Dēvī Maḍhiā, .. ..	178.
Durgā, .. ..	319, 321, 327, 333, 342, cxxx.
Ēkavirā, .. ..	333, 342, cxxx, clxiii.
Kaṅkāli, .. ..	383.
Mahāmāyā, .. ..	333, clxiii.
Yōginīs, .. ..	clvii.
Pārvatī, .. ..	303, 310, clxiii.

## temple of a Jaina Tīrthanāka—

Śāntinātha, .. ..	310, 311, clxi.
Tēn, <i>vi.</i> , .. ..	118.
Tēnna, <i>s.a. Tēn</i> , .. ..	118, 134 n.
Tēra, <i>co.</i> , .. ..	452, 456.
Tērahi, <i>vi.</i> , .. ..	208, lxxxiv, clii and n., clv.
Tērahi inscription, .. ..	cliv n.
Tērambi, <i>l.</i> , .. ..	cli, clii.
Tērambipāla, <i>Śaina ascetic</i> , .. ..	cli, cliv.
Tēwar, <i>vi.</i> , .. ..	209, 292, 303, 344, lxx, clv.
Tēwar stone inscription of Gayākarṇa, 301 n., 303, 333, 484 n., xvii.	
Tēwar stone inscription of Jayasīmbha, 321 n., 344, l, xviii, cvii.	
<i>th</i> , forms of, .. ..	33, 32.
<i>th</i> , with a curling curve, .. ..	3, 26, 32.
<i>th</i> , with a notch in the base, .. ..	38, 79.
<i>th</i> , with a ringlet, .. ..	38, 79.
<i>th</i> , triangular, .. ..	82.
<i>th</i> , circular, .. ..	179.
<i>th</i> , with a vertical stroke on the right, 187, 196, 198, 346, 450, 474, 588.	
<i>th</i> , with the upper loop open, 237, 285, 312, 323, 309, 312, 474, 502.	
<i>th</i> , with the upper loop closed, 237, 252, 264, 276, 309, 312, 474, 502.	
<i>th</i> , subscript, round, .. ..	38, 166.
<i>th</i> , subscript, with a curling curve, .. ..	38, 166.
<i>th</i> , subscript, with a notch, .. ..	137, 160.
<i>th</i> , subscript, laid on its side, .. ..	302, 606.
<i>th</i> , subscript, vertical, .. ..	388, 606.
<i>th</i> , forms of, .. ..	346.
<i>th</i> , with a horizontal line at the top, .. ..	234.



- th*, without a vertical stroke at the top, 179, 276, 375.  
*th*, with a vertical stroke at the top, 252, 264, 383.  
*Thakkura*, or *Thākūr*, *ep.*, 324, 340, 341, 344, 348, 357, 365, 367, 370, 373, 374, 430, 431, 436, 457, 533, 570, 574, 585, 586, 598, 652, clxvi.  
*Thakkurājñi*, *ep.*, .. .. 431, 432, 436.  
*Thākṛī*, *s.a.* *Thākūr*, .. .. 598 n.  
*Thānā* plates of Aparājitadēva, .. .. 423 n.  
*Thathauli*, *vi.*, .. .. 386.  
*Thirāicha*, *Br.*, .. .. 403, 408.  
*Thiulapātaka*, *s.a.* *Thathauli*, *vi.*, .. 385, 396, cxxxvi.  
*Thomas*, *E.*, .. .. clxxxii.  
*threshing floor*, gift of, .. .. 195, 196, 198.  
*Tiaurī*, *s.a.* *Tripurī*, *ca.*, .. .. xci.  
*Tigowā*, *vi.*, .. .. 309.  
*Tihuyāṣaṣiha*, *Br. donee*, .. .. 396.  
*Tikarī*, *vi.*, .. .. 385, 396.  
*Tikarikā*, *t.d.*, .. .. 385, 396.  
*Tikhāri*, *vi.*, .. .. 333.  
*Tilakwādī* plates of Bhōja, .. .. 425.  
*tila-pishaka*, 'an oil-miller', .. .. 3.  
*Tiliṅgaṇa*, *co.*, .. .. lxxx n.  
*Tinēri*, *vi.*, .. .. 420, 423.  
*Tipuruga*, *s.a.* *Tiprunga*, *vi.*, .. .. 536, 542.  
*Tirabhukti*, *s.a.* *Tirhut*, *t.d.*, .. lxxxix n., cxiv n.  
*Tirhut*, *vi.*, .. .. lxxxix n.  
*Tirōḍī* plates of Pravarasēna II, .. .. xxiii n.  
*tirtha*, 'a holy place', .. .. 333.  
*tirtha*, 'a flight of steps for descent into a river', 254, 262, 606, 610.  
*Tirthaṅkara*, 'Jaina teacher', 309, civ, clxi, clxii, clxiv.  
*Tirumalai* rock inscription of Rājendra Chōla, xciii.  
*Tirumalai prastā*, *s.a.* above, .. .. cxxi.  
*Tivaraḍēva*, *Sāmavahānī k.*, .. .. cxxx n.  
*Tivarkhēḍ* plates of Nannarāja, .. .. 613 and n.  
*Tōmar*, *dy.*, .. .. xciii, clxxxiv.  
*Tōraṇ*, *vi.*, .. .. 92.  
*tōraṇa*, 'a gateway', .. .. clx n.  
*Tōraṇaka*, *s.a.* *Tōraṇ*, *vi.*, .. .. 59, 91, 92, 95.  
*Tortoise* incarnation of Viṣṇu, .. .. 183, 184.  
*Tōsala*, *co.*, .. .. cxxi.  
*Traikūṭaka*, *dy.*, 23, 24, 26-32, 34, 40 n., i, xxii, xxvi, xl-xlv; wrongly identified with the Kalachuri *dy.*, ix, xl; different from the Ābhira *dy.*, .. .. xxvi.  
*Traikūṭaka* era, *s.a.* the Kalachuri era, .. 30, xxiii.  
*Traikūṭaka* grants, .. .. 39 and n., xlii.  
*Traikūṭaka* coins, xli, xlii and n., xlv and n., clxxx, clxxx add.  
*Traikūṭakas*, xlv, cxxxvii, cxlv and n., cxlvii, clxv, clxxx, clxxx; their name derived from Triakūṭa, xl; various views about its location, xl, xli; identified with a hill west of Nasik, xli; their earliest mention in the Chandravallī inscription, xli; they rose to power after the Sātavāhanas, xli; at first, feudatories of the Ābhīras, but later independent, xlii; forced to pay tribute by the Vikāṭaka Harishēṇa, xlii; their kings—Indradatta, xlii; Dahrasēna, xlii; Vyāghrasēna, xlii; their rule mentioned in the Kaphēri plate, xliii; succeeded by the Mauryas in North Konkan and by the Kalachuris in Gujarat and Maharashtra, xlv; extent of their kingdom, xlv; their capital, xlv; their religion, .. .. xlv.  
*Trailōkyamahādēvi*, *q. of* Chālukya Vikramāditya II, .. .. xlv.  
*Trailōkyamalla* or *Trailōkyavarman*, *Chandella k.*, 370 and n., 373, xxviii, lxviii n., cvii, clvi.  
*Traipura*, *co. round Tripurī*, .. .. lxx, cxv.  
*Trairājya*, *the three kingdoms of* Chēra, Chōla and Pāṇḍya, .. .. 133 n., 134.  
*Trayivardhana*, *m.*, .. .. 253.  
*Trēkūṭa*, *s.a.* *Triakūṭa*, .. .. xli.  
*Trēṅga*, *s.a.* *Tēn*, *vi.*, .. .. 118.  
*Trēyappa*, *s.a.* *Tēn*, *t.d.*, .. .. 118, 122, 124, cxxxiv, cxxxv.  
*Tribhuvanapāla*, *Br.*, .. .. 420, 423.  
*Tribhuvanapāla*, *poet*, .. .. 503, 511.  
*Tribhuvanamahādēvi*, *Kara q.*, .. .. 452.  
*Triakut*, *mo.*, .. .. xl n.  
*Triakalinga*, *co.*, 238, 249, 262, 278, 299, 321, 322, 330, 340, 343, 359, 362, 367, 631, 652, c n., cvii.  
*Triakalingādhīpati*, *tit.*, 244, 258, 277, 294, 322, 328, 342, 361, 365, 634, 649, lxxviii and n., lxxxiv, xc, c and n.  
*Triakalingātavi*, *l.*, .. .. c n.  
*Triakūṭa*, *mo.*, *co.* and *t.d.*, .. .. 26, 50 n., 149, ix, xxxvi, xl and n.  
*Triakūṭa* District, .. .. 147, 153, xli.  
*Trilingādhīpati*, *s.a.* *Triakalingādhīpati*, lxxviii n., lxxxix.  
*Trilōchana*, *k.*, .. .. 279, 280, 284.  
*Trilōchana*, *Br.*, .. .. 341, 344.  
*Trilōchanapāla*, *Chālukya k.*, .. .. 280.  
*Trilōchanapāla*, *Pratibāra k.*, .. .. 280, 281, xc.  
*Trimbak*, *hill*, .. .. xli n.  
*Tripāthī*, *sur.*, .. .. 558, 563, clxvi.  
*Tripurāridēva*, *min.*, .. .. 570, 574.  
*Tripurāsura*, *demon*, .. .. cxlix.  
*Tripurī*, *s.a.* *Tēwar*, *Kalachuri ca.*, 180 n., 207, 209, 224, 292, 321, 326, 330 add., 347, 354, 365, 367, 402, 407, 410, 415, 420, 422, 428, 476, 481, 493, 520, 530, 546, 625, 628, 645, 647, 652, xxvii, lxx, lxxvi, lxxviii, lxxix, lxxx, lxxxii and n., lxxxiv, lxxxvii, ci, cv, cvii n., cviii n., cxiii, cxvii, cxx, cxxii, cxxv, cxxvi, cxxix, clvii, clx, clxi, clxxii, clxxv.  
*Tripurī*, *t.d.*, .. .. lxx.  
*Tripurī* stone inscription of Karṇa, .. .. clxi n.  
*Triraśmī*, *s.a.* *Pāṇḍu-lēṇa* hill, 2, 4, xli n., cxlvi.



Tritasaurya, *ancestral country of Kalachuri*  
*Kalingarāja (?)*, .. .. 410 n., cxviii n.  
 Tritsu, *Vedic tribe*, .. .. 410 n.  
 Trivikrama, *Br. dance*, .. .. 128, 131.  
 Trivikrama or Trivikramarāja, *m.*, 399, 401, 403, 409.  
 Tryambaka, *god Śiva*, .. .. 303, 310.  
*tukkbāra*, 'a Tokharian horse,' .. .. xcvi n.  
*tulāpurnaba*, *mahādāna*, .. .. 294, 298 n., 304.  
 Tumān, *vi.*, .. .. 404, cxvii.  
 Tummāga or Tummāgaka, *s.a.* Tumān, *co.* and  
*Kalachuri ca.*, 403, 408, 410, 413, 463 and n., 470,  
 484, 489, 513, 516, 534, 540, xxviii, xc, cv, cxvii  
 and n., cxviii and n., cxix, cxx-cxxiv, cxxvii n.,  
 cxii, cxiii.  
 Turushka, *Muhammadan k.*, 330, 402, 407, 649,  
 lxxvi, cvi.  
*tiriyajanman*, 'Śūdra', .. .. 266, 267.  
 'Tvashtri, *architect of gods*, .. .. cxix.

## U

u, initial, with a horizontal stroke at the top,  
 1, 166.  
 u, medial, 1, 22, 30, 38, 58, 179, 289, 375, 463, 483.  
 ā, medial, .. 22, 30, 38, 58, 67, 75, 103, 147, 618.  
 Uchchakalpa kings, .. .. v n., xxiii.  
 Udaipur *prastā* of the Kings of Malwa,  
 lxxxvii, xc, xcix and n., c n.  
 Udattarāghava, *Sanskrit play by Māyurāja*, lxxi, clxxiii  
 and add.  
 Udayā, *f.*, .. .. 451.  
 Udayachandra, *gen.*, .. .. cxvi.  
 Udayāditya, *Paramāra k.*, 313, 319, 643, i, xcvi,  
 xcix and n., c n., cv, clxxxiii n.  
 Udayāditya, *Western Gaiga k.*, .. .. xcix.  
 Udayagiri cave inscription of Chandragupta II, xxxix.  
 Udayana, *Sāmavānī k.*, .. .. lxxviii and n.  
 Udayasimha, *m.*, .. .. 431.  
 Udayēndiram plates of Vikramāditya II, 418, cxvi.  
 Udayēndiram plates of Nandivarman-Palla-  
 vamalla, .. .. cxvi.  
 Uddari stone inscription, .. .. xxxiv.  
*uddāta*, 'a territorial division,' 290, 292, 299, cxxxv n.  
 Uddharana, *m.*, .. .. 348, 357.  
 Uddyōta, *pk.* by Bhāradvāja, .. .. 602 n.  
 Uddyōtakēśarin, *Sāmavānī k.*, .. .. cxxi n., cxxv.  
 Udhli, *vi.*, .. .. 9.  
 Udra, *s.a.* Orissa, *co.*, .. .. cxxiv.  
*udraṅga*, 'land-tax,' 21 and n., 36, 51, 53, 65, 71, 78,  
 81, 89, 109, 122, 127, 131, 144, 163, 622, cxli.  
 Udumbaragarttā, *s.a.* Umarbār, *t.d.*, .. 17, 18,  
 xxxii n.  
 Ugra, *caste*, .. ..  
 Ujjayani, *s.a.* Ujjain, *m.*, 39, 40, 42, xlv, xlvii, lvi,  
 cxix.  
 Ujjayini-bhujāṅga, *sp.* of—  
 Kalachuri Yuvarājādēva I, .. .. lxxviii.  
 two captains of Gaṅga Mārasimha, .. lxxviii n.

Ullhapadēva, *Kalachuri pr.* 320, 321, 326, 327, 334,  
 389, cvi, cxxix, clxix.  
 Ullabha, *Kalachuri k. of Sarayūpāra*, 384, 393, cix,  
 cxi, cxiii.  
 Ulladana, *s.a.* Udhli, *vi.*, .. .. 8, 9.  
 Ulavā, *s.a.* Ulbā, *vi.*, .. .. 336, 342.  
 Umā, *f.*, .. .. 333, 338.  
 Umar, *Khalif*, .. .. lvi.  
 Umarbār, *vi.*, .. .. 18.  
 Umbhēl, *vi.*, .. .. 133, lxiii.  
*umura-bbāda*, 'forcible breaking of a house,' 158 add.  
 Umvara, *s.a.* Bagumrā, .. .. 117 n.  
*ūnādhika-śrāddha*, .. .. 240 and n.  
*upadlmānīya*, 26, 30, 39, 47, 52, 110, 127, 132, 138,  
 147, 166, 187, 312, 347,  
 484 add., 534.  
*upakṛipta*, *tax*, .. .. 21 n., cxli.  
 Uparika, *off.*, 36 and n., 603, 604, 616, xxxvii and  
 n., cxl, cxli.  
*uparikara*, 'additional tax', 21 and n., 36, 51, 53, 65,  
 71, 78, 81, 89, 95, 102, 109, 122, 127, 144, 612, cxli.  
*Upādhyāya*, *sp.* of a Br., .. 254, 262, 403, 408.  
*upānikā*, 'a Buddhist lay-devotee,' .. .. 3, 277.  
*upēkūbā*, 'indifference,' one of the *bhāvanā*, 308 n., clx.  
 Upēndragupta, *k. of Khandesh*, .. .. xxxv.  
 Upēndrapura, *t.d.*, .. .. 208, cli, clii.  
 Urvaśi, *wife of Purūravas*, 296, 303, 327, 376,  
 381, 392, 646.  
 Uśinara, *legendary k.*, .. .. 376, 381, cxli n.  
 Utkala, *s.a.* Orissa, *co.*, 402, 408, xc, c and n., cv,  
 cxvii, cxx, cxxi, cxxv, cxxvi.  
 Utpala, *s.a.* Vākpati-Muñja, *Paramāra k.*, lxxxviii.  
*utsāha-lakṣi*, 'personal energy', .. 42 n., 266.  
 Uttarāpatha, *North India*, 128, 131, 133, 136 and  
 n., 138, 143, lxi.  
*Uttararāmcharita*, *Sanskrit play by Bhavabhūti*  
 43 n., 63, n., 314.  
 Uttaratērambigriha, *vi.*, .. .. clii n., clv.  
 Uvarivadra, *s.a.* Umarwārā, *vi.*, .. 618, 620, 622.

## V

v, rectangular, .. .. 160.  
 v, roundish, .. .. 606.  
 v, triangular, .. .. 10, 38, 606.  
 v, having the same shape as *dh*, .. .. 123.  
 v, subscript, .. .. 166, 603.  
 v, used for *b*, 179, 187, 196, 199, 205, 223, 234, 237,  
 253, 264, 276, 279, 283, 290, 303, 312, 321, 323,  
 325, 332, 340, 343, 347, 339, 370, 376, 383, 398,  
 402, 410, 424, 443, 458, 464, 474, 484, 502, 512,  
 519, 528, 534, 544, 550, 558, 563, 569, 576, 583,  
 593, 596, 623, 627, 637, 653.  
 v, reduplication of consonants before, .. 303.  
 v, reduplicated after *anuvāra*, .. .. 30.  
 Vāchaspati, *min.*, .. 196, lxxxvii, lxxxvi add.  
 Vachchhōma, *s.a.* Vatsagulma, *m.*, .. clxxiv.



- Vachchhomī, *s.a.* Vātsagulmī, *Prakrit dialect*, clxxiv.  
 Vāchchhūka, *tribe*, .. 296, 299, 300 and n., 636.  
 Vāda, *Br. donee*, .. .. 71.  
 Vāda, *Br. donee*, .. .. 172.  
 vāda, *tax*, .. .. 331, 652.  
 Vāda stone inscription, .. .. xliii n.  
 Vadada, *s.a.* Baludā, *vi.*, .. 535, 536, 542.  
 Vadadā, *s.a.* Badrā, *vi.*, 627, 628, 631, clxii, clxiii.  
 Vādahara, *s.a.* Vōḍā, *co.*, 451, 452, 456, cxxxv n.  
 Vāḍnagar, *tn.*, .. .. 53, xlix.  
 Vāḍnagar *prasthā* of Kumārapāla, .. xcv n.  
 Vāḍnēr, *vi.*, .. 40 n., 47, 48, cxxxv.  
 Vāḍnēr plates of Buddhārāja, .. 40 n., 47, 52 and n., xlix, 1, liv n.  
 Vāḍōha or Avāḍōha, *vi.*, .. 333, 339.  
 Vāḍyavā, *vi.*, .. 321, 322.  
 Vāghadēva, *fen. of the Chandēllas*, .. cviii.  
 Vāghlī, *vi.*, .. 7, xxxv.  
 Vāghu, *chief min.*, .. 600, 601.  
 vāḡūlikā, 'seller of betel-leaves', 195 and n., clxx n.  
 vaba, *water-channel*, .. 321.  
 Vāhaḍa, *off.*, .. 370 and n., 375.  
 Vāhaḍavarman, *ch.*, .. 370 n.  
 Vāhali, *ch.*, .. 383, 393, cxiii.  
 Vāhara, *s.a.* Vāharēndra, *Kalachuri k. of Ratanpur*, 554-558, 562-564, 567, cxxx, cxxxi, cxxxi and n.; removal of his capital to the fort of Kōsaṅga, cxxxi; his attack on the Pāṭhāns, .. cxxxi.  
 Vāhmaṭa, *Br. donee*, .. 396.  
 vāḡyālī, *outskirt of a tn.*, .. 456 n.  
 Vaidārbhī *riti*, *style of composition*, .. clxxiii.  
 Vaidisa, *s.a.* Bēsagar, *vi.*, .. 49.  
 Vaidya, *Br.*, .. 12.  
 Vaidya C.V., .. xcviii n.  
 Vajjala, *m.*, .. 564, 567.  
 Vajjayantī, *Sanskrit lexicon by Yādava*, .. 27.  
 Vaipā, *off.*, .. 598.  
 Vairāgara, *s.a.* Vairāgarh, *tn.*, 410, 411, 416, 465, cxiii, cxiv, clxxviii.  
 Vairāgarh, *vi.*, .. 411.  
 Vairāgyamaṭha, *body place*, .. 588, 594.  
 Vairāja, *Gubila k.*, .. 313.  
 Vairasimha, *Gubildī k.*, .. 313, 319, 645.  
 Vaisēshika system of philosophy, .. 308 n.  
 Vaisāvaraṇa, *Magha k.*, .. ix, x.  
 Vaidvādva, 'offerings to gods', 33, 37, 40, 44, 48, 51, 52, 56, 58, 66, 72, 78, 83, 89, 91, 96, 118, 122, 131, 144 *add.*, 165, 172, 617, cxlvii n.  
 Vaisya lineage, .. 431, 434, cxxvi, cxxviii.  
 Vājapēya, *Vedic sacrifice*, .. cxlvi.  
 Vajjaḍa or Vajraṭa, *k. defeated by Dharaśraya-Jayasimha*, 128, 131, liv, lx, and n., lxi, lxii.  
 Vajjūka, *ch.*, .. 410, 415, cxix and n., cxx, cxli, cxliii.  
 Vajrabhāṭa, *fen.*, .. lxi.  
 Vajrāṅkusa, *demon*, character in the *Navasā-basāṅkacarita*, .. cxviii, cxix and n., cxx.  
 Vajrapāṇi, *s.a.* Indra, .. 30, 32 and n.  
 Vajravatman, *Varman k.*, .. 265, xciii.  
 Vajrāyudha, *k. of Kanauj*, .. lx n.  
 Vājūka, *m.*, .. 360, 363.  
 Vajuvatman, *s.a.* Vajjūka, *ch.*, 403, 408, cxix, cxxii.  
 Vākātaka, *dy.*, 2 n., 8 n., 10, ix, xxxvi, xxxvii, xl, xliii, xlv, xlvii and n., cxlvi, clxxiv n.; its original home, .. xxxvii n.  
 Vākātaka grants, .. 19, 43 n., 611, 612, 614.  
 Vakkadōllaka, *vi.*, .. 226, 233.  
 Vākpati, *s.a.* Muḡja, *Paramāra k.*, 196, lxxxvii, lxxxviii.  
 Vākypadiya, *Sanskrit wk. by Bhartrihari*, xl and n.  
 Valabhī, *ca. of the Maitrakas*, 83, 87, 618, iii, lii, liv-lvi.  
 Valabhī grant of Dharaśēna II, .. 98.  
 Valabhī grants, .. 39 and n.  
 Valabhī Sēnāpatī, .. i.  
 vala-yasbī, 'a boundary pillar', .. 607.  
 Vālū, *m.*, .. 484, 490.  
 Valkha, *ca.*, 1, 6, 7 and n., 8-10, 12, xxxv and n., xxxvi.  
 Valisā, *s.a.* Wanēsa, *vi.*, .. 118.  
 Vallabha, *ep. of Buddhavarman*, .. 171.  
 Vallabha or Vallabharāja, *tit. of the Imperial Rāshtrakūṭas*, .. lxxii, lxxiii.  
 Vallabha-narēndra, *Chālukya Emperor of Bādāmi*, 139, 145.  
 Vallabharāja, *ep. of Rāshtrakūṭa Krishna II*, 238, 246, lxxii.  
 Vallabharāja, *fen. of the Kalachuris of Ratanpur*, 430, 431, 435, 437, 438, 441, 442, 446, 447, 448 n., 449, 496, 500, 501, cxxvi-cxxviii, clxxiii.  
 Vallabhasāgara, *tank*, .. 436, 438, 442.  
 Valhara, *m.*, .. 348, 358.  
 Vallāṇa, *post*, .. cii, clxxvi.  
 Vallēśvara, *potentate*, .. 188, 194.  
 Vallisikā, *s.a.* Valsā, *vi.*, .. 40, 43.  
 Valmika-tallavāṭaka, *s.a.* Talwāḍ Khurd, 5, 7.  
 Vālmiki, *Sanskrit poet*, .. clxxiii, clxxvi.  
 Valsā, *vi.*, .. 40.  
 Vāltā, *f.*, .. 386.  
 Vāmadēva *s.a.* Vāmarājadēva, *founder of the Kalachuri dy. of Tripurī*, 238, 249, 262, 276, 278, 284, 299, 305, 321, 322, 330, 340, 343, 359, 362, 365, 367, 370, 373, 652, lxvii n., lxviii and n., clvii n.  
 Vāmadēva-pād-āṇḍhyāta, 'meditating on the feet of Vāmadēva', *ep. of the Kalachuris of Tripurī*, 244, 258, 277, 283, 294, 305, 322, 328, 342, 361, 366, 371, lxviii and n.  
 Vāmana, *Br.*, .. 239, 249.  
 Vāmana, *copper-smith*, .. 458, 462.  
 Vāmarāja, *s.a.* Vāmadēva, *Kalachuri k. of Tripurī*, 174 and n., lxviii, lxx, lxxi, cx, cxii, cl; founder of the northern Kalachuri power, lxviii; his date, lxviii; established



- himself at Kālanjara, lxviii; extent of his kingdom, lxx; assumed imperial titles, lxx; made Tripurī his capital, .. .. lxx.
- Vāmarāsi, *Rājaguru* of Pāla Mahīpāla, .. 332 n.
- Vāmasambhu, *Saiva ascetic*, .. .. civii and n.
- Vāmasiva, *Saiva ascetic*, .. .. 352 n.
- Vamataksha, *Kushāṇa k.*, .. .. xxiii n.
- Vaṇśapāla, *Guhila k.*, .. .. 313 n.
- Vaṇārī, *s.a.* Banāri, *vi.*, .. .. 321, 327.
- Vanavāsi, *s.a.* Banavāsi, .. 139, 144, 226 n., clxv.
- Vandyaga, *s.a.* Baddiga-Amōghavarsha III, lxxxiii n.
- Vaṅga, *s.a.* East Bengal, *co.*, 265 n., 313, 314, 319, 402, 407, lxxvi, xciii, ci.
- Vaṅgāla or Baṅgāla, *co.*, .. .. 253, 260, 269.
- Vaṇīpātaka, *s.a.* Bāonpār, .. 385, 396, cxxxvi.
- Vaṇī-Diṇḍōri plates of Gōvinda III, .. 48.
- Vāṇijaka, 'a merchant,' .. .. 7.
- vaṇik-kōṭṭa*, 'traders' fortress,' .. .. 397 n.
- Vaṇīk-nagara, 'a town of merchants,' 152, cxxxv n., clxviii.
- Vaṅka *s.a.* Śiva, .. .. cxix n.
- Vāṅkaḍ, *vi.*, .. .. 604, xxxvii.
- Vāṅkaṇaka, *follower of Vaṅkaṇa*, .. 52 and n.
- Vaṅkikā, *s.a.* Vāṅkaḍ, *t.d.*, .. 603, 604, xxxvii.
- Vaṅko-Tummāṇa, *s.a.* Tūmān, *co.*, .. 422.
- Vaṅku, *sage*, .. .. cxviii, cxix.
- Vappasvāmin, *Br. donee*, .. .. 172.
- Vappulla, or Vappullaka, *gen. of Kalachuri Karṇa*, 279 and n., 280, 283, xcvi, cxliii, clxi.
- Vārāḍapallikā, *s.a.* Bārḍōli, *vi.*, .. .. 118.
- Varāhamihira, *Sanskrit au.*, .. .. xiv, lxx.
- Varāhapurāṇa*, *Sanskrit wk.*, .. .. 619 n.
- Vārāṇasī, *s.a.* Banaras, *ci.*, .. 84 n., 225, 232, 588, 590, 594, lxxxvi.
- Vārasi, *vi.*, .. .. 40 n.
- Varēlāpura, *s.a.* Bareilā, *tn.*, .. 505, 510, clxii.
- Vārēndrī Brāhmaṇas, .. .. 268.
- Varman, *dy.*, .. .. xciii, xcvi.
- varsha*, 'a year,' .. 6 and n., 8, 11, 14, 15.
- vārttikas* on Pāṇini's *sūtras*, 48, 132, 138, xxxii n.
- Varuṇasarmaka grant of Chāmundaṛāja, clvi n.
- Vasahā, *s.a.* Basahā, *vi.*, .. 403, 404, 408.
- Vasantagaḍh inscription of Varmalāta, .. lxi.
- Vasantapāla, *off.*, .. .. xci.
- Vāsāpaka*, *off.*, .. .. 173 and n., cxliv.
- vasati-danḍa*, 'tax for the lodging of touring royal officers', .. .. 156 n.
- Vāsava, *off.*, .. 111, 116, 118 and n., 122.
- Vāsāvaka*, *s.a.* *Vāsāpaka*, *off.*, .. 143, 144, cxliv.
- Vāstavya, *family*, 348, 357, 358, 412, 417, 475, 478, 479, 483, 484, 513, 518, 529, 533, 576, 579, clxviii.
- Vāstuśiva, *Saiva ascetic*, .. 332 and n., 337, civi.
- Vāsudēva, *Kushāṇa k.*, .. .. viii, xxv.
- Vāsudēva, *m.*, .. .. 199, 204.
- Vāsudēva, *military off.*, .. .. 452, 456.
- Vāsudēva, *Br.*, .. .. 466, 473.
- Vāsudēv-ōddēśa, *t.d.*, .. .. 290, 292, 299.
- Vātā, *princess*, .. .. 382.
- Vatagartikā, *s.a.* Barhaṭi, *vi.*, .. .. 188, 194.
- Vaṭanagara, *s.a.* Vādner, *t.d.*, 40 n., 48, 51, cxxxiv, cxxxv and n.
- vāta-pratyāya*, 'octroi duty,' 35, 86, 89 n., 94, 100, 107, 120, 163.
- Vaṭasārman, *Br. donee*, .. .. 66.
- Vatra, *Br. donee*, .. .. 66, 72.
- Vatra, *Br. donee*, .. .. 172.
- Vatrasārman, *Br. donee*, .. .. 172.
- Vatsa, *Br. donee*, .. .. 617.
- Vats, *M.S.*, .. .. 90 n., 146 n.
- Vatsagulma, *s.a.* Bāsim, *ca.*, .. cxxxiv and n.
- Vatsarāja, *min.*, .. .. xcvi.
- Vatsarāja, *scribe*, .. .. 351, 646, 652.
- Vatsarāja, *scribe*, 458 n., 475, 478, 479, 483, 492, 495, 529, 533.
- Vatsarāja, *ch. of Karkarāḍi*, 340, 341, 344, 360, 363.
- Vātsyāyana, *Sanskrit au.*, .. .. xxxiv n.
- Vātyali, *off.*, .. .. 44.
- Vāvō, *f.*, .. .. 586.
- Vayirāgara, *s.a.* Vairāgarh, *tn.*, .. 411.
- Vāyupurāṇa*, *Sanskrit wk.*, 85 n., xxiv n., xxvi, xxxi.
- Vāyuśarman, *Br. donee*, .. .. 66.
- Vēdānta, *philosophical system*, 348, 358, 459, 462, clxvi.
- Vēdas—
- Atharva, .. .. 58, 66, 68, clxv, clxvi.
- Rīg (or Bahvrich), 35, 37, 58, 66, 290, 299, 396, 619, 622, clxv.
- Sāma (Chhandōga or Chhandōgya), 35, 36, 58, 62, 66, 91, 96, 268, 396, 398, 401, 420, 423, 612, 617, 646, 652, clxv, clxvi.
- Yajur (or Adhvaryu), 35, 37, 124, 127, 133, 137, 396, 600, 601, 612.
- Yajur, White (Vājasaneyā), 19, 45, 46, 48, 51, 52, 56, 58, 66, 76, 78, 79, 81, 83, 89, 103, 109, 111, 116, 118, 122, 128, 131, 161, 165, 172, 254, 262, 300, 396, 475, 478, 617, 636, clxv.
- Vēdavati, *vi.*, .. .. lxxx.
- Vēllaprabhāṭikā, *l.*, .. .. 311.
- Vēṅgi, *co.*, .. .. lxxi, cxxxiv.
- Vēṇī, *s.a.* Trivēṇī, *vi.*, .. 238, 240, 249.
- Vēṇī, *s.a.* Waingāṅgā, *vi.*, .. 240, xxxii.
- Vēṇīsambarā*, *Sanskrit play* by Bhaṭṭa-Nārāyaṇa, 219 n.
- Venkataramanayya, .. .. lx n.
- Venkataramayya, .. .. 196 add., lxxxvii add.
- Venkayya, *vi.*, .. .. cxvi.
- Vēṇvā, *s.a.* Binā, *vi.*, .. 606 n., 611 n.
- Vēsāla *s.a.* Vaiśālī, modern Basarh, *vi.*, 239, 240, 249.
- vēṭiya*, 'situated in', .. .. 604 n.
- Vētrika*, 'chamberlain', *off.*, .. .. 398.
- Viḍā, *vi.*, .. .. 206, 220, lxxxvii add.
- Viḍa-12 .. .. lxxxvii add.



- Vidarbha, *co.*, .. .. . xxiii, xxxii, clxiv.  
*Vidvatsālabbhañjikā*, Sanskrit play by Rāja-  
 śekhara, 206, 208, 226, 314, lxxviii and *n.*, lxxix,  
 lxxx, lxxxi and *n.*, lxxxiii, lxxxiv, clxxv.  
 Viddhēraka, *vi.*, .. .. . 91, 92, 95.  
 Vidisā, *s.a.* Bēsnagar, *ci.*, 48, 51, 196, xxxviii, xlv,  
 xlix, liv *n.*  
 vidyā, 'right knowledge', .. .. . clix.  
 Vidyā, *g.* of Kalachuri Śaṅkaragaṇa III  
 of Sarayūpāra, .. .. . 384, 394, cx, cxi, cxiii.  
 Vidyabhushan, S. C., .. .. . clxi.  
 Vidyādēva, Rājaguru of Kalachuri Vijaya-  
 sīnha, .. .. . 646, 652, cviii *n.*  
 Vidyādharma, demigod, .. 50, 32 and *n.*, cxix, cxx.  
 Vidyādharma, Chandēlla *k.*, .. lxxxix and *n.*, xcv.  
 Vidyādharma, scribe, .. .. . 343, 344.  
 Vidyādharma, off., .. .. . 348, 357.  
 Vidyādharāmalla, hero of the *Vidvatsālabbhañ-*  
*jikā*, .. .. . lxxix.  
 Vidyāpati, Sanskrit poet, .. cii and *n.*, clxxvi.  
 Vīrabhāpāla I, Pāla *k.*, .. .. . lxxv.  
 Vīrabhāpāla III, Pāla *k.*, .. .. . xcv and *n.*  
 Vīrabhāpālīya-dramma, coin, .. .. . 223 *n.*  
 Vīrabharāja, *m.*, .. .. . 279.  
 Vīrabharāja, *min.*, 401, 409, 410, 417, cxxiii and *n.*,  
 cxxv.  
 Vīrabhatnūgiya-dramma, coin, .. clxxxix *n.*  
 vibhāra, 'Buddhist monastery'— .. cxlix, clxiii, clxiv.  
 on Trirāśmī hill, .. .. . 2, 4.  
 on Krishnagiri, .. .. . 30-32.  
 at Sārṇāth, .. .. . 276, 278.  
 Vihārā, *co.*, .. .. . 452, 456, cxxii.  
 Vijāmbā, *g.* of Rāshtrakūṭa Indra III, lxxvii, lxxxi *n.*  
 Vijāpur, *m.*, .. .. . 167.  
 Vijaya, Śālavāhana *k.*, .. .. . xxiv and *n.*  
 Vijayā, *f.*, .. .. . 4 *n.*  
 Vijayadēva, *s.a.* Vijayasīnha, Kalachuri *k.*  
 of Tripurī, .. .. . 347, 354, 359, 362.  
 Vijayāditya, Early Chālukya *k.* of Bādāmi,  
 lx, lxi and *n.*, lxvii.  
 Vijayāditya II, Chālukya *k.* of Vēṅgī, .. xlv.  
 Vijayāditya III, Chālukya *k.* of Vēṅgī, lxxii, lxxiii.  
 Vijayāditya VII, Chālukya *k.* of Vēṅgī, .. 291.  
 Vijayāditya-Prabhumēra, Bāṇa *k.*, 418, lxxvii *n.*,  
 cxvi.  
 Vijayanikā, *f.*, .. .. . 4 *n.*  
 Vijayapāla, Pratībāra *k.*, .. .. . lxxxvi *add.*  
 Vijayapāla, Chandēlla *k.*, .. .. . xci, xcv.  
 Vijayapura, *s.a.* Vijāpur, *ca.*, .. 166, 171.  
 Vijayarāja, Chālukya *k.* (?), 57 *n.*, 166, 171, lxiii *n.*  
 Vijayarāja, *k.*, .. .. . 397 *n.*  
 Vijayarāja-jañka, coin, .. .. . 397 and *n.*, 399.  
 Vijayaśakti, Sēndraka *cb.*, .. .. . lvii *n.*  
 Vijayasēna, Western Kshatrapa, .. .. . clxxviii.  
 Vijayasīnha, Gubilēt *k.*, .. 313, 319, 643, cv.  
 Vijayasīnha, Kalachuri *k.* of Tripurī, 347, 348,  
 351, 359, 364, 365, 645, 651, 652, 654, 658,  
 i *n.*, xxviii, cvii-cviii, cxxxix; revolt of his feu-  
 datory Salakshana and his subjugation by  
 Malayasīnha, cvii; his defeat by Yādava  
 Sīnha, cviii; occupation of his kingdom  
 by Chandēlla Trailōkyavarman, .. cvii.  
 Vijhūka, *au.*, .. .. . 279, 284.  
 Vijjala or Bijjala, bill near Baijalpur, 496, 501.  
 Vijjalarāṇaka, *m.*, .. .. . 279, 284.  
 Vikannadēva, Kalachuri *pr.*, 520, 521, 526, 527.  
 Vikarnapura, *s.a.* Kōtgaḍh, 431, 496, 501, 503 *n.*,  
 clxiii, clxxii.  
 Vikatānaka, *s.a.* Viṭṇērā, *vi.*, .. .. . 10, 11.  
 Vikrama, *pr.*, .. .. . 347, 348, 356, cvii.  
 Vikrama or Vikramarāja, *m.*, 399, 401, 403, 409.  
 Vikramāditya, legendary *k.*, .. .. . 349 and *n.*  
 Vikramāditya I, Early Chālukya *k.*, 124, 126, 133,  
 136, 147, 148, 168, xlv, lvii, lx, lxvi *n.*, cxxxvi.  
 Vikramāditya I, Bāṇa *k.*, .. 418, lxxvii, cxv-cxvii.  
 Vikramāditya II, Early Chālukya *k.*, 139, lxv.  
 Vikramāditya IV, Later Chālukya *k.*, .. lxxxvi.  
 Vikramāditya V, Later Chālukya *k.*, lxxxviii.  
 Vikramāditya VI, Later Chālukya *k.*, xcvi-xcviii,  
 xcix *n.*, ci *add.*, civ *n.*  
 Vikramāditya, *ep.* of Sēndraka Jayaśakti, .. 111.  
 Vikramāditya, *tit.* of Kalachuri Gāṅgēyadēva,  
 290, 297, xcii.  
 Vikramādityavallabha, Early Chālukya *k.*  
 Vikramāditya I, .. .. . 152, 155.  
 Vikramānkaḥcharita, Sanskrit kāvya by Bilhaṇa, iii.  
 Vikramānkaḥcharita, *s.a.* above, xciv, xcv, clxxvi.  
 Vikramārjunavijaya, Kanarese kāvya by Pampa,  
 lxxxii.  
 Vilāsatuṅga, Nala *k.*, .. .. . cxv.  
 Vimalasīva, Śaiva ascetic, Rājaguru of Kalachuri  
 Jayasīnha, 326, 339, 352, 353, 337, 339, 365,  
 367, 370, 373, cvi, cvii, cviii and *n.*, clvi-clviii.  
 Vimānapura, *m.*, .. .. . 207, 224.  
 vimśāpaka, coin, 195 *n.*, 223 *n.*, clxxxiii, clxxxix and *n.*  
 Vināśana, holy place, .. .. . xxxi.  
 Vinayāditya, Early Chālukya *k.*, 133, 135, xlv,  
 1, lvii, lx, lxi, lxvii.  
 Vinayāditya, *ep.* of Gujarat Chālukya  
 Maṅgalarasa, .. .. . lxiii.  
 Vināyakapāla, Pratībāra *k.*, .. .. . lxxiv and *n.*  
 Vindhyaśakti, Vākāśaka *k.*, .. .. . ix, xxxvii.  
 Vinitapura, *ca.* of the Sōmavarṇśis, .. cxvi.  
 Vinīyukta, off., .. .. . 603, 604 and *n.*  
 Vinīyuktaka, off., .. .. . 21, 141, 144, cxli.  
 Vira, *engr.*, .. .. . 564, 568.  
 Vīracharita, *s.a.* Mahāvīracharita, Sanskrit  
 play by Bhavabhūti, .. .. . clxxiii *n.*  
 Viradāman, Western Kshatrapa, .. .. . iv, v.  
 virakkaḥ, *s.a.* viragaḥ, 'memorial stone', .. 608 *n.*  
 Virapāla, *k.* of Kuntala, character in the *Vi-*  
*ddvatsālabbhañjikā*, lxxxix, lxxx, lxxxi and *n.*, lxxxii *n.*



Virarājendra-Rājākṣarivarman, *Chōla k.*, xciv.  
 Virasimha, *Gubila k.*, .. .. 313 n.  
 Virasri, *q. of Jātavarman*, .. .. xciii.  
 Viravarman, *Chundella k.*, .. .. ciii.  
 Virūparāja, *Nala k.*, .. .. cxv.  
 Viśākha, *Br. donee*, .. .. 66, 71.  
 Viśākha, *Br. donee*, .. .. 172.  
 visarga, elision of, 48, 132, 138, 147, 233, 347, 450.  
 visarga, used for *th*, .. .. 464.  
 viśvīmā or viśvīma, *tax*, .. .. 331 and n., 652.  
 viśbaya, 'a country', .. .. 20, 30, 32, 617, cxxxiv.  
 viśbaya, 'a district', 23, 25, 33, 34, 36, 40, 43 and n.,  
 51-53, 55, 58, 65, 67, 71, 76, 78, 81, 91, 95, 109,  
 122, 124, 127, 128, 131, 133, 136, 139, 144, 153,  
 166, 172, 333, 339, 396, 420, liv, cxxxiv, cxxxv  
 and n., clxx n.  
 Viśvayapati, 'head of a viśbaya' 35, 41, 50, 54, 61, 70,  
 77, 80, 86, 93, 99, 106, 120, 130, 134, 141,  
 158, 169.  
 Viśvayādāmika, 'Collector of revenue,' *off.*, 395 and n.,  
 cxli and n.  
 Viśvnu, *Br. donee*, .. .. 443, 446.  
 Viśvnu, *min. of Gaṅga Anāṅgabhimā*, .. cxxx.  
 Viśvudāsa, *m.*, .. .. 570, 575.  
 Viśvudattā, *Saka f.*, .. .. 2, 4.  
 Viśvupurāṇa, *Sanskrit wk.*, .. xxiii, xl, clxvii n.  
 Viśvurāja, *s.a. Viśvupvardhana III, k.*, cxvi.  
 Viśvusaṛman, *scribe*, .. .. 597, 599.  
 Viśvusaṛman, *off.*, .. .. 601.  
 Viśvushēga, *scribe*, .. .. 34, 57.  
 Viśvupardhana III, *Eastern Chālukya k.*, cxvi.  
 Viśvupardhana IV, *Eastern Chālukya k.*, xlv.  
 viśbjī, 'forced labour', 24, 27, 41, 43 n., 50, 54, 61,  
 70, 77, 80, 86, 94, 100, 107, 120, 135, 151, 621,  
 clxxii.  
 viśhva, *vernal equinox*, .. .. 128, 131.  
 viśvā, *coin*, .. .. clxxxix n.  
 Viśvakarman, *architect of gods*, 252, 309, 555, 557.  
 Viśvāṅkuśa, *son of Vajrāṅkuśa, a character*  
 in the *Navasāhasāṅkacarita*, .. .. cxix.  
 Viśvapraṇāsa, *Sanskrit lexicon*, .. .. xi n.  
 Viśvarūpa, *com. of the Yājñavalkya-smṛiti*, 614 n.  
 Viśvarūpa, *Br. donee*, .. .. 239, 249.  
 Viśvarūpasēna, *Sēna k.*, .. .. c n.  
 Viśvasēna, *Western Kshatrapa*, .. .. clxxviii.  
 Viśvasimha, *Western Kshatrapa*, .. .. clxxviii.  
 Viśvavarman, *Saka m.*, .. .. 2, 4.  
 Viśvēśvara, *scribe*, .. .. 570, 374.  
 Viśvēśvara-Gōlaki, *agrahāra in Andhra*, .. clvii.  
 Viśvēśvaraśambhu, *Saiva ascetic*, cviii n., clvii, clix.  
 Vitarāga, *ep. of Gurjara Jayabhata I*, 59, 64, 66,  
 72, 73, 75, 76, 78, li.  
 vithi, 'a shop', .. .. 223, clxx.  
 Viṭṇērā, *vi.*, .. .. 11.  
 vittabandha, 'a mortgage', .. .. 370.  
 Vīvarabhūmi, *co.*, .. .. 452, 456, cxxi.

Vōdā, *co.*, .. .. 452.  
 Vōdalā, *s.a. Bōludā, vi.*, .. .. 623, 624, 626.  
 Vogel, J. Ph., .. .. cxii n.  
 Vratakhaṇḍa, *Sanskrit wk. by Hemādri*, .. cxxx.  
 Vṛishnis, *race of*, .. .. xxxi.  
 Vyāghra, *fen. of Vākātaka Prithivishēna II*, xxxvii n.  
 Vyāghragana, *s.a. Vyāghrasēna, Traikūṭaka k.*,  
 clxxx.  
 Vyāghramukha, *Chōpa k.*, .. .. xiv.  
 Vyāghratāja, *k.*, .. .. cxvi n.  
 Vyāghrasēna, *Traikūṭaka k.*, 25, 26, 28, 34, xlii,  
 xlv, cxxxiii, cxxxvii; his capital Aniruddhapuri,  
 xliii; his date, xliii.  
 Vyāsa, *Kalachuri k. of Sarayūpāra*, 384, 395, cx, cxii,  
 cxiv and n.  
 Vyōmaśambhu or Vyōmaśiva, *Saiva ascetic*, cli, cliv.

## W

wedge at the top of letters, 53, 52, 254, 278.  
 Wei-liu, *Chinese wk.*, .. .. viii.  
 Walid I, *Khalif*, .. .. lxiv.  
 Wansa, *vi.*, .. .. 118, lviii, lix.  
 Wema Kadphises, *Kushāna k.*, .. .. viii.  
 Western Kshatrapas, 607, xxv, xxxvii, xxxix, clxxx;  
 symbols on their coins, .. .. xli.  
 West, A. A., .. .. 1.  
 West, E. W., .. .. 1.  
 Western Chālukyas, .. .. xxvii.  
 Wilford, .. .. 236 and n., i n.  
 Wilson, H. H., .. .. 450.  
 word-numerals, .. .. 350.  
 Wright, Nelson, .. .. clxxxiii.

## Y

y, bipartite, .. .. 82.  
 y, tripartite, .. .. 1, 39.  
 y, with a loop in the left limb, .. .. 52, 58.  
 y, without a hook in the left limb, .. 117.  
 y, subscript, .. .. 1, 5, 13.  
 y, reduplication of consonants before, 5, 23, 26,  
 33, 153.  
 y, used for j, 237, 347, 424, 464, 512, 544, 550, 627.  
 Yādava, *Sanskrit lexicographer*, .. .. xlv.  
 Yādavas, *race*, .. .. xxxi.  
 Yādava, *dy.*, .. .. 7.  
 Yadu, *myth. k.*, .. .. 376, 381.  
 Yājñadhara, *Maḥāpurāṇita of Kalachuri Vi-*  
*jayasimha*, .. .. 646, 652.  
 Yājñasri, *Sātavāhana k.*, .. xxiv and n., clxxviii.  
 Yājñavalkya-smṛiti, *Sanskrit wk.*, 614 n., cxliii n.  
 yaksha, *semidivine being*, .. .. 30, 32 and n.  
 Yakshaśarman, *Br. donee*, .. .. 172.  
 Yamunā, *vi.*, .. .. 296, 303, 527, 646, lxi.  
 Yaśa, *Mayor of Ratanpur*, .. .. 403, 409, 410 and  
 n., 415, cxii, cxliii.  
 Yaśa, *fen. of Kalachuri Vāhara*, .. .. 564, 566.



Yaśahkarna, <i>Kalachuri k. of Tripurī</i> , 290, 302, 305, 307, 313, 319, 326, 332, 337, 348, 633, 635, 642, 643, 647, 654, 658, xxviii, lxviii n., xcii, ci-civ, cvi, cxiv, cxxiv, cxxxviii, clvi, clxv; his invasion of Andhra, cii; loss of Kanauj and Banaras, ciii; his defeat by Chandēlla Sallakshavarman, ciii; his titles, civ.	
Yaśahpāla, <i>Pāla k.</i> , .. .. . 281, xci n.	
Yaśahpāla, <i>m.</i> , .. .. . 347, 348, 354.	
yaśbī, 'a memorial pillar', 606, 607 and n., 608, 611 and n., xxxviii.	
Yaśōbhāṣa, <i>min.</i> , a character in the <i>Novasūhas-ākācharita</i> , .. .. . cxviii.	
Yaśōdāman I, <i>Western Kshatrapa</i> , .. .. . vii.	
Yaśōdēva, <i>Br.</i> , .. .. . 403, 408.	
Yaśōdhara, <i>m.</i> , .. .. . 466, 472.	
Yaśōdhara, <i>commentator of Kāmasūtra</i> , .. .. . xxxiv n.	
Yaśōdharman, <i>k. of Central India</i> , .. .. . xlv.	
Yaśōlēkhyā, <i>q. of Kalachuri Śaṅkaragaṇa III</i> of Sarayūpāra, .. .. . 384, 394.	
Yaśōrāja, <i>fen. of the Kalachuris of Ratanpur</i> , 383 n., 395, 396.	
Yaśōvarman, <i>Chandēlla k.</i> , 197, lxix n., lxxv, lxxxiii, lxxxvii n., xc.	
Yaśōvarman, <i>k. of Kanauj</i> , .. .. . 389, lxi.	
yaśbī, <i>s.a. yaśbī</i> , 'a memorial pillar,' .. .. . 607.	
yātrā, 'festival,' .. .. . 147, 153, cxlvii.	
Yaudhēyas, <i>republican tribe</i> , .. .. . viii, xxxiii.	
Yauvanaśrī, <i>q. of Pāla Vighrahapāla</i> , .. .. . xc.	
Yavanas, <i>people</i> , .. .. . clxvii n.	
Yayāti, <i>legendary k.</i> , .. .. . 376, 381.	
Yayāti, <i>s.a. Mahāśivagupta, Sāmavāṇī k.</i> , .. .. . xc.	
Yāyāvara, <i>Brāhmaṇa family</i> , .. .. . clxvii, clxiv and n.	
years, current, of the Kalachuri era,—	
according to the epoch of 247-48 A.C.—	
772, .. .. . 235, xx.	
810, .. .. . 276, xx.	
821, .. .. . 399, xx.	
831, .. .. . 403, xx.	
898, .. .. . 583, xx.	
900, .. .. . 464, xxi.	
965, .. .. . 597, xxi.	
according to the epoch of 248-49 A.C.—	
404, .. .. . 112, xii.	
436, .. .. . 128, xiii.	
year, current, of the Vikrama era—	
1253, .. .. . 360.	
years, cyclic—	
twelve-year cycle of Jupiter—	
Āshāḍha, .. .. . 612-614, 617, xxix.	
sixty-year cycle of Jupiter—	
Īśvara, .. .. . 599, 600, 602, xix, xxix.	
Khara, .. .. . 464, 275, xv, xxix.	

Plava, .. .. .	376, 379.
Sarvajit, .. .. .	370 and n., 374.
Siddhārtha, .. .. .	xlvi.
Vikrama, .. .. .	364, 368.

years, expired, of the Kalachuri era—

    according to the epoch of 247-48 A.C.—

793, .. .. .	239, 240, xiv.
799, .. .. .	254, xiv.
800, .. .. .	264, xv.
812, .. .. .	280, xv.
866, .. .. .	411, xv.
878, .. .. .	420, xv.
880, .. .. .	424, 425, xv.
885, .. .. .	623, xv, xvi.
890, .. .. .	443, xvi.
896, .. .. .	459, xvi.
897, .. .. .	627, xvi.
900, .. .. .	475, xvii.
902, .. .. .	306, xvii.
905, .. .. .	492, xvii.
907, .. .. .	313, 314, xvii.
909, .. .. .	321, xvii.
918, .. .. .	326, xvii.
926, .. .. .	341, xviii.
928, .. .. .	345, xviii.
934, .. .. .	595, xviii.
944, .. .. .	349, xviii.
958, .. .. .	368, xix.
965, .. .. .	371, xix.
965, .. .. .	345, xix.
966, .. .. .	600, xix.
969, .. .. .	550, xix.

    according to the epoch of 248-49 A.C.—

456, .. .. .	84, xi.
460, .. .. .	91, 92, xii.
486, .. .. .	98, xii.

    according to the epoch of 250-51 A.C.—

512, .. .. .	613, 614, xi, xix.
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years, expired, of the Śaka era—

1322 (? 1323), .. .. .	370.
1334 (? 1336), .. .. .	376.

years, expired, of the Vikrama era—

1087, .. .. .	384.
1134, .. .. .	384.
1135, .. .. .	384.
1216, .. .. .	323.
1458, .. .. .	370.
1470 (? 1471), .. .. .	376.
1570, .. .. .	364.

years, regnal,

    of Kalachuri Karna,

7, .. .. .	254, 262.
9, .. .. .	280, 284, xcvi n.



of Śaka Śrīdhavarman,			
13, .. .. .	14, 16, xxxviii.		
27, .. .. .	606, 610, xxxviii.		
years of eras—			
Chēdi—			
831, .. .. .	403, 409, xx, xxii n.		
902, .. .. .	306, 309, ii, xvii, xxii n.		
919, .. .. .	319, 327, xxii n.		
933, .. .. .	334, 343, xxii n.		
Kalachuri—			
9, .. .. .	2, 4, xxvi.		
67, .. .. .	5, 8, xxxv.		
102, .. .. .	15, 16, x, xxxviii.		
107, .. .. .	8, 10, xxxv.		
117, .. .. .	11, 12, x, xxxv.		
167, .. .. .	17-19, x, xxxix.		
207, .. .. .	23, 25, xlii.		
241, .. .. .	26, 29, xlii, xliii.		
245, .. .. .	30, 32, i, vii, xliii, xlv.		
292, .. .. .	34, 37 <i>add.</i> , xlv.		
322, .. .. .	612, 613, 617, xi, xlvii.		
346 (?), .. .. .	161, 165.		
347, .. .. .	40, 44, xlv, xlvii, xlix.		
360, .. .. .	48, 51, 53, xlix.		
361, .. .. .	52, 53, 56, xlix, li.		
380, .. .. .	59, 66, lii, li, lii, clxv.		
385, .. .. .	57 n., 67, 72, lii, lii.		
391, .. .. .	73, 75 <i>add.</i> , lii.		
392, .. .. .	76, 78, 79, 81, li, liii, lxii.		
394 (?), .. .. .	167, 173.		
404, .. .. .	111, 116, xii, lviii.		
406, .. .. .	118, 122, lviii.		
421, .. .. .	124, 127, iii, iv, lix and n., lxiii, lxvi.		
427, .. .. .	619, 622, liv.		
436, .. .. .	128, 131, xiii, lx, lxi.		
443, .. .. .	133, 137, iii, lxiii.		
456, .. .. .	83, 84, 89, iii, iv, xi, lv, lxii.		
460, .. .. .	91, 96, xii, lv.		
461, .. .. .	148, 154, lxvi.		
486, .. .. .	98, 102, 103, 109, iii, xii, lv and n.		
490, .. .. .	139, 145, iii, lix n., lxiii, lxiv.		
529 (? 836), .. .. .	300, 636.		
593, .. .. .	179, 182, lxxi, lxxii.		
724, .. .. .	199 and n., 204, 227, cliii.		
772, .. .. .	234, 235, xx.		
789, .. .. .	632, 633, xci.		
793, .. .. .	239, 250, 254, ii, xiv, xcii.		
800, .. .. .	264, 275, xv, xciii, clxi.		
810, .. .. .	276, 278, vi, xx, ci.		
812, .. .. .	280, 284, xv, xcvi and n.		
821, .. .. .	398, 401, xx, cxxii.		
823, (? 827), .. .. .	290, 291, 299, c n., civ.		
831, .. .. .	403, 409, xx, xxii n., cxxiii.		
836, .. .. .	302, ciii.		
840, .. .. .	380, 382.		

849, .. .. .	385 n.		
866, .. .. .	411, 417, xv, ciii.		
878, .. .. .	420, 423, xv, cxxv.		
880, .. .. .	424, 429, xv.		
885, .. .. .	623, 626, xv, xxii n., cxxvii.		
890, .. .. .	443, 446, xvi, cxxvii.		
893, .. .. .	447, 449, xxii n.		
896, .. .. .	451, 457, 458, 462, ii, xvi, xxii n.		
897, .. .. .	627, 631, xvi.		
898, .. .. .	383, 384, ii, vi, xx, xxii n.		
900, .. .. .	464, 473, 473, 478, 479, 483, 485 n., 491, xvii, xxi, xxix, cxxvii.		
902, .. .. .	306, 309, 484, xvii, xxii n., civ, cv.		
903, .. .. .	492, 495, xvii.		
907, .. .. .	313, 321, i, ii, xvii, civ, cv.		
909, .. .. .	321, 322, ii, xvii, cv.		
910, .. .. .	496, 501, 585, 586, xxii n.		
915, .. .. .	460, 502, 511, cxxviii, cxxix.		
918, .. .. .	326, 330, 332, 521, xvii, cvi.		
919, .. .. .	460, 485, 502, 503 n., 512, 518, 529, 530, 533, 534, xxii n., cvi, cxxvi, cxxix.		
922, .. .. .	587.		
926, .. .. .	332, 339, 341, 344, xviii, cvi, clviii.		
928, .. .. .	332, 345, 346, i, ii, xviii, xxi n., cvii.		
932, .. .. .	646, 652, i and n.		
933, .. .. .	503 n., 534, 543, xxii n., cxxx.		
934, .. .. .	585 and n., 595, 596, xviii.		
944, .. .. .	349, 358, xviii, cvii.		
958, .. .. .	368, 369, xix, clxxxiii.		
96 x, .. .. .	366, 367, cvii.		
963, .. .. .	371, 373, xix, cvii, clvi.		
965, .. .. .	485, 545, 549, 597, 599, vi, xix, xxi, cxxx.		
966, .. .. .	600, 602, vi, xix.		
969, .. .. .	550, 554, xix, cxxx.		
1000 (? 900), .. .. .	479, 483.		
Śaka—			
1322 (? 1323), .. .. .	570, 574, xxii n.		
1334 (? 1336), .. .. .	576, 579.		
Vikrama—			
1087, .. .. .	384, 395.		
1134, .. .. .	384, 396.		
1135, .. .. .	384, 397.		
1207, .. .. .	485, 490, 513, cv, cxxvi.		
1216, .. .. .	323, 324, cv.		
1255, .. .. .	360, 363, cvii.		
1458, .. .. .	570, 574, cxxxii.		
1470 (? 1471), .. .. .	576, 579, cxxxii.		
1552, .. .. .	555, 557, 559, cxxxii.		
1570, .. .. .	559, 564, 568, cxxxii.		
Yellow Mountain, .. .. .	279, 280, 284.		
Yēwur grant of Vikramāditya VI, .. .. .	lxxxvii n.		
Yuan Chwang, <i>Chinese pilgrim</i> , xlix, l, liii, lix, ci, cxv, cxlvi, clxiii.			
Yuddhamalla, <i>ep. of Gujarat Chālukya</i> .. .. .	lxiii.		
Maṅgalarasa, .. .. .			



*yugā*, 'a voucher', .. .. 223 and n., clxx.  
*yugādi*, 'day of the commencement of a yuga,'  
 643 and n., 652, xxx, clxii.  
*Yuvārāja*, 'a crown prince,' 123, 133, lx, lxi, lxiii,  
 lxxxiii, cxxiv, cxxxviii.  
*Yuvarājadēva I*, *Kalacūri k. of Tripurī*, 180, 183-  
 187, 191, 199, 202, 206 220, 223, 226,  
 231, 238, 247, lxxiv, lxxvii-lxxxvi, c, cxxxix,  
 cli-clv; his conquests, lxxvii, lxxviii; married  
 Nohalā, lxxviii; her lineage, lxxviii; his  
 daughter Kandakadēvi married to Baddiga  
 Amōghavarsha III, lxxviii; his patronage  
 of men of letters, lxxviii; his invasion of

the Rāshtrakūṭa kingdom, lxxix-lxxxii;  
 Rājasekhara's *Viddhasālabbhāṅgikā* staged  
 at his court, lxxxiii; his defeat by Yaśo-  
 varman, lxxxiii; his patronage of Śaiva  
*Āchāryas*, lxxxiv; his ministers, lxxxiv;  
 his leading position in the age, .. lxxxiv.  
*Yuvarājadēva II*, *Kalacūri k. of Tripurī*,  
 184, 107, 222, 226 n., 238, 248, 253, 260, 290,  
 297, 303, 637, 641, 647, lxxxvii, lxxxviii, cxiii,  
 cxxxix, clx.  
*yōga*, 'meditation', .. 223, 228, lxxxvi, clix, clx.  
*yōge*, philosophical system, .. .. 308, 348, 358.  
*yōjana*, measure of distance, .. .. 33 n.



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